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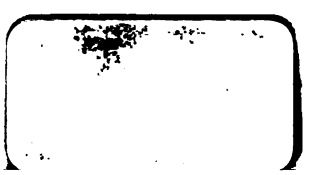

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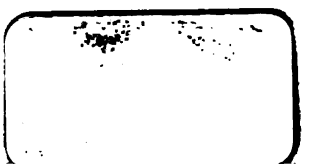

Yours truly

James Hoby

THE

BAPTIST MAGAZINE,

FOR

1845.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XXXVII.

(SERIES IV. VOL. VIII.)

"Speaking the truth in love."—EPHESIANS iv. 15.

LONDON:

PUBLISHED BY HOULSTON AND STONEMAN,

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J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

PREFACE.

HAVING been permitted, under the kind providence of God, to conduct through the press another volume, the editor deems it his duty, as in previous instances, to acknowledge his responsibility for its contents. Argument may sometimes be issued with advantage anonymously; but the duties devolving on the editor of a periodical publication like this, are too grave and too delicate to render it safe to the community that their discharge should be entrusted to any one whose personal reputation is not at stake. His office involves the control of representations in which the dearest interests of individuals or of public bodies may be involved; it is well, therefore, that he should habitually feel that his own character for integrity and candour is implicated, and that the day is coming when his name must be appended to his words. When this is done, it may expose him to some inconvenience, even though the course he has adopted has been right, and it may be found that there are some errors for fellow-mortals to forgive; but the best protection that is attainable will have been afforded to the public.

WILLIAM GROSER.

24, Acton Place, Kingsland Road,
November 24, 1845.

THE

BAPTIST MAGAZINE.

JANUARY, 1845.

THE RISE AND PROGRESS OF THE ENGLISH BAPTISTS.

BY THE REV. THOMAS POTTENGER.

NOTWITHSTANDING the sufferings which the baptists of former times endured on account of their attachment to the principles of civil and religious liberty, the facts of history show the progress they made from century to century, till it became manifest, even to their enemies, that the more they were persecuted the more they grew and multiplied. Monarchs, bishops, and statesmen, used violent means, in vain, for their suppression. The blood of their martyrs became the seed of their churches. Fines, prisons, and flames, did not put out the light of truth in which those calumniated men walked and rejoiced. "The Lord of hosts was with them, the God of Jacob was their refuge."

The English baptists are not ashamed of their origin. The first advocates of believers' baptism were holy and inspired men. John the Baptist immersed his converts in the Jordan, "confessing their sins;" and the Saviour gave his sanction to the ordinance by his voluntary immersion in water, that he might fulfil all righteousness. The apostles were baptists. The first churches in Judea, as well as those in the cities of Greece, were composed of men and women who had been buried with Christ in baptism on a profession of their faith, and during the next two hundred years history is silent about any other kind or mode of baptism. Remotely, baptists trace back their origin to this source; and it will require stronger arguments than ridicule, appeals to custom in modern times, to the fathers, or to far fetched analogies, to make them relinquish their claim to this honourable descent. If the claim is without foundation in the word of God, the sooner this is proved the better.

Historians have differed widely concerning the time when the baptists first appeared in our island; some tracing them back to the reformation, others coming down to the seventeenth century, while their own writers fix on a much earlier date. Nor is this difference of opinion any cause for surprise, inasmuch as the best writers are not agreed about the time when Christianity itself was introduced among our pagan ancestors, or what servant of Christ had the

honour of first preaching to them the glorious gospel of the blessed God. Church history, however, proves that Christians were found in this country soon after the commencement of the present dispensation, that in the second century many pagan temples were converted into places for Christian worship, and that the followers of Jesus had become numerous long before any attempt was made to bring them under the yoke of the Romish church. Were they baptists, so far as relates to our distinctive ordinance, or otherwise? Facts would seem to favour the former; history is silent about the latter. Had infant baptism been the custom of those early times, or had it been deemed so efficacious as some modern advocates aver, parental fondness would hardly have withheld it from Constantine, who became the first emperor after the establishment of Christianity.

It is upon record that great numbers of British Christians fled into the mountains and solitudes of Wales, as a place of refuge from the cruelty and vengeance of their Saxon invaders, and, founding a monastery at Bangor, they continued a long time in the enjoyment of their religious privileges. Our own historian, Danvers, calls their establishment a college containing two thousand one hundred Christians, who are known in history as the monks of Bangor; while Mr. Hume says the building was so extensive that there was the distance of a mile from one gate of it to another. During the agitation of the baptismal controversy for the last two hundred years, the question has often arisen, whether these Bangor worthies practised believers' immersion, or whether they administered the ordinance to infants. Many baptists maintain the former opinion, and some of the pædo-baptists have gone far towards the concession of this point.

In the year 596, Austin came to this country at the command of Pope Gregory, who wished to establish his authority over the British Christians by making them pass under his heavy spiritual yoke. In a conference between the representative of Rome and some of the Bangor fathers, Austin insisted, among other conditions of peace, that they should "give christendom to children, but they would not thereof." What kind of baptism, then, was practised in the Romish church during the popedom of Gregory? There is unquestioned proof that another baptism had taken the place of that instituted by the Prince of Glory. According to Mosheim, so early as the fourth century, "salt was thrown into the mouth of the person baptized, and a double unction was everywhere used in the celebration of this ordinance." But in the following century," he says, "it would require a volume of a considerable size to enumerate the rites and ceremonies that were added to the Christian worship;" while at the very time that Austin came over to seduce the British believers from the simplicity of New Testament customs, "the western churches," he adds, "were loaded with rites by Gregory the Great, who had a marvellous fecundity of genius in inventing, and an irresistible force of eloquence in recommending superstitious observances." When, therefore, the Romish monk commanded the Britons to "give christendom to children" in future, it furnishes presumptive proof that infant baptism had formed no part of their creed or practice; and, looking upon it as a "superstitious observance," contrary to the laws of Christ, most of them welcomed death rather than sacrifice a good conscience by yielding to the usurpations of man, and "leaving the custom they had so long continued." Even Dr. Calamy admitted, though he endeavoured to reason away the consequences of his admission, that the demand of Austin to the British

doctors, "that they should, for the future, administer baptism after the manner of the church of Rome, is an argument that they did not use to do so before." To his testimony might be added Robinson's of Cambridge, no mean authority on this question:—"I am strongly inclined to believe," he said, "that the ancient Britons who resisted Austin the monk, were baptists; but of what sort, in regard to doctrine, I know not." Moreover, Geoffrey of Monmouth affirms, "that in the country of the Britons Christianity flourished even from the apostles' times; that even to death they resisted the Romish rites and ceremonies, and kept themselves pure in the worship, order, and discipline of Christ, as it was delivered to them from the apostles and evangelists." Finally, Bede declares that they long preserved their liberty against the threats and promises of the Romish missionaries, who could not persuade them to submit to the decrees of Gregory. These testimonies are honourable to the piety and independence of the British Christians; and until facts can be brought forward more decisive on the question now under consideration, brethren who practise the baptism of infants must not think it strange, nor charge us with presumption, if we claim these ancient martyrs as witnesses for the New Testament ordinance of believers' immersion. Pure in their modes of worship, shut out from the allurements of the world, resolute in the defence of truth, and triumphant in argument, it is a melancholy reflection that the monks of Bangor were subdued, and perished by the sword of their enemies.

Having put out these lights of the primitive church in Britain, the authority of Rome was gradually established among multitudes of our forefathers, till, in process of time, "the man of sin was revealed, and the mystery of iniquity worked with all powers and signs, and lying wonders, and with all deceivableness in them that perish." Darkness covered the land, and gross darkness the people; human traditions made void the commandments of God; priestism usurped the authority of Christ; and the pure and simple worship of the first churches was lost amidst the gorgeous and imposing rites of popery. Age after age the evil went on gathering strength; ignorance, superstition, and cruelty abounded; the scriptures became a sealed book, liberty was trampled in the dust, and the man of sin "exalted himself above all that is called God, or that is worshipped." Yet even in this dark and calamitous period of English history, witnesses were raised up in various places to defend the doctrines and ordinances of the New Testament; though, no sooner did they appear in the light of reformers, endeavouring to bring men back to the first principles of the oracles of God, than interested persons threw them into prison, ruined them by fines, drove them out of the kingdom, or put them to death. At this very time baptists were spread in considerable numbers through the country, especially in the remoter parts of it; notwithstanding severe laws were made with a view to their suppression. Church and state denied them even toleration. Persecution compelled them to conceal their sentiments, or to retire for safety into solitudes and secret places. Driven from towns, from cities, from universities, and from senates, they were nourished in the wilderness, and found a resting place in woods and forests, or in dens and caves of the land. Infant baptism, however, made slow progress among our countrymen, though kings, queens, and parliaments took it under their protection, and threatened tremendous penalties against parents who robbed their children of its mysterious benefits. Amid the darkness and superstition of the twelfth century, many of the Waldenses

came over to this country, either to escape from the intolerance of their enemies, or to propagate their purer faith on British soil. Among other charges brought against them by their enemies was the rejection of infant baptism. Many of these confessors were put to death by the Romanists, and others were banished from the land. During the reign of Henry II. some of them were brought before a council assembled at Oxford by the command of the king, and on confessing themselves followers of the apostles, and denying infant baptism, they were branded with a redhot iron on their foreheads, whipped through the streets of the city, and turned out into the fields in the depth of winter, where they perished with cold and hunger. Persecution increased rather than suppressed the Waldensian heresy, as it was called, and in many parts of the kingdom it prevailed to such an extent as to alarm the partizans of Rome, who brought over many Friars from the Continent to stop its progress. Historians bring the same charge of denying baptism to infants against the Lollards, as against the Waldenses, and a writer of the last century acknowledged that on this point their opinions coincided with those of the modern baptists. "One branch of them," says Robinson of Cambridge, "uniformly denied the baptism of infants, all allowed Christian liberty, and all were enemies to an established hierarchy, reigning over the consciences of their brethren." Romish writers accused them of the following things: — "they renounce all the rites and ceremonies of our church; they receive no other rule than the bible; they admit none into their communion till they be dipped in water, or baptized; and they reckon one another without distinction of rank, to be called brothers and sisters." "In the year 1457, there was a congregation of this sort in the village of Chesterton, who privately assembled for divine worship, and had preachers of their own who taught them the very doctrine which we now preach." In the diocese of Norwich, and other parts of the kingdom, they became so numerous as to cause uneasiness to the bishops and clergy, who tried to check their progress by the aid of the civil authorities: but though a host encamped against them, their hearts did not fear; and though war rose against them, they put on the whole armour of God and stood in the evil day. They bought the truth and sold it not. They were faithful unto death. They opposed the usurpations of the clergy, and many of them shed their blood for the sake of Christ and his gospel.

(To be continued.)

SERMON DELIVERED AT THE LAST ANNUAL MEETING OF THE NORTHERN BAPTIST EDUCATION SOCIETY.

BY THE REV. JOHN ALDIS.

THIS sermon was delivered at the annual meeting of the friends of the Bradford College. They requested the preacher to publish it, and he consented. After some inquiries, and inevitable delay, he found that expense was certain, and the benefit doubtful. To fulfil his promise, and to save expense, he requests its insertion in the Baptist Magazine, which all who requested its publication read, or ought to do. J. ALDIS.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."—JEREMIAH iii. 15.

BRETHREN, — I have accepted this service with reluctance, and shall discharge it with diffidence. Yet I regard the invitation to it as a mark of affection

from those whom I esteem too highly to slight or disoblige. If, moreover, I can assist the "Northern Education Society," or only show my willingness to do so, duty demands, and inclination prompts, the attempt. As in that institution I enjoyed the most unalloyed delight, and from it derived whatever ministerial qualifications I possess, so any service it may demand shall be rendered as an inadequate acknowledgment of benefits which can never be repaid.

It is customary, and appropriate on these occasions, to direct our attention to the work of the Christian ministry. The theme has been often and amply discussed. Watts and Doddridge, Erskine and Witherspoon, Baxter and Hall, have expended their learning, and genius, and eloquence upon it. The charms of novelty, the surprise of originality, and the force of authority, are alike wanting now. Indeed, were either indispensable, how few discourses would be delivered, how few hearers would be edified! But that which is best known is not always the most deeply felt; and that which is most easily understood is sometimes the most readily forgotten. I trust to your candour and piety for the kindly reception of these remarks, and to the blessing of God that some good may follow them.

We assume that personal religion is absolutely necessary in the Christian pastor. To maintain that God entrusts the embassage of his holiness and mercy to aliens or foes, is to outrage reason and insult the gospel. Eminent piety is obviously essential in a work, the honours of which are only matched by its perils, and of which the difficulties augment, the pleasures decline, and the recompense is lost, as spiritual religion ceases to be the spring of motive, and the law of life. An unregenerate man climbs to official elevation in the church only to take a more frightful plunge into perdition, when he has summoned the largest number of spectators to behold it. Outwardly serving God, and inwardly serving Satan, he has the toils of religion without its sweetness and support; the extreme of guilt and remorse without the pleasures of licentiousness. He lives to hold out the lamp of salvation to others, and dies to find the outer darkness of despair. A wandering star, for whom is reserved the blackness of darkness for ever. Unhappy man! the shame and pity of all created beings cannot measure his infamy and woe.

It is assumed, further, that superior intellectual power and cultivation are very important in the work of the ministry. Perhaps there is a tendency, in some quarters, to over-estimate or misapply these qualifications. It may be doubted whether the popular efficiency of our ministry has kept pace with its advancement in secular learning and literary refinement. Certainly, a considerable number of our most successful pastors have never been indebted to our colleges. The poor compose the greater part of our congregations, yet the minister is taught to shrink from that pointed style, and those homely illustrations, which alone are level to their capacities, and congenial to their tastes. The intellectual advancement of the people is greatly overrated, and were it otherwise, the church is too divine to be led away on the mere "march of intellect." Our vocation is with the heart rather than the head, and in paying too much homage to the latter, we waste our strength and miss our aim. Yet those views of the ministry must be very defective or false, which assume that it does not require and will not honour the highest endowments of mind. There are no treasures of knowledge, no embellishments of art, no discoveries of science, no grasp of intellect, no opulence of imagination or eloquence which it does not deserve, or cannot employ. A minister cannot have too

much learning, though he may have too little grace. The most successful was also the most learned of the apostles. The reformers were not less distinguished by their literature than by their piety. Luther formed at once the language and the religion of his country. Whitfield and Wesley passed from the university to the highways and hedges. The more matured our experience, the more sensible shall we be of our deficiences, and therefore anxious to have them supplied. Indeed, to maintain the contrary were to reject the Redeemer, who was the most perfect preacher because he had the most perfect mind; "spake as never man spake," because he thought as no other, and was the Saviour of the world only as he was the wisdom of God.

We not only admit, but contend, that the duties of the pulpit are amongst the most arduous and important of the ministerial office. "It has pleased God, by the foolishness of preaching, to save them that believe." He has honoured it above all others, as the instrument for regenerating the world and edifying the church. We cannot be too zealous of whatever threatens to depreciate or supplant it. Such a work cannot be too well performed. The themes about which it is conversant are incapable of comparison. All human powers of thought and utterance must falter and faint when brought into contact with the infinite and divine. Every sermon is for eternity. It is addressed to men who are crowding the confines of heaven or hell. Their ears shall feed on its music in the one, or tingle with its reproaches in the other. It is the voice of God, from which men turn to obedience and salvation, or to disobedience and perdition. What diligence shall suffice in preparation for such a work? what wisdom and energy shall be adequate to the full discharge of it? If Paul trembled, we must almost sink into despair, exclaiming, "Who is sufficient for these things."

Nor, if they may be allowed, are secondary considerations wanting to enforce these primary ones. Increased knowledge and comparative refinement have rendered many of our people more critical and fastidious than they were formerly. The eager competition of professional life has given an impulse to preaching as an art. All classes of religionists are straining the appliances of learning and discipline to raise and embellish the exercise. If our preachers are manifestly inferior, they will cease to be attended. It will avail nothing to rely on the precarious bond of sectarian distinction, or, when forsaken, to cry out against the lack of denominational zeal. In this matter much depends on our colleges. It will be a dire calamity, if ever the respectability of a young man's connexions shall be more regarded than the excellence of his credentials; if the acquirements of education shall be preferred to natural endowments; if the disciplined, though feeble mind, shall bear the palm over the uncultivated yet vigorous one. The result will be a daily increase of elaboration without point; elegance without strength; talent without tact; abundance of materials, but as ill suited to the demands of the times as silks would be in Lapland, or furs in Africa. It is painful to observe, even now, how many men there are of excellent character and good education, who torture themselves without benefiting the churches, because they will be preachers, yet possess not the gift of utterance. That gift may be improved, but cannot be altogether acquired; and every wise man will see that he possesses it before he assumes the perilous responsibility of the Christian ministry.

But the topic on which I am mainly anxious to insist, is the nature and importance of purely pastoral work. Though in general this is but little heeded or understood, it may be regarded as the most arduous, yet most spiritual and

productive of our duties. We are pastors; and that which furnishes the designation of our office should suggest the peculiar nature of our task. Yet it is rarely noticed, except at ordination services, and then only as consisting in "visiting the people." Thus an inadequate or erroneous conception of the duty is perpetuated, and excuses for the neglect of it are easily framed. It is thus passed by as a leisurely occupation, requiring neither talent, nor piety, nor energy; as a secondary consideration for which nothing need be sacrificed, and by which the more gifted preacher cannot be bound; or as a superfluous pleasure which the people should have the generosity to forego. Nor can it excite our surprise that that which is so little considered, and so greatly undervalued, should be alike inoperative and without fruit. We think, and we wish to show, that it comprehends the most difficult tasks; requires the rarest qualifications; is charged with the most momentous consequences, and is second to nothing in the clearness of its warranty, and the imperativeness of its obligations.

First, we shall endeavour to distinguish pastoral duty from several practices with which it has been confounded. It cannot be uninteresting to consider the character and source of the current opinions upon this subject. The first we shall notice appear to spring out of the earlier usages of the established church. Through the middle ages the priests were spiritual rulers. The confessional was the tribunal of conscience; the individual and the family, the secrets of the heart, and the dearest interests of society, were claimed and consecrated there. At the reformation it was abandoned, yet the leaven of superstition remained. The priest was invited to their dwellings. Christenings, marriages, funerals, and other special occasions, still must be sanctified by his attendance. Men thought to compliment religion by inviting its ministers to partake in their excesses. The ignorant and the dull could surround their tables with learning and wit by a cheap though ostentatious charity; and the licentious would feel their path safe if the clergyman did but bear them company. It is, perhaps, too easy to find occasional and remote approaches to this amongst ourselves. It is too often expected that the minister should enliven the hospitable board by anecdote and wit, or cheer the social party by his conversational powers. How this can be a pastor's duty, it would be difficult to show. At best he abates his proper distinction, loses his time, and incurs peril, without sanction from the bible, or benefit to his flock. However such a course may be applauded or excused, it is alike deleterious and pitiful; in it intelligence degenerates into frivolity, and piety stagnates into corruption. More than once has the unhappy man been branded and cast out for having displayed the indolence, familiarity, and extravagance, of which some of his people had set the example, and prescribed the rule.

We turn next to the nonconformists. Excellent men, trained in the national church, enjoyed during their ministry the intimacy of many wealthy and titled families. In these, when ejected from the establishment, they found an asylum and a home. They were received as chaplains. Their learning, their social standing, and sufferings for conscience' sake fostered and deepened their intimacy with the few. Their congregations were small, public services infrequent, and the study and the parlour were of necessity their main sphere of action. They not unnaturally expended their exertions where they found their support. They could not do otherwise: but it does not follow that such a course is necessary or practicable now. Yet some reflection of this kind of chaplaincy

seems still desired by many of the wealthier members of our churches. But however honourable on both sides the feeling which prompts this may be, its demands are impracticable and unjust. They apply to the chaplain, but not to the pastor, and are incompatible with the full discharge of the numerous claims of the many. Yet for the neglect of them, some are censured as idle, and others as morose.

We notice, lastly, a certain modification of modern commercial habits, engrafted on to the civilities of ordinary friendship, which is sometimes mistaken for pastoral duty. It does not pretend to the dignity of spiritual supervision, and in truth is not very compatible with it. Its main result, if not its exclusive aim, is to attach a large number of persons to a particular minister. It consists in the cultivation of a general and kindly fellowship by minute and appropriate inquiries after the welfare of each; by frequent calls of congratulation or condolence, and displaying a ready sympathy with the joys and sorrows of every domestic hearth. A man may thus become the friend if not the pastor of all; will be admired for his good-nature, if not for his spirituality; and promote kindness on earth, if he is not very suggestive of heaven. The difficulties and dangers of such a course, together with the immense expenditure of time and energy it requires, are perhaps more obvious and certain than the benefits it entails. It would be unpardonable to confound it with "watching for souls." If pursued in a sefish spirit, it reverses the apostle's maxim, "We seek not yours, but you." Yet if it be not pastoral duty, a devout man may make it subservient thereto. If he adopts it to deepen and extend his influence for good, and thus gathers and retains under his ministry many who receive and profit by his instructions as a preacher, because they love him as a man, it will be far better than if he had spent five days out of seven in exploring the doubtful and the profound, which but few came to hear, and fewer still heard with favour. A death-bed may know greater terrors than those supplied by the remembrance that, by thus becoming "all things to all men," the dying one has been honoured "to save some."

The great duty of the pastor is to take the charge of immortal souls. He must know and feel that the members of his church are committed, under Christ, to his keeping; that he is to them what a father is to his children, and a shepherd to his flock; that he must feed them, watch over them, and one day "give account" of them; that this duty is of individual application, and comprehends the supervision of the entire spiritual life of each, and demands such a knowledge of their opinions as may be needed to repel error and foster truth, and such an acquaintance with their hearts as may assist us to nip their temptations in the bud, to soothe their spiritual anguish, and fan their devotion, love, and zeal. It requires a mind that shall quickly perceive, and patiently follow, all the phases of inquiry and indifference, activity and indolence, progression and decline, till the distinctness and intensity of our regard shall guage the spirit of these apostolic words:—"My little children of whom I travail in birth." "Whom we preach, warning every man, and teaching every man, that we may present every man perfect in Christ Jesus."

In order to this, the minister must be easy of access; inviting the timid and the humble to the fullest confidence and freest communication. He must watch every opportunity, and employ every righteous expedient, to gain access to the sanctuary of the affections. His heart must be large and warm to embrace the interests of all, and yet to cherish a minute solicitude for each.

His mind must be versatile, to turn with a quick perception and a sure aim to the multiforms and ever changing aspects of our moral maladies, as modified by constitution, education, and circumstances. He must possess the highest moral courage to break through the meshes of a worldly etiquette, and to defy the terrors of a sceptical sentimentality, till he lays hold on the moral nature, and grapples with conscience in its home. He should familiarize himself with the workings of the inner life till men seem transparent under his eye. In all this he must feel he is discharging a duty which deserves his whole life, absorbs his whole heart, and to which he is drawn by the irresistible impulses of a divine and inward call. He will consider his acquirements and endowments as honourable and valuable only as they are devoted to these objects and crowned with these results. He will know no higher ambition, and pant for no richer delight, than to be a successful pastor. In the closet he will be an earthly intercessor, pleading for his people with all the freshness and fervour of paternal love. In the chamber of affliction, and by the bed of death; in the dwellings of bereavement, want, and sorrow, he will be the wise counsellor and the steady friend—the man of faith and prayer, whose words fall like dew, whose sympathy is like balm. His life will be bound up with the life of his flock. He will understand the present toil and the future recompense of "the man of God." When he can truly say to his people, "I was gentle among you even as a nurse cherisheth her children, so being affectionately desirous of you, I was willing to have imparted unto you, not the gospel of God only, but also my own soul, because ye were dear unto me;" "ye know how I exhorted, and comforted, and charged every one of you, as a father doth his children;"—then shall he be able to add, "What is our hope, or joy, or crown of rejoicing? are not even ye, in the presence of our Lord Jesus Christ at his coming? Ye are our glory and joy."

This exposition of pastoral duties will perhaps be objected to as savouring of the confessional and the priest. We can only reply, that we refer to something which existed anterior to both, and of which they are the exaggeration and the caricature. The work we have endeavoured to explain, is fairly deducible from the language of the New Testament; is palpably needed by the exigencies of the church; is most easy and effective when piety is most simple and fervent, and is only assimilated to all divine institutions in being liable to abuse.

Or it may be objected to as impracticable. No doubt, here as otherwhere, discretion is needed to distinguish between the practical and the ideal; between that which we might naturally desire, and that which we can possibly attain. That no one man could accomplish all we have described in a large community, is readily allowed. Yet it is incredible how much may be done by a prompt energy and a stedfast purpose. How many men are there of slender abilities, but great pastoral diligence, whose success rebukes the prouder pretensions of their more favoured brethren! What plans would be most efficient; what kind and degree of help would be most desirable, can only be determined by the circumstances of each case. Christ does not enjoin what cannot be performed; but with a great work before us our standard cannot be too high, nor can a divine ambition ever be altogether in vain.

Or it may be objected to as outstripping all our notions of pastoral duty. Perhaps, however, it removes a difficulty, and supplies a much needed truth. Nothing can be more unsatisfactory than our present estimates of this subject.

All feel the importance of the duty, yet who defines it? The churches are loud in their demands for its performance, and holy men mourn in secret that they discharge it so imperfectly, yet who can tell in what it consists, or by what reasons it is enforced? As exemplified in the practices of the best, it has but little to encourage or repay it. Being so undefined and aimless, it works no conviction in the mind, and brings no energy to action. The most resolved hesitate; the most active become indifferent, where the rule and reason of duty are so obscurely enunciated, and so feebly enforced. Men will excuse themselves from a course to which they are urged by no authority, and attracted by no charm, and for which they are recompensed by no result. Let our pastors know what they have to do, and they will not lack the power or the will to do it.

Let us now advert to a few considerations by which this duty is enforced.

I. It is demanded by the language of the bible. This reason were sufficient if it stood alone, as all reasons must be insufficient without it. In primitive times the highest officers of the church appear to have been much less occupied and exhausted than now in anxious study and elaborate preparation for the pulpit; but were rather absorbed in inquiring how they should "behave themselves in the house of God," and "watch for souls as they that must give account." Among the specified qualifications for their office, there are but two or three that greatly affect the preacher, while all have a direct and powerful bearing on the character and duties of the pastor. They are called "overseers," but what could they oversee? Not secular concerns, for they were spiritual men; nor merely outward conduct, for they had equally to do with the hidden life. How could they be overseers of the souls of men without being and doing all we have described. They are spoken of as "shepherds," who must take "heed to the flock." If the literal shepherd would be guilty, if he did not intimately know, and constantly regard, every one of his sheep, supply its food, repel its dangers, heal its maladies, and reclaim its wandering; what is the title but a mockery if the metaphorical one does not occupy a similar position, and answer similar ends? We not unnaturally lament that the New Testament contains so little direct information on this subject. It affords no piece of pastoral biography; no detailed exposition of pastoral duties. Timothy and Titus were not such. Paul was an apostle, having the care of all the churches. Incidental allusions to his own feelings and doings furnish the best illustration we have of the subject, for though he was a student, an author, an evangelist, and an incessant wanderer, yet he sometimes arrested his impetuous career to sustain and illustrate the pastor's work. What mean such expressions as these? "I have taught you publicly and from house to house." "I ceased not to warn every one of you, day and night, with tears." "We were gentle among you, even as a nurse cherisheth her children." "Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you." "For now we live, if ye stand fast in the Lord." If this were the language of one to whom the office was incidental and secondary, what ought to be his whose existence has no other object or aim?

II. It is demanded by the spiritual necessities of mankind. Error is suggestive of truth. Nearly all the doctrines and usages of the papacy may be traced back to those of primitive times. The confessional is not of pagan, but of Christian origin. It points to those holy and fervent times when, in mutual oversight

and all trusting love, believers freely communicated the history of their spiritual life. The arrangements of the gospel anticipate no miracles. They are adapted to the known laws of our nature. One of these is its imitativeness and dependence. Even of the best educated scarcely any stand alone. Most resemble the clematis, but few the oak. It is so in the church. Some, indeed, are fathers in the faith. They are strong, and have overcome the wicked one. Their experience is matured; their knowledge of divine things comprehensive and clear; their purposes and principles are stedfast. They can instruct the ignorant, confute the adversary, and support the weak. The feebler look up to them, and hang upon them; and that church may account itself happy which comprises a large number of such, and happier still if the talents thus possessed are expended on its welfare. But the majority are only babes in Christ. It would perhaps be better if all could walk and act alone; but they never have, and probably never will. To meet this frailty, God has given pastors. He has ordained men for the spiritual oversight; to watch, and encourage, and develope the new nature which his grace has supplied. And who can estimate the calamities which the neglect of this duty has entailed, or the blessings which the discharge of it might have conferred? How many have lapsed into error or infidelity, whom the wise and loving word, spoken in season, might have retained in the confidence and joy of faith! How many have languished in unuttered griefs till they have sunk into despair, who might have been solaced and rescued by the word of pastoral consolation! How many have brought disgrace on the church, and ruin on themselves, whose honour and usefulness had never been blighted if guarded by a constant and judicious care! You will not seek to evade these responsibilities by the affectation of an immaculate orthodoxy, the usual resource of sloth or ignorance. We know that God can and will take care of his own; but he will do so only in the way he has appointed. You would think him insane or blasphemous who should expect conversion without teaching, or sanctification without prayer; but we are in the same condemnation if we expect safety for the church without pastoral watching.

III. It is greatly conducive to the extension of the church. We have only to turn to the growth of methodism, and of the baptists in Jamaica, for the proof of this. Uncharitableness itself must confess, after making the largest allowance for ignorance and fanaticism, that the spiritual triumphs of both are without parallel since the days of the apostles. Nor can any man doubt that the class-system is the secret of their strength, shorn of which they would become weak as others. It makes the members mutually acquainted, gives each one an interest and obligation in the advancement of the common system, and secures the constant and free intercommunication of that which makes them all they are as Christians — the inward and spiritual life. They become one, not merely as enrolled in the same book, and meeting in the same sanctuary, but by the living interlacings of religious experience. Each is the depository of his brother's most hallowed secrets, and every atom of methodism is pervaded at once by liberality and excitement, since every week calls every man to bare his heart and impart his treasures. Instead, however, of confiding this work to an incompetent many, we would entrust it only to the highest officers of the church. Instead of fostering an ostentatious, and probably insincere display of religious experience, because paraded before many, we would make it more truthful and subdued by

exposing it to a few. Our members would thus live together in new and sacred sympathies; the pastor would be furnished with the means and motives for meeting the spiritual condition of his charge, and all, instead of being struck dumb at the mention of personal piety, would become eloquent and powerful in "testifying of the grace of God."

IV. It is demanded by the circumstances of the times. It cannot be concealed and ought not to be disguised, that there exists amongst us an inordinate anxiety for oratorical or intellectual endowments. In seeking a minister, the main solicitude seems to be to gain one who will fill the chapel. The search for pulpit talents is eager and universal. In comparison of these, all else is undervalued or forgotten. The results are as painful as they are obvious. If the talent required is not possessed, or does not produce the magical results anticipated, the people are dissatisfied and the minister reproached: or he sinks under the weight of his strivings after the attainable; or the off-growth of his intellect is forced till it is stricken with barrenness. If, however, the people are gratified they are injured too. The externalism and excitement of religion flourish, indeed, but its hidden sources and divinest powers fall into decadence and death. Many of these evils would be averted, were the *preacher* less and the *pastor* more. The general character of our congregations further enforces this. They are composed mainly of the members of our churches. They are for the most part small and domestic. They neither require nor allow oratorical effect; yet are proportionably favourable to the pastoral style. If this fact were generally appreciated and acted upon, the honours of the ministry would be more nearly equalized, and gifts comparatively neglected now would be extensively demanded and successfully employed. Moderate abilities, combined with profound piety and a heart overflowing with sympathy, would eclipse more imposing, but less useful qualities. In public, when multitudes are gazing, men expect to be dazzled with splendour, or charmed by beauty; but in the homestead of their affections and wants, they esteem the ready hand, the assiduous mind, and the faithful heart, as above all price and praise. Many unpretending men have excited surprise at their success; but they have been pastors. Others, with great endowments, have failed, but they were only preachers; and it will be so while religion and human nature continue what they are.

My young brethren, the students of the institution whose anniversary we celebrate, I have thus spoken freely to you. It would have been easy to select a more pleasing topic of discourse. You will consider rather the importance of it. What you have heard, however imperfect, has grown out of observation and experience, and if any one of you shall be induced but to examine the subject seriously and practically, this service will not be altogether in vain. I entreat you to do so. Your own happiness, and the prosperity of the churches, are connected with it. You think your studies are sufficiently numerous and arduous without *this*. I do not ask you to neglect or undervalue *them*. You cannot too highly prize, or too diligently use, your present opportunities. No student knows the value of his college till he has left it. Labour hard, for the seed time is precious, and you have it but once. I do not ask you to steal a single hour from Virgil or Homer, from Euclid or Gesenius; but I ask you to use some of those hours of comparative relaxation to which even the most diligent are not utterly strangers, in pondering this subject of pastoral duties. You will thus refresh your spirits, and complete your education. You are looking forward to the ministry: a few years

will bring upon you the "heat and burden of the day." It cannot be inconsistent now, it will not be regretted hereafter, that you thought of the pastor's duty before you were oppressed and distracted by the pastor's cares.

Suffer the word of exhortation! I beseech you to examine if you are, and to study that you may be, prepared for this portion of your anticipated work. Remember, you are to be pastors; not an order of clergy whose mystic sanctity accomplishes every thing with a touch or a word. Your duties are more apostolical, and therefore require your "labouring night and day." You are not to be an order of ministers otherwise distinguished from your Christian brethren than as you bear a divinely appointed office, and are qualified to fill it. Forget not that the duties of the pastor are not accidental and secondary, but integral and primary, and are neglected only in despite of the most solemn obligations and the most awful results. The time is past when men might rely on their superiority in the pulpit. Competition presses on every side. The clergy are exciting admiration and conciliating esteem by diligently visiting the abodes of ignorance, and poverty, and crime. You cannot hope to be successful, nor consequently happy, unless you are resolved to act the pastor's part.

I hope it does not take you by surprise as a matter you had overlooked or undervalued, or in which you have never been occupied, or would be embarrassed or inefficient. Are you at home in the cottage and conversation of the poor man? Are you patient and gentle with the dull, the hesitating, and the perplexed? Have you a heart to feel for human misery? Can you sit by the bed of sickness, and in the house of sorrow, as "one that comforteth the mourners?" Have you facility and pleasure in religious conversation? Can you elicit the experience of the anxious and inquiring? Do the hidden wonders of the renewed life fix your attention and awaken your sympathy? Is sin so hateful and religion so glorious in your eyes, that you must condemn the one and honour the other whenever opportunity offers or duty enjoins? Press these and a thousand kindred inquiries on your inmost heart. Say not, the power to discharge these duties will arrive with the duties themselves. No man, proposing to become a preacher, expects to find the graces of composition and a powerful utterance by standing up to speak: still more, if you have not the pastor's heart, the practice of a century will not supply it. As, however, it mainly requires deep humility, fervent piety, love for souls, and diligence of life, I commend you to the fountain of divine grace, that being replenished therefrom it may be your honour to go forth from the institution to fulfil this divine promise. "I will give them pastors according to my heart." You will then resolve to live among your people, and for them, in vigilance, and faith, and prayer. Estranged from the world and devoted to Christ, you will hold your entire existence a living sacrifice for their welfare. It may require toil and self-denial, but you will the more assimilate to the noble-hearted man who said, "If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all;" or rather to one infinitely higher, who "pleased not himself," but "laid down his life for the sheep." This will at once promote your piety and diminish your temptations, for he must be greatly imbued with the Holy Spirit who does not faint under these labours; yet, as they possess but little splendour, and are rather felt than seen, they will not tend to inflate you with vanity, nor render you imperious through pride. Resolve to be pastors, and then if you cannot attain to greatness you will attain something better—

eminent holiness; if you are not splendid, you will be useful; if not admired, yet beloved; if you do not win applause, you will do more—save souls. Among the churches you will be "angels" descended from heaven, charged with its commission and covered with its glory. You will be "stars" in the hand of Christ; your exaltation will be your safety; you will be seen because luminous; in your usefulness you will find your honour.

One word to the friends of the institution. Every thing encourages you; the excellence of the tutors, who are well known and universally beloved as attached to their duties, and eminently qualified to fulfil them; the character of the students, their harmony amongst themselves, their diligence in their studies, their acceptableness with the churches; the state of your funds, now and for years past steadily meeting your expenditure. Go on! Ever let the spiritual have precedence of the secular, the substantial of the showy, the useful of the ornamental, the preacher of the scholar, and the pastor of both, and you shall not lack either support or success. Amen.

THE FOOLISH PEOPLE.

AN ALLEGORY.

BY THE REV. JOHN JENKINSON.

In a certain province of an extensive empire the houses are all built of earth; and though constructed with considerable skill, are not capable of lasting for more than a very small part of the lengthened existence allotted to their inhabitants. For these fragile dwellings are not only liable to the necessary decomposition of the materials of which they are formed, but the deep and impetuous floods by which the whole of that province is often visited, together with terrible thunder storms, frequent earthquakes, and destructive tornadoes, anticipate the result of more gradual decay by suddenly transforming many of these pretty clay-built cottages into heaps of desolation. As every attempt to prevent the recurrence of this catastrophe has failed to secure more than a slight and transient mitigation of the evil, and especially as the inhabitants are utterly unable to foresee the period of devastation with anything like accuracy, they are altogether the victims of uncertainty. So great, indeed, is this uncertainty, that it is no uncommon case for a cottager to be engaged in some of his little transactions, or laying his plans in reference to the future, when lo! without a moment's warning, down falls his habitation, and entombs him in its ruins.

Nor does the salubrity of the climate, the beauty of the scenery, or the advantages which the locality affords to commerce, mining, or husbandry, present, as in other instances, a compensation for the risk incurred; for in recommendations of this kind, the vale of Chronos is remarkably defective. It is true that occasionally on a mild day in autumn, or on a summer's evening, or especially in the spring, the air seems soft and balmy, and the flowers seem to hang in festoons of sweetness and of beauty; but not only are these halcyon hours extremely few and usually soon

succeeded by a storm or an earthquake, but even while they last they are often accompanied by great and fatal dangers. The pestilential miasma is at such times most fearful in its ravages. Then, too, the soporific influence of the air tends to lull the cottager asleep, in which state he is perhaps found and devoured by one or other of the numerous lions which are constantly roaming in that valley for their prey. Or when an individual, allured by the bloom or fragrance of a flower, attempts to pluck it in order that he may place it in his bosom, it is no matter of surprise if his hand is bitten by a serpent, or if the ground on which he thinks himself securely standing should in a moment sink beneath him, so as to plunge him knee deep, or perhaps neck deep into the mire.

It will probably be asked, If the advantages of this locality are so few, and its disadvantages and dangers so many and so great, how is it that it continues to be inhabited? And such a question may well be proposed; for in addition to all that we have stated, we must mention the arduous and almost ceaseless toil to which the greater part of the residents in this valley are subjected; and, which is infinitely worse, the annoyance which many of them receive from the ignorance and malignity of their fellow sojourners; some of whom will, in mere thoughtlessness or wantonness, trample down a bed of flowers, or fire a gun into an adjoining cottage, while others of a more cunning and more spiteful character will muddy or poison the spring which supplies a neighbour's well, or spend their days and nights in puffing fumes of asafœtida or other noxious drugs into his sleeping room. Neither is this the worst; for there is a law of the district which prevents any one whose house has fallen from either rebuilding it or partaking the accommodations of others. Nor, indeed, is there any need of this; for, with the exception presently to be noticed, the moment which demolishes a dwelling, whether as the result of gradual decay, or by a sudden shock, never fails to dash its inmate into the pit beneath, in which gloomy depth he is left to groan away the residue of his existence.

The proprietor of this valley is a person of such superior skill, that he is able to ascertain the exact instant in which every cottage will be destroyed, together with all the consequences of its fall. And his benevolence being equal to his knowledge, he has, at an immense cost, contrived means adapted to secure their safety. He has done this not because they are valuable tenants, nor because they have duly complied with the terms of their lease, nor because he was in any way under obligation to them, nor because they have manifested becoming regard and gratitude towards him, nor even because they solicited his interposition on their behalf—for the fact is the direct reverse of all this—but having of his own clemency and goodness taken an interest in their welfare, he has at different times sent a considerable number of his servants to warn these Chronosians of their danger, and to inform them of the means he has adopted for averting it.

It might have been expected that intelligence like this would be listened to with universal interest and delight. Instead of this the messengers, though all of them natives of the province, were in some places apprehended as spies and traitors, in others they were hooted and pelted by the populace, and in some even barbarously murdered. And where they met with treatment less cruel than this, their message was often received with a sneer, or

"The loud laugh that shows the vacant mind,"

while some assuming a degree of importance to which they were ill entitled, professed to demonstrate that the warn-

ings given by the messengers were altogether unnecessary, and that their claim to be regarded as servants of the Great Proprietor was nothing more than pretence, though it might have been thought that the livery they wore, and the credentials they exposed to public scrutiny, would be sufficient to secure them from such a suspicion. At any rate, it might have been expected that they would at least be listened to with attention, inasmuch as it is undeniable that the inhabitants of the valley were exposed to almost every kind of evil long before these messengers arrived amongst them—that for ages past every day has witnessed houses falling, and their inmates overwhelmed—that this still continues to be the case—and that things are certainly not worse, but in many important respects far better, in those parts of the province in which the messengers sojourn, than elsewhere.

There is, however, one proof of the validity of their pretensions which is so unquestionable and striking that objectors have not attempted to attack it with any other weapon than ridicule. We refer to the advantages obtained by those who credit their message. It is not our intention to specify these at large, but one or two of them are of so extraordinary a kind as to deserve specific notice; especially as they are directly connected with our subject.

We have mentioned the unequalled skill of the Proprietor, and have also implied that his resources are extensive. It has been thought that never was either of these more wonderously displayed than in the magnificent work which he has planned and executed for the welfare of the residents in Chronos Vale. Indeed, this work is both in its design and its execution, so stupendous and unique as that it is impossible to convey anything like an adequate idea of it by any language that can be employed. Neither the hanging gardens of Babylon, nor the pyramids of Egypt, nor the colossus of Rhodes, nor any of the celebrated exhibitions of architectural skill either of ancient or of modern times, can for a moment be compared with it.

The Vale of Chronos is bounded by two chains of lofty hills, which have long ago obtained the name of "The Everlasting Mountains." From one of these mountains to the other, and therefore right across the valley, the Proprietor has built a splendid arch,* but at so great a height as to be invisible to almost all the inhabitants below; the greater part of whom are not only *near-sighted*, but more especially *down-sighted*, or having an inability to look upwards. Upon this arch (the stones of which are said to be cemented together with lamb's blood) the Proprietor often walks to observe what is transpiring beneath. Upon it, too, he exhibits signals for the guidance of his servants, or tokens of approval for their encouragement; for although they, in common with all the other natives of the province, are naturally of defective vision, yet by the use of the justly celebrated Gilead ointment, and the help of a telescope with which their employer has provided them, they have acquired an ability to raise their eyes, and to see the signals which hang over the wall of the arch. A box of this ointment and a telescope from the same manufactory, are bestowed upon every one who cordially receives their message; being, in fact, amongst the first of the distinctions which they obtain. A not less important one is that when they are looking upward for the purpose of catching a glimpse of their Benefactor, he not unfrequently drops a piece of gold or a promissory note into their bosoms. Sometimes the gift consists of a precious stone curiously engraven with some encouraging device; the most highly prized of which is the likeness of the

* 2 Sam. xxiii. 5.

donor with an inscription beneath it which can be read only by the favoured individual who obtains it.*

But the most wonderful distinction remains to be noticed, and it is unquestionably one without which all the others would be comparatively worthless. This consists of a palanquin of gopher wood most beautifully carved, and suspended from the arch of which we have spoken by golden chains. A vehicle of this kind hangs just above every cottage in which there resides one who has believed the Proprietor's message. And when at night the cottager ascends the steps which lead to the roof of his dwelling, he easily mounts from the uppermost into the palanquin, in which he finds a vase of water fresh and limpid from the mountain spring, that he may cleanse his feet from the dust which they have contracted in the valley. There, too, he finds a sweet and grateful repast, and a flagon of red wine of the richest flavour from the Proprietor's own table, with a dish of delicious fruit from his garden on the hills. The bed provided for his repose is of dove's down; the covering of lamb's wool dyed red; the curtains of fine linen embroidered with gold and silver, and precious stones, which, reflecting the light of the lamp which has guided him to his delightful dormitory†, give an air of enchantment to the scene. Reclining on this bed of love, and inhaling the fragrant odours which the palanquin emits, he gently and happily sinks into the arms of slumber.

The richness, the beauty, the sweetness of all this is sufficiently apparent; but that which imparts to it its highest value may not be equally observable. We refer to the safety it ensures.‡ It is no uncommon thing for some of the seemingly wise and noble of the valley to be, during the day, passing amongst their neighbours with no small degree of pomp and self-importance, yet at night retire to rest upon a packet of straw lying on the floor of their dwellings, which, falling before morning, overwhelm them in remediless destruction; so that ever afterwards their groans and howlings are heard in the deep, dark cave below. On the other hand, some of the poorest and most despised, who throughout the day are toiling in the barn covered with dust, or in the ditch nearly set fast in the mire, on reaching their habitations retire to the palanquin of love; and consequently if, as sometimes happens, their cottage is demolished in the night, their happiness is uninjured, or rather is increased: for the heavy material in its fall acts upon a pulley which raises the palanquin to the top of the arch, where its occupant is met by his kind benefactor, who embraces him in the arms of his love, and appoints him a permanent dwelling on the hills, amidst the gardens of delight, where all the evils of the valley will for ever be unknown.

This is his final deliverance from danger; but previous to this consummation he is safe. When the floods sweep impetuously through the valley, and rush into his cottage, he retires to his palanquin and is safe. When the lions roar, or the serpents hiss, thither he retires and is safe. When his neighbours speak all manner of evil against him, thither he retires and is safe. When the malignants blow their disgusting effluvia into what they suppose to be his sleeping room, he retires into his palanquin, and amidst its delicious fragrance, is beyond the reach of the unwelcome gale.

Are not those who despise these advantages a foolish people? All are not open persecutors; all are not avowed unbelievers, for not a few of them are regularly present at the usual times of proclamation: yet the messengers have abundant cause to mourn on their account.

* Rev. ii. 17. † Psalm cxix. 105.

‡ Job xi. 18, 19; Isa. xiv. 30; Hosea ii. 18.

Whilst the certainty and the fearful consequences of the downfall of their respective habitations are faithfully set before them, or the unspeakable advantages of regarding the message are pointed out, some who attend surrender themselves into the arms of slumber, as though the subject addressed to their attention were one in which they had no concern whatever. Are not these a foolish people?

Others listen with apparent delight to all that the speaker advances, admire his eloquence while he is addressing them, and praise it when he has concluded, yet depart to evince their practical disregard of his advice. Are not these a foolish people?

Others admit, and seem to feel, the paramount importance of attending to the warning given, and of preparing for the downfall of their present habitations, but think that some future day will be sufficiently early to do this because on looking around them they see a few cottages which have stood somewhat longer than their own; they therefore preposterously conclude that they as yet are safe; when behold an earthquake suddenly occurs, and down they sink! Are not these a foolish people?

Closely allied to these are some who imagine that it will be time enough to seek a place of safety when they feel the earthquake or the flood threatening the instant demolition of their cottage, although they know that thousands have acted in exactly the same way, and have perished. Are not these a foolish people?

Others, having noticed the palanquin we have described, set about making one for themselves. And though their production is sometimes constructed with care and gilded at considerable cost, yet the bed which it contains is always too short for its occupant,* and the few fig-leaves with which it is covered are a miserable substitute for the lamb's wool coverlid to which we have referred. But its greatest defect is that its owner being utterly unable to reach the magnificent arch (which in most cases he does not believe to exist) is compelled to suspend it from the roof of his dwelling, and consequently when the latter falls it at once crushes both the cot and its occupant. Are not these a foolish people?

Others act as though they thought the dangers to which their habitations are exposed were not sufficiently numerous and great. They therefore spend their days, and not unfrequently their nights also, in undermining their walls and destroying their foundations. Nor only so; for these, and indeed all the residents in the Chronosian vale, never seem to be more in earnest than when carrying heaps of heavy sand and mire to the tops of their cottages, thereby accelerating the approach, and augmenting the fearfulness of their downfall. Are they not a foolish people?

And this last remark about loading the roof of their dwellings, reminds us of another advantage connected with the gopher palanquin. Those who credit the message have in time past been as assiduous as their neighbours in heaping up a ponderous load; and what is more surprising still, even after they have become aware of their folly in this respect, so powerful is the influence of example, so seemingly irresistible the force of habit, that they even yet too often engage in the same infatuated toil. But when reposing in the ear of love, the dangerous accumulation is not above but *beneath* them, and consequently whenever the cottage falls it is precipitated with it into the gulf below, thereby still further illustrating their obligations and enhancing their gratitude to the Great Proprietor who, by means so wonderful, without any merit or wisdom of their own, delivered them from the perdition in which the foolish are irretrievably involved.

* Isaiah xxviii. 15, 20.

REVIEWS.

Dr. Halley on a Sophism of his Baptist Reviewer. Congregational Magazine, December, 1844. London: Jackson and Walford.

Dr. Halley's volume was on the shelf we had intended it to occupy permanently, and we were addressing ourselves to the preparation of an article on a different subject, when the Congregational Magazine for December arriving, our attention was attracted by a piece entitled "Dr. Halley on a Sophism of his Baptist Reviewer." Its perusal followed; and with it a perception of the fact that we must re-enter the field whence we had quietly retired, instead of enjoying the winter quarters in which we had hoped to remain till the day when the second volume—a somewhat distant day we thought it might be—the day when the promised second volume should make its appearance.

As it is probable that many of our readers have not seen Dr. Halley's remarks, before we offer any observations upon them we shall allow him to tell his own story in his own way, without curtailment or interruption. This course is perhaps unusual; but Dr. Halley is not to be regarded on this occasion as a common man: having been selected by the Congregational Union to the performance of an arduous service, it is proper that he should be listened to by men of other denominations with extraordinary attention and respect, as the representative of that body. Besides, there are several reasons why we prefer this to any other procedure. 1. Our readers belong generally to a class accustomed to look at both sides of a question, and not likely in such a case as this to be satisfied with anything but his own words. 2. If we have done injustice to Dr. Halley, or to his argument, by giving his rejoinder in full we make the best possible reparation. 3. Supposing, as we do suppose, that this is not the case, by printing his whole answer we shall show the more conclusively that his complaint is unfounded. 4. As there are some parts of his statement that we are not quite certain that we understand, in quoting his own language we shall be preserved from the danger of misrepresenting his meaning. Finally, we can say with the utmost sincerity, —at least we habitually wish to say,— Let truth triumph, whatever may become of the logicial reputation of either Dr. Halley or his Reviewer.

"DR. HALLEY ON A SOPHISM OF HIS BAPTIST REVIEWER.

"To the Editor of the Congregational Magazine.

"Mr. Editor,—As you are much better acquainted with the duties and prerogatives of reviewers than I am, you will correct me if I am wrong in supposing that, if those mysterious judges of all literature and science, human and divine, condescend to reason with an author on whom they pronounce judgment, they ought to observe the rules of honest logic and fair argumentation. That they may, in virtue of their prerogative, pronounce judgment, without assigning any reasons, upon all arguments and all books whatever, I, of course, admit; but the question recurs, Does this high prerogative allow them, if they choose to reason, to dispense with all the logical proprieties which ordinary writers are bound to respect?

"I am induced to propose these inquiries, by the peculiarly adroit and dashing style in which the reviewer in the *Baptist Magazine*, of my recent work 'on the Sacraments,' has propounded his refutation of an argument in favour of infant baptism, which I had deduced from the general terms of the commission to baptize and teach 'all the nations.' I reluctantly notice, in the language which I am about to employ, any passage in the *Baptist Magazine*, and especially any passage in this particular review: any passage in the *Baptist Magazine*, because I have derived great pleasure and benefit from many of its papers, and am therefore under obligation to its editor; any passage in this review, because it is written in a kindly and generous spirit, of which I am not insensible. Instead of noticing the reasons by which I support my exposition of the passage, he attacks my conclusion by a sort of dilemma of baptizing with consent, or baptizing without consent, after this fashion. If I believe that the commission is to baptize all the nations,

without their consent, how is it my reviewer hears nothing about my collisions with the police, in my compulsory baptisms? If it do not include baptism without consent, how does it cover the baptism of infants? Was ever poor creature before tossed upon the horns of such a dilemma? There, as if I were finished for ever, the reviewer leaves me.

"At first I thought this was only banter and clever burlesque; but, as nothing succeeded, it seemed to be meant for argument; and therefore I had to consider with what kind of argument my reviewer had done his work so dexterously. I soon perceived that he had employed the old, notorious, long-since convicted sophism, called, in the schools, the reasoning *a dicto secundem* quid ad dictum simpliciter*. As it is one of the finest specimens, in proper form and figure, of a very serviceable variety of that most prolific class of sophisms, it is worth the attention of controvertists. In respect to a command to baptize *adults*, the question of the consent of the parties is a very proper one for consideration. In respect to a command to baptize *infants*, the question of their consent cannot be raised. The former command might be interpreted with, or without consent, according to the opinion of the disputants; but the latter admits no such difference of interpretation; it is simply a command to baptize, without allowing the question of consent to be raised. What, then, are we to think of a reviewer who, by raising the question of the consent of the parties in the baptism of adults, reasons from that *dictum secundem* quid* to the *dictum simpliciter*, where there can be no question of consent raised,—that is, in the baptism of infants? To those who know the treachery and falsehood of this old sophism, I need say no more.

"But for the sake of such as are not accustomed to analyse sophistry, it may be necessary to proceed a little further in explaining the mystery of this particular sophism. Were the command of Christ expressed in these words,—'Baptize the *adults* of all the nations,' the question of their consent would be open for consideration. As I have no power—that is, no power which I can rightly use—to impose baptism upon them, I should expound such a command as meaning, with their consent. Were the command, on the other hand, to baptize the *infants* of 'all the nations,' the question of consent could not be raised; for the word baptize must be understood as *dictum simpliciter*. If the command were, Baptize the *adults* and the *infants* of 'all the nations,' the question of consent would remain, as to both adults and infants, just where it would have been, if only one class had been specified. What should we say to an objector who proposed the dilemma—Do you, or do you not, baptize without the consent of the parties? If you do, why do you not go about the streets throwing water upon people? If you do not, why do you baptize infants? If the words adults and infants were omitted, and the command was, Baptize 'all the nations,' the meaning of the phrase might be a fair subject of dispute; but the question of consent, as between adults and infants, could be introduced against the person who contended that the phrase included both classes, with no more fairness and logical propriety than it could if the two classes were specifically mentioned. If a reviewer uses this sophism wilfully, he is guilty of a moral delinquency. If he do not recognise it, when he has himself raised it, he is not qualified for the office which he assumes.

"Although I have thought it necessary to define the figure and mode of this notorious sophism, I am not very fond of scholastic forms and phrases. 'The schoolmen acted,' I think Locke says, 'as if God made man a biped, and Aristotle gave him reason.' This sophistry may be made palpable to common sense, without the forms or phrases of the schools. My own phraseology in the lectures ought to have protected me from such an objection. I had represented the teaching and the baptizing in the commission, as subject to the same limitations; and the only limitation I knew, was the ability to perform them, meaning, of course, the ability which Christians may rightfully use, and not an ability which requires to be watched and coerced by the police. Our baptist brethren, imbued with the missionary spirit, believe it to be their duty to teach 'all the nations,' to the utmost extent of their ability. Whether they refer their obligation to this commission, or do not, is of no consequence, as they make some general command the rule of their duty. What would they say, if some one from among themselves, having well studied the sophism of my reviewer, and being troubled with the ambition of being thought a great reasoner, were to oppose the instruction of young children in their Sunday schools, and in their families? He might begin with a little declamation about the evils of compulsion in religion, and propose his dilemma: Do you teach people the elements of Christianity—that law of liberty—with, or without their consent? If you teach without consent, why do you not force the ignorant rustics and mechanics of your neighbourhood into your chapels, and

* So in the Congregational Magazine.

compel them to hear the truth of God? Why not fight the police? If you do not teach without consent, how dare you confine in the Sunday school or the nursery, over their bible and catechism, those little children who long to sport in the fields? Our friends would soon find an answer to this reasoning from ignorant adults to wayward children, and their answer would be the refutation of my reviewer.

"It may be again asked, Because the command was, that all the male descendants of Abraham should be circumcised, was a Rabbi, who circumcised children without their consent, to go among the Ishmaelites and Edomites, and all the Arab tribes descended from Abraham, to practice compulsory circumcision upon any whom he might find uncircumcised?

"We might raise this sophism in the ordinary business of every day, and propose it with a knowing look, to puzzle our neighbours. Some years since, I believe, a surgeon was appointed by government to vaccinate the poor in a district of Ireland. What would he have thought if my reviewer had practised logic upon him, after the fashion in which he has amused himself in his critique on my argument? He might have said, Pray, Mr. Surgeon, are you commissioned to vaccinate the poor of this district, with, or without consent? If with consent, why do you vaccinate children who cannot give it? If without consent, why do you not go about the country, with your lancet, and infix it in the arm of every person you meet? This, and nothing else, is the objection which is flourished with much parade over my argument, as if to demolish it by a single stroke.

"My reviewer may, however, think that if he has done me injustice by this sophism, he has given me abundant compensation in the undeserved moderation with which he speaks of the extravagant latitude of my theory. He says, it is sufficient to cover the baptism of some little boy, who ran away from the baptizer, and the baptism of some little girl, who said the minister was a naughty man who threw water into her face, and some other extreme and apocryphal instances. His estimate of my extravagance is too moderate and favourable. He might justly have noticed far more extraordinary instances which my theory will cover: it will cover the baptism of a jailor, within an hour of his meditated suicide; it will cover the baptism of a vile strolling conjuror, called Simon Magus, of whose religious knowledge his baptizer knew nothing,—or knew him to be so grossly ignorant of the first principles of all religion, as to suppose he could buy the gift of God with money. It will cover the baptism in crowds, of all Judea, and all Jerusalem, over whose baptised inhabitants Jesus wept, as he foresaw their doom. It will cover, *horresco referens*, the baptism of a brood of vipers, to whom their baptizer said, 'Generation of vipers, who hath warned you to flee from the wrath to come? I baptize you unto repentance.' The reviewer has been far too sparing in his censures of my latitudinarianism. Such instances of extravagant latitude as are these, he might have alleged with perfect honesty, and I should have had nothing to say in my defence.

"I beg the insertion of these remarks, as I can have no claim upon the pages of the magazine in which the review appeared; and I think such a review, however kind and fraternal, ought not to pass without some notice.

"Yours, very respectfully,

"Robert Halley."

The question proposed to the editor of the Congregational Magazine in Dr. Halley's first paragraph, respecting the obligation of reviewers when they reason to reason fairly, can scarcely have been asked for the sake of acquiring information. If, however, he will accept an answer from us, he shall have one. In whatever capacity a man may be writing, he is bound to refrain from every kind of deception. Sophisms may sometimes escape us, but if they do, it is unconsciously. A sophism of any class we would not use wilfully, even were we sure that its fallacy would pass undetected, and that its immediate results would be advantageous to mankind: no, not even if it would secure the abandonment of a practice so injurious as the introduction of unregenerate infants into the Christian church. However pædobaptism may have originated, and by whatever arguments it may have been at different times sustained, we are quite persuaded too that its extinction will not be effected by the diffusion of sophisms.

But passing by the exordium, and coming to the second paragraph, that in which Dr. Halley states his case, we find him complaining of his reviewer thus:—"Instead of noticing the reasons by which I support my exposition of the passage, he attacks my conclusion by a sort of dilemma of baptizing with consent, or baptizing without consent." In reference to this we submit to him, and to all reasonable men, that we were not writing a professed answer, but a review. It is no part of the generally recognized duty of a reviewer to an-

swer all the arguments of the author: if he give a fair account of the performance, he is generally held to be at liberty to make any remarks that may occur to him respecting the execution of the work, the consequences that would ensue from the adoption of its principles, or the subject it discusses, without tracking the writer step by step, and replying formally to his reasonings. Again, we were reviewing in a magazine of limited dimensions a fourteen shilling octavo; and it is well known that to expose the futility of an argument requires in general many more pages than suffice for its original exhibition. Further, Dr. Halley's argument in support of his views of the commission is deduced chiefly from Greek criticism: he says himself, "The question respecting the subjects of baptism is here resolved into one of grammar and criticism." Now, in matters of Greek grammar and criticism, the greater part of the persons for whom we were writing are not competent judges. On this account we abstained, as far as possible, throughout our notices of Dr. Halley's work, from entering on such questions; and, had it been possible, we would have avoided them entirely. Nothing is so disheartening to an intelligent Englishman who feels that in criticisms on a dead language he is dependent on others, than to find, as soon as he enters into an investigation, that he is plunged into a dispute between different persons professing to be Greek scholars, each of whom is maintaining the superiority of his own erudition. It is easy for a proficient in Greek,—nay, it is easy for a smatterer,—to bring Greek enough into an argument to perplex a reader who understands no language but his own; but then, what permanent good is effected? We might have impugned the scholarship of Dr. Halley's rendering of the commission. We might have adverted to the word *them*, concerning which he says, "Tell us the meaning of the word *them* in the commission, and so far as I am concerned, the controversy is settled." We might have said, The word *them* (*αὐτοὺς*) is masculine; the words *all the nations* (*πάντα τὰ ἔθνη*) are neuter; *them* cannot agree then with *all the nations*, but we must seek the antecedent in the word *teach*, or *disciple* (*μαθητεύσατε*); Dr. Halley's interpretation is founded therefore on a violation of Greek grammar. This, whether conclusive or not, would have appeared to be conclusive to nine-tenths of our readers. One might have gone to his neighbour and said, What a happy thing it is that the Baptist Magazine is in the hands of so profound a scholar! The superiority of the reviewer's Greek learning has exposed the ignorance of Dr. Halley! But then Dr. Halley is prepared for all this; and he says, "I suppose no one will object that *αὐτοὺς* being masculine does not refer to *πάντα τὰ ἔθνη*, being neuter; as this would betray gross ignorance of the common rule of Greek syntax, known by every school boy respecting the reference of pronouns to neuter nouns." This, whether sound criticism or not, would be received by many of Dr. Halley's friends as triumphant. One might have gone to his neighbour, therefore, and said, What a happy thing it is that the pædobaptist controversy is in the hands of so profound a scholar! The superiority of Dr. Halley's Greek learning has exposed the ignorance of the baptist reviewer! Now what would have been the use of all this? What satisfaction would the sincere, intelligent, but unlearned inquirer have gained? It appeared to us better, instead of going into the thicket after our respected antagonist, to endeavour to draw him out into the open field, where our motions might be visible to the whole community.

But the sophism! Let us proceed to the sophism. Whether in the thicket or in the open field, if a man strive for masteries yet is he not crowned except he strive lawfully. Dr. Halley, it appears, has found himself in a position which he had not anticipated, and in which he thinks he ought not to have been placed. As an honest, unsuspecting man, awaking and finding his feet in the stocks, not knowing how he came there, might naturally exclaim against the injustice with which he had been treated, and demand from the by-standers immediate release, certain only of this one thing that his confinement was undeserved and illegal; so Dr. Halley seems to have felt unaccountable and strange sensations when he discovered the position in which the reviewer had gone away and left him. "At first," he says, "I thought this was only banter and clever burlesque; but as nothing succeeded, it seemed to be meant for argument; and therefore I had to consider with what

kind of argument my reviewer had done his work so dexterously." He meditated awhile, and found that he had been entangled with a sophism.

The sophism, however, if it be one, is not of yesterday's invention. Since the review was written, our attention has been directed to a passage published more than half a century ago, by Abraham Booth—a man whose name has not been transmitted to this generation as that of a noted sophist—in which he urges, as we have done, the want of consent to baptism on the part of infants, and illustrates the case by reference to a want of consent which had been recorded in the cases of some adults. He writes thus:—"The world, it is well known, is inhabited by millions of such as were discipled by baptism in their infancy; nor does my reader need information what sort of disciples the bulk of them are when grown up to maturity: but as a little anecdote which Mr. Ramsay has given us, concerning the admirable utility of this discipleship when conferred on adults, occurs to remembrance, it shall be here introduced. Thus then my author:—'The absent owner of a plantation (in the West Indies) sent out positive standing instructions to his manager to have his slaves carefully instructed in the Christian religion, and baptized. He (the clergyman that was employed) came to a plantation on a Sunday afternoon, and desired the manager to collect eight or ten slaves to be baptized. They were brought before him. He began to repeat the office of baptism. When he had read as far as that part of the service where he was to sprinkle them with water, if their former name pleased him he baptized them by it; but if he thought it not fit to call a Christian by, as was his opinion of Quamina, Bungee, and the like, he gave them the first Christian name that occurred to his memory. Some of the baptized would mutter and say, they desired not the parson to throw water in their face, which was all they knew of the matter, and therefore were loth to suffer themselves to be so dealt with.' Now this is genuine discipleship by baptism; for here is not the least appearance of professing faith nor of instruction previous to the use of water. A fine illustration this of what our Lord meant by *μαθητεύσατε*! Nor is it of any force against this method of making disciples that these poor negroes muttered, and knew not what to make of the parson's conduct; nor that infants, in their own way, discover an equal degree of reluctance on similar occasions. For if it be the command of our Lord to make disciples without instruction, and merely by baptizing them, the work is done, the discipleship is effected, by barely administering the rite. Respecting this kind of discipleship, there is, I confess, an ill favoured sentence which immediately follows the preceding quotation, and it contains Mr. Ramsay's own remark on the fact. Thus it reads:—'If merely making of them parties to a rite that they understand not, and in which they take no active or rational share, doth initiate them into Christ's church, then are they right good Christians.' But what then becomes of infant baptism, with all its attendant honours? Except it can be proved, either that among professing Christians infants have more understanding than adult Africans; or that our Lord in this commission requires the former but not the latter to be baptized, though equally ignorant of the rite. I find also that Dr. Owen had no very high opinion of making adults disciples by baptism, for he speaks of some Roman catholics who are drawn to mortification as they drive Indians to baptism or cattle to water."*

But Dr. Halley says, "In respect to a command to baptize *infants*, the question of their consent cannot be raised." .... "What then are we to think of a reviewer who, by raising the question of the consent of the parties in the baptism of adults, reasons from that *dictum secundum quid* to the *dictum simpliciter*, where there can be no question of consent raised,—that is, in the baptism of infants?" Think of him? Why, think that he has no more integrity than Abraham Booth; or, no clearer perception of "the treachery and falsehood" of the alleged sophism than Matthew Henry. That justly celebrated pædobaptist writer raises the same question, and disposes of it in conformity with his own principles. Whether in doing this he was "guilty of a moral delinquency," or shown to be "not qualified for the office he assumed," we leave for the admirers of such alternatives in controversy to determine; but in his Treatise on Baptism this is his language:—"The com-

* Pædobaptism Examined, chap. iv. sec. iv. § 1.

mand is to disciple them; baptizing them is the mode of executing that command. And all nations are to be so discipled—i. e., all *consenting* nations. If any communities or individuals refused, the apostles were to shake off the dust of their feet against them, as having no part or lot in the matter. And surely infants are a part of nations; and in the discipling of nations, not a dissenting part, but a *consenting*, by those who are *the trustees of their wills.*"

It is possible, however, that Matthew Henry, Abraham Booth, and the baptist reviewer should all fall into the same error. The lecturer was not bound to follow either of them, and we do not suppose that he will adopt Mr. Henry's notion that infants consent "by those who are the trustees of their wills." If he have discovered a fallacy, by whomsoever it may have been employed, or by whomsoever treated with respect, it is quite right in him to expose it. Let us then consider the charge and meet it fairly.

"I soon perceived that he had employed the old, notorious, long-since convicted sophism, called, in the schools, the reasoning *a dicto secundum quid ad dictum simpliciter.*" This we must explain, as we wish that all who read should understand:—the Latin phrase describes the conduct of reasoners who, from what is said in reference to particular circumstances, argue that the same thing holds good absolutely and in all circumstances. In illustrating his meaning, the doctor alleges that the reviewer "by raising the question of the consent of the parties in the baptism of adults, reasons from that *dictum secundum quid* to the *dictum simpliciter*, where there can be no question of consent raised,—that is, in the baptism of infants." Now, if our worthy reprover will take the trouble to look again, we think he will see that we have done no such thing. It is not from the consent of adults that we argue for the necessity of consent in the case of others; but we say that the transaction, in its own nature requires the consent of all engaged in it, and that therefore any who are either indisposed or incapacitated from giving consent are not proper subjects for baptism. It is quite a mistake to suppose that we reason from the case of adults to the case of infants; we reason from general principles, applicable to adults, applicable we conceive to all candidates, whatever their age or circumstances.

Let us call to mind the state of the question when the observations were made on which Dr. Halley animadverts. Our Lord says, according to the common version, "Go ye, therefore, teach all nations, baptizing them," &c. Interpreters of many different communities have been accustomed to say, this means baptizing those who receive the instruction; and baptists have been accustomed to urge that as infants cannot receive the instruction, they are not to receive the baptism. According to the version of Dr. Halley and others, the command is, "Going forth, disciple all the nations, baptizing them;" this means, we should say, baptizing those who are discipled, and thus the baptist argument remains, as infants cannot be made disciples they are not to be baptized. The church of England meets this by saying, Though by reason of their tender age they cannot repent or believe, yet they are to be baptized because by their sureties they promise to do so hereafter. The congregationalists generally repudiate this reply, and discard the godfathers and godmothers accordingly. Other large classes of pædobaptists, admitting with the established church that faith is required as a condition of baptism in persons who have arrived at years of discretion, yet adduce considerations derived from the Abrahamic covenant, federal relation to parents, and kindred topics, to justify the baptism of infants. But Dr. Halley is not satisfied with this. Rejecting what others of his own community have in former times strenuously maintained, he denies that repentance or faith is to be required before baptism from either infants or adults. He has placed infant baptism on a basis that has not been usually laid by its advocates, but which seems to him to be more secure than those that have been chosen by his predecessors. Our object was to meet, not exploded theories, but the one that he adduced. He maintained that *no* qualification for baptism is prescribed in scripture, and that therefore no man has a right to impose one; that baptists limit the commission of our Lord, that is, alter its terms without any scriptural authority whatever; that he regarded the extent of our ability as the only limit of our obedience; and he declared expressly, "To any part of the commission, the discipling, the baptizing, or the teaching, I know only one limitation, and that is the want of ability to execute it."

Now it appeared to us that Dr. Halley had not sufficiently considered the whole length and breadth of this very comprehensive theory; and that the chief purpose for which he brought it forward could not be answered, unless it were carried farther than he had thought of carrying it. It seemed to us that he could not abide by his own language. He would not, we believed, adhere to the statement that want of ability to perform the act was the only limitation that could be admitted. He had said, "If baptism be, as our friends assert, immersion, surely infants can be immersed. According to them the command is to dip, and there is no insuperable difficulty in dipping an infant." In this language we thought that he contemplated only the *physical* difficulties, and the ease with which they might be overcome. He said, also, "Unless, then, a baptist brother be permitted to assume that an infant cannot be baptized, the argument remains unimpaired. . . . . If he can prove that children *cannot* be baptized"—the italics are his own—"of course he has brought this long controversy to a most triumphant conclusion. I can only say he is very simple to allow himself to be seduced from this commanding position, in which he can silence us whenever he pleases, to the low ground of interminable disputation upon various reasons for and against doing what, by any possibility, never has been done, and never can be done." From this *high* ground, however, — an uninhabitable mountain top,—we were persuaded that the lecturer must come down. The question, what *can* be done? must give place sooner or later, to the question, what *ought* to be done? We therefore said, "His practice in this respect is limited, we believe, by something else than want of ability; else the local police reports would have told surprising tales, and the London press would have loudly echoed them."

Now, however, Dr. Halley says, "I had represented the teaching and the baptizing in the commission, as subject to the same limitations; and the only limitation I knew, was the ability to perform them, meaning, of course, the ability which Christians *may rightfully use*." "As I have no power—that is, no power which I can *rightly use*—to impose baptism upon them [adults] I should expound such a command as meaning, with their consent." This changes entirely the aspect of his rule. We do not insinuate that this was not his meaning before; but we say that the avowal of this is equivalent to a further limitation. The question now becomes, What power may Christians *rightly* use? This is very much like descending to "the low ground of interminable disputation upon various reasons for and against doing what" by possibility *could* be done! "To the pure all things are pure:" in the lecturer's mind there may have been no difference at first, between saying *the extent of my ability*, and *the extent of the ability I can rightfully use;* but in laying down a rule for others there is an immense difference between saying, Go, baptize all, without any other limitation than the want of ability, and, Go, baptize all to the extent of that ability you can use *rightfully*.

In the case of adults, Dr. Halley acknowledges now, however, that the command to baptize them must mean, with their consent. Why must it? It cannot be, consistently with his theory, because of anything referring to consent in the words of the commission. We doubt not that he would answer, Because compulsion is inconsistent with the spirit of Christianity. The use of physical force is not compatible with the character, the precepts, or the doctrine of our Divine Leader. The whole system is a voluntary system. Now we want him to apply these general truths to the other case, the case of infants. We are not arguing from the *dictum* respecting adults to the *dictum simpliciter:* we are arguing from the general principles which he recognizes in the case of adults, to the same general principles in their bearing on the case of unconscious babes. We respectfully ask him to consider, whatever may be the principle on which he concedes in reference to adults that the command must be expounded as meaning with their consent, whether it is not universally applicable:—applicable not only to the man in his strength, but also to him whose faculties have sunk through the infirmities of age, and to him whose powers have not yet been so far developed as to enable him to understand the simplest sentence that can be uttered.

A very few words must suffice upon each of the subsequent illustrations. The first is taken from *compulsory instruction*. Do we teach the elements of Christianity with or without consent? Are

not we open to the same objection when we teach our children, as we urge against our brethren when they baptize them? To this we reply, as it respects infants four or five weeks old, we do not attempt to teach them. As it respects children who are beginning to talk and reason, we find them always willing, and more than willing, to receive such religious instruction as is adapted to their age. The difficulty is to answer their questions, not to induce them to make inquiry. Whether in Sunday schools or in our own families, whether in distant regions or at home, in addressing ourselves to the young, we should seek to interest their minds in the truths of Christianity, and unless we could do this we should hope for no good result. We have had pretty much experience in the education of children, but compulsory instruction in divine things has never constituted part of our theory or our practice.

Compulsory circumcision furnishes Dr. Halley's next illustration. This rite, he should remember, was part of a compulsory system. In accordance with the system the parent was enjoined to circumcise his male child on the eighth day. Consent was not required from the infant, any more than consent was expected from the Canaanite or the Perizzite, whom the Hebrews were commanded to extirpate. There was no command to the Jews to circumcise the Ishmaelites; every Jew was bound to cause his male children to be circumcised, and every Ishmaelite to do the same thing with his; but no Rabbi could plead a command to circumcise the inhabitants of Mount Seir; had there been such a command, or had it been said, Go, circumcise all nations, it would have been in the spirit of their original calling that they should have understood that they were to circumcise by compulsion.

But *compulsory vaccination* is the climax. A surgeon having been appointed by government some years ago to vaccinate the poor in Ireland, we are asked, What would he have thought if the reviewer had said, "Pray, Mr. Surgeon are you commissioned to vaccinate the poor of this district, with or without consent?" We suppose he would have thought that it was a very reasonable question, and deserved an explicit answer. Had he said, I am to vaccinate all, willing or unwilling; *we* should have thought that he had come to execute a tyrannical decree; but had he said, I have no power—"that is, no power which I can rightly use"—to impose vaccination upon adults, but in respect to infants "the question of their consent cannot be raised," I shall therefore insist on vaccinating them all; we should have thought that either his instructions were inconsistent with any sound principle, or that he had misunderstood them.

In his last paragraph Dr. Halley speaks of some extreme and apocryphal instances of baptism without consent, adduced by the reviewer. In calling them apocryphal he meant, we presume, not publicly known, and did not intend, as some have understood his remark, that their authenticity was doubtful. Should the latter supposition be correct, we beg to add that we are quite willing to furnish him with the name of the minister from whom the little boy absconded; and the name of the little girl who was angry with her father's pastor for throwing water into her face at chapel; and the name of her father, who is at the present hour the deacon of an independent church; and the name of the missionary who baptized queen Keopuolani when in a state of hopeless insensibility on her death bed, with whose concurrence the account was published, and to whom Dr. Halley will not need an introduction should he be inclined to converse with him on the subject. But when these instances are spoken of as less extraordinary than some to which he thinks the reviewer might with propriety have adverted, we reply that in these latter instances, when stated in the sober language of the book whence his knowledge of them is derived, we see nothing "extravagant"—nothing that does not accord with our own principles. In these latter instances the voluntary concurrence of the parties baptized is unquestioned.

We have now but one more duty to perform. Having succeeded, as we hope, in showing that "the old notorious, long-since convicted sophism" to which our respected antagonist refers, has not been exemplified by the baptist reviewer,—having thus destroyed what had been pointed out as "one of the finest specimens, in proper form and figure of a very serviceable variety of that most prolific class of sophisms," it may seem incumbent upon us to provide another specimen in its place. To

all students of logic, then, who desire either for instruction or amusement an example of that sophism—the sophism which from what is said in reference to particular circumstances, argues that the same thing holds good absolutely and in all circumstances,—we recommend the consideration of the ensuing case. A command having been given to baptize disciples — *dictum secundum quid* — if an acute and learned man should argue thence in favour of indiscriminate and universal baptism—as though it were *dictum simpliciter*, might not this furnish an illustration of the old sophism sufficiently clear and bright to compensate for the loss of that of which we have deprived them? If an example of the reasoning *a dicto secundum quid ad dictum simpliciter* be wanted, and one cannot be found in the language of the baptist reviewer, let an experiment be fairly made on the pages of Dr. Halley.

BRIEF NOTICES.

New General Atlas, consisting of Twenty-nine Maps, beautifully Engraved on Steel. Embracing all the Latest Discoveries, and Exhibiting the Population of the Towns, Lengths of Rivers, and Heights of Mountains. Prepared for the Scottish School Book Association. Adapted to their Geographical Series. Edinburgh: published for the Association. 4to. Price 10s. 6d. Coloured outlines, half bound.

It may be rendering important service to our friends engaged in the tuition either of their own children or of those of others, to recommend to their notice this excellent Atlas. Great attention to accuracy has been given in its compilation, and the engraving is well executed. It represents this changing world, too, not as it was a few years ago, but as it is now. Its usefulness is enhanced, also, especially for the young, by the omission of names of insignificant places, which no one wishes to find, but which encumber and produce indistinctness. For example, in an ordinary map of Hindosthan, how often has a reader wearied himself in a vain effort to discover the principal stations of our mission! Here the eye at once discerns Calcutta, Serampore, Dacca, Moorshedabad, Monghir, Dinagepore, Patna, Benares, Allahabad, Agra, Muttra, without the slightest difficulty, with the names of the provinces in which they are situated. To be highly valued as a school-atlas, it needs only to be known.

The Reformation of Europe. By the Author of "The Council of Trent." London: 24mo. pp. 388. Price 2s. 6d. Cloth.

We are indebted to our friend who has recently taken charge of the college at Montreal for the labour he employed in the compilation of this work during the few months that immediately preceded his departure, and to the committee of the Religious Tract Society for adopting it, and sending it into the world at a price which will render its usefulness extensive. After introductory chapters on the rise and progress of the corruptions of Christianity, and the state of Europe at the beginning of the reformation, details are given respecting the efforts to supplant error and promulgate truth, at that remarkable era, in Germany, Switzerland, Sweden, Norway, Denmark, the Low Countries, France, Poland, England, Ireland, and Scotland. The whole closes with a calm but searching exposure of misrepresentations. To those of our readers who are acquainted with Mr. Cramp's writings, it cannot be necessary to add, that the sentiments of the volume are truly Christian, and that the style is simple, neat, and perspicuous.

What saith the New Testament? or, The Ecclesiastical Polity of Apostolic Times: in a Series of Short Lectures, delivered in Bethesda Chapel, Runcorn. By the Rev. SAMUEL HILLYARD. London: Dinnis. 12mo. pp. 91.

The author of this work, a respectable independent minister, delivered these lectures to his people on week evenings, in order to enlighten them on subjects connected with church government, and prepare them to withstand the present ecclesiastical assumptions. Such a course would have been suitable at any time; but the circumstances of the present age demand something of the kind from every faithful pastor. The principal topics are, the meaning of the word church—the constitution of the church—the pastor or bishop—the deaconship—ecclesiastical courts, councils, and convocations — church discipline—secession from corrupt communities and erroneous teachers—lay agency—and contributions. Exposing in an effective but temporate manner the unscriptural character of clerical domination and of state churches, and containing many pertinent quotations from the best class of prelates and episcopalian writers, it is well adapted for the perusal of the friends of the national establishment. In the treatment of subjects connected with the polity of dissenting churches, there are some things of course that are specially congenial with the

views and habits of our congregational brethren; but the writer appears to regard our denomination also, with fraternal kindness.

Bible Stories for the Young. By C. G. BARTH, *D.D. Old and New Testaments. Translated from the Thirtieth German Edition.* London: (Tract Society) 18mo. pp. 280. Fine paper, cloth, gilt, 3s.; smaller paper, cloth, 2s.

In this volume, Christian parents will find convenient and unexceptionable aid of which many will be glad to avail themselves. The essential parts of the sacred history are given, for the most part, in the words of the common English version of the scriptures, but with occasional connecting or explanatory sentences, sometimes furnished by Luther's translation, and sometimes original. It is also illustrated by numerous cuts. The two portions into which it is divided, that derived from the Old Testament and that from the New, may be had separately, price one shilling each.

Sunday Afternoons at Home. By the Author of "Christ our Example," &c. London: 16mo, pp. 334, price 6s.

The work before us is intended to assist in the profitable occupation of "Sunday afternoons;" which are too often devoted to luxury, indolence, or pursuits which dishonour God, and impoverish man. The author says in the preface, "Between childhood and maturity there are ages at which pious meditation is scarcely to be expected, and religious conversation not easily attainable. It is felt that, for this class, something lighter than the sermon-book or the doctrinal treatise is in demand; several writers have contributed to supply it, and we propose no more than to throw in our mite." The volume contains twenty-one essays on subjects collected from the holy scriptures; and they are, on the whole, adapted for the purpose they are intended to answer, though we have observed some objectionable phrases. They are not dry, common-place, or abstruse disquisitions; they are really interesting, and adapted to engage the attention, induce thoughtfulness, and impart spiritual knowledge.

The Jubilee Services of the London Missionary Society. Held in London in the Month of September, 1844. *With a Brief Introduction by the Directors.* London: Snow. 8vo. pp. 136.

Sermons by the Rev. James Parsons, the Rev. William Jay, and the Rev. Dr. Raffles, with the animated speeches delivered in Exeter Hall at a meeting at which Sir C. E. Smith presided, are contained in this volume. The objects proposed by the directors to be accomplished by the special contributions now in progress, are, 1. To enlarge the society's missions in the East, more particularly in India and China. 2. To promote Christian education among the young in heathen countries. 3. To train up a well educated native ministry. 4. To provide an adequate fund for the relief of the widows and orphans of missionaries. 5. To relieve the directors from embarrassment by placing a fund in their hands, to enable them to meet the current expenses. The jubilee year will terminate in September, 1845.

Cyclopædia of Biblical Literature. By JOHN KITTO, *Editor of "The Pictorial Bible," &c., &c., Assisted by Various Able Scholars and Divines. Part XVI.* Edinburgh: 8vo. Price 2s. 6d.

Delicately executed maps of Jerusalem and of the Environs of Jerusalem, from Dr. Robinson's Biblical Researches, are prefixed to the sixteenth part of this learned and comprehensive work, which has now reached the word "Nazarene."

The Congregational Calendar and Family Almanac for 1845. *Compiled Pursuant to a Vote of the Annual Assembly of the Congregational Union of England and Wales.* London: foolscap 8vo. pp. 132. Price 1s.

Our experience in the last three months leads us to appreciate more highly than heretofore the diligence and care exhibited in this publication; reminding us of the answer of Dr. Gill to the critic who met him at the foot of the pulpit stairs with his complaints,—"Go up and do better." Though this almanack is twice the price of ours, it will be seen that it contains nearly twice as many pages. It is a convenient epitome of information which ought to be very acceptable to the body for whose use it is compiled.

The Church. Volume I. 1844. Leeds: Heaton. London: Simpkin, Marshall, and Co. 8vo. pp. 100.

The monthly numbers of this work, which are published at the price one penny each, have been forwarded regularly throughout the year; but we have refrained from mentioning it because we knew not by whom it was conducted, anonymous periodicals being in our view of dangerous tendency. From the initials subjoined to some of the pieces, and from internal evidence, we suppose that it is sanctioned by many of our respected brethren in Yorkshire: at all events, it avows our principles and maintains them with ability. A large portion of it is devoted to the exposure of the evils of the State Church.

The Voice of Israel. קול ישראל. *Conducted by Jews who believe in Jesus of Nazareth as the Messiah. Nos. I—VIII.* London: Aylott and Jones. 4to. eight pages each number.

A miscellany published on the first day of every month containing facts and speculations relating to the Jewish people. From January, 1845, it is to consist of twelve pages instead of eight.

Payne's Universum, or Pictorial World. Being a Collection of Engravings of Views in all Countries, Portraits of Great Men, and Specimens of Works of Art, of all Ages and of every Character. London: 4to. Numbers 7—11. Price 1s. each.

A monthly miscellany whence the admirers of fine engravings may derive much gratification.

Nelson and Wellington among the portraits, Cologne Cathedral and St. Paul's when filled with charity children among the views of magnificent interiors, the Two Courtiers, and especially the First Reading of the English Bible, among the fancy pieces, cannot fail to confer distinction upon the artists engaged in their production. Explanations in prose or verse accompany the plates.

The Subaltern and the Man of Mail: or, The Giant Slain with his own Sword. By Laicus. London: Houlston and Stoneman. 18mo. pp. 56.

If there are any circles in which Mr. Munro's answer to Dr. Carson has made an impression, it may be interesting to know that any baptist church will receive a dozen copies of this tract for gratuitous distribution, by forwarding to the publisher an application signed by the minister and deacons.

Sights in all Seasons. London: square. pp. 372. cloth, gilt. Price 4s.

A handsome little volume, in which are included the Tract Society's separate publications entitled Sights in Spring, Sights in Summer, Sights in Autumn, and Sights in Winter.

Strill's Royal Pictorial Primer. London: square 16mo. Price 6d.

The best primer that we ever met with.

RECENT PUBLICATIONS

Approved.

The Sunday School Teacher's Class Register and Almanack for 1845. *London: (S. S. Union)* 12mo. *Price 6d.*

The Sunday School Teacher's Class Register and Diary for 1845. *London: (S. S. Union)* 12mo. *Price 1s. 6d.*

The Child's own Book for 1844. New Series. *London: (S. S. Union)* 24mo. *pp.* 190.

Notes on the Scripture Lessons for 1844. By the Committee of the Sunday School Union. *London:* 12mo. *pp.* 144. *Price 2s. 6d.*

The Teacher's Offering for 1844. *London: Ward and Co.* 32mo. *pp.* 376.

The Christian Gleaner. Consisting of Original and Selected Pieces. With Sixteen Engravings. *London: (Tract Society) foolscap* 8vo. *pp.* 252. *Price 5s. Cloth, gilt.*

The Child's Companion for 1844. Third Series. *London: (Tract Society). Price* 1s. 8d.

The Peace Almanack and Diary for 1845. Under the Superintendence of the Manchester Peace Society. Illustrated with a Steel Engraving of William Penn's Treaty with the Indians, when he founded the Colony of Pennsylvania. To be Continued Annually. *Manchester: 18mo. Price* 1s.

The Peace Almanack for 1845. Published under the Superintendence of the Manchester and Salford Peace Society. To be Continued Annually. *Manchester: A Sheet. Price 6d.*

The Union Hymn Book for Scholars. With Tunes. No. I. *London: (S. S. Union)* 12mo. *Price* 1d.

The First Class Book. For Reading, Spelling, and Catechising. *London: (S. S. Union)* 18mo. *pp.* 32. *Price 12s. per hundred.*

An Address Delivered at a United Meeting of the Sunday School Teachers of Hastings, August the 12th, 1844. By the Rev. W. DAVIS, Minister of the Croft Chapel, Hastings. Published by Request. *London: Snow.* 12mo. *pp.* 32.

The Millennial Melodies. Supplement to the Millennial Star. Seven Hymns, the Poetry by JAMES MONTGOMERY, Esq., Rev. T. W. AVELING, J. EDMESTON, A.M., and J. N. OSBORN. For the London Missionary Jubilee. Composed and Arranged for Four Voices. With an Accompaniment for the Organ, Pianoforte, or Seraphine. By JOHN KING, Compiler of the Millennial Star. *London: Price* 1s.

Sacred Choruses for the use of Classes, Choirs, and Musical Associations; and on Occasions of Special Interest, as Sunday School Anniversaries, Christmas, Missionary Ordinations, Funeral Solemnities, &c. Arranged for Four Voices. Part I. Each Part complete in itself. *London:* 18mo. *pp.* 24. *Price 6d.*

The Sabbath School. Poetry by T. P. ALDER. Composed by J. KING. On a Card. *Price 3d.*

Christian Devotedness: or, Memorials of Mrs. and Miss Palmer of Newbury. By HENRY MARCH, Author of "Sabbaths at Home," &c. *London: Simpkin.* 12mo. *pp.* 121.

Dorcas. A Pattern for Christian Women. By JOHN COX, Woolwich. *London: Ward.* 32mo. *Price* 1d.

Kindness to Animals. By CHARLOTTE ELIZABETH. *London: (Tract Society)* 24mo. *pp.* 108. *Price* 1s.

A General View of Opinions and Evidence on the Mode, Subjects, and History of Baptism. Consisting of Extracts from Various Authors. With Observations and Inferences. Addressed to Baptists and Pædobaptists. By THOMAS WESTLAKE. The Fourth Edition. *London: Stoneman.* 12mo. *Price 6d.*

The Atonement of Christ Vicarious. A Reply to Mr. Joseph Barker. By GEORGE WILSON M'CREE, Minister of the Gospel. *Leeds:* 12mo. *pp.* 8.

The Almost Christian Discovered. By the Right Rev. EZEKIEL HOPKINS, Bishop of Londonderry. *London: (Tract Society)* 32mo. *pp.* 172.

The Eclectic Review. December. *London: Ward and Co.*

The Pictorial Sunday Book. Part 12 *London: folio. Price* 1s. 6d.

INTELLIGENCE.

NEW CHAPELS.

UPWELL, NORFOLK.

In this populous village the church and congregation under the pastoral care of the Rev. James Porter have just completed the erection of a large, handsome, and substantial chapel for the use of the baptist denomination. This building stands in the centre of a spacious piece of land which will be set apart and suitably laid out for a public cemetery. On Thursday the 21st of November, this place was opened for divine worship. In the morning, after devotional exercises conducted by the Rev. J. C. Pike of Wisbeach, and the Rev. R. Roff of Cambridge, the Rev. W. H. Murch, D. D., late president of Stepney College, delivered an instructive and impressive discourse, and the Rev. J. T. Wigner of Lynn concluded the service with prayer. In the afternoon a meeting was held for ministerial addresses, over which the Rev. R. Roff presided, on which occasion several ministers delighted the assembly by their appropriate speeches. In the evening, after the reading of the scriptures and prayer by the Rev. R. Roff, the Rev. J. E. Simmons, M.A., of Bluntisham, preached an encouraging sermon, and the services of the day were concluded with prayer by Mr. Smart (primitive methodist) of Lakesend. On the sabbath following three admirable discourses were delivered by the Rev. Dr. Murch, the Rev. J. C. Pike, and the Rev. M. H. Crofts of Ramsey. Between fifty and sixty pounds were collected; and as to the remaining debt, of more than £400, it was generously resolved by the trustees then present, in the hope of assistance from sister churches and other sources, that the chapel should not be mortgaged to meet this demand.

WILLITON, SOMERSET.

On Thursday, the 26th of September, 1844, a new baptist chapel was opened at Williton, Somersetshire. Brethren Baynes of Wellington, and Davis of Bristol preached in the morning and evening, and addresses were delivered in the afternoon by brethren Fuller, Elliott, and Symmons. The baptist church at Williton, under the pastoral charge of brother Sutton, were lately deprived of their former place of worship under very painful circumstances. They have now, after considerable difficulty, procured a convenient spot for building, and a neat convenient place of worship has been erected of thirty-five feet by twenty-one, with a gallery.

BUDLEIGH SALLERTON, DEVON.

On Thursday, the 5th of December, 1844, a new baptist chapel was opened in this place, when sermons were preached by the Rev. W. Welch of South Street, Exeter; the Rev. C. Whiteman of Exmouth; and the Rev. J. Bigwood of Bartholomew Street, Exeter. The Rev. T. Collins, minister of the chapel, the Rev. D. Pyne of Kenton, and other brethren conducted the devotional services. The attendance through the day was cheering. Upon this infant cause may the beauty of the Lord our God rest!

DOWNHAM MARKET, NORFOLK.

The particular baptist chapel at Downham Market was re-opened for public worship after considerable enlargement and repairs, on the 23rd of October last, when sermons were preached by brethren Brock of Norwich and Cox of Hackney, and on the following sabbath Mr. John Bane, late of Aylsham, preached in the morning, Mr. Wigner of Lynn in the afternoon, and Mr. Mason from Scotland in the evening. A collection was made after each service, and about £20 obtained towards defraying the expenses incurred in the recent alterations and repairs. The cause at Downham has for many years been in a very low state, but a few spirited individuals, not immediately connected with Downham, having resolved, at the expense of upwards of £200, to repair and enlarge the building, and to place an efficient minister there, with a view to reviving an old, though much decayed interest, Mr. Bane, late of Aylsham, has been exercising his ministry there for the last six months with some apparent prospect of considerable success.

FARSLEY, YORKSHIRE.

This chapel was re-opened for divine service on the 20th of November, 1844. Sermons were preached by the Rev. T. Burchell of Rochdale, and the Rev. J. E. Giles of Leeds. On the following Lord's day the Rev. C. H. Roe of Birmingham preached morning and evening, and the Rev. H. Dowson of Bradford in the afternoon; and on Tuesday, the

26th of November, the Rev. G. B. M'Donald of Wakefield concluded the series of discourses delivered on this occasion. The collections at the different services amounted to £276 8s. 6d. This chapel was originally built in the year 1777, by a few baptists who were members of the church under the care of the Rev. W. Crabtree of Bradford, Dr. Steadman's predecessor. It was rebuilt and enlarged in the year 1836, and in the year 1844, more school and chapel accommodation being required, the church resolved to build a school and children's gallery, and add twenty-three feet to the chapel, which has greatly improved the appearance of the building, which is now seventy-two feet by thirty-nine inside, and capable of accommodating 700 or 800 hearers. The cost of the enlargement is about £740, the whole of which was defrayed at the opening services, leaving also in the hands of the treasurer about £30, which is to be laid out in establishing a day school in connexion with the church and congregation.

ORDINATIONS.

MELKSHAM, WILTS.

The baptist church meeting in Broughton Lane, Melksham, after hearing the Rev. Charles Daniell, formerly of Hull, for four months, were unanimous in requesting him to undertake the office of pastor over them; and they desire to acknowledge their gratitude to God for his acceptance of this important office, which was vacant by the removal of the Rev. Joshua Russell to Lewisham Road, Greenwich.

SAINT HILL, KENTISBEAR, DEVON.

The Rev. H. Crossman, late of Wells, Somerset, has accepted a unanimous invitation to become the pastor of the baptist church at Saint Hill, Kentisbear, Devon, and commenced his pastoral duties on the third sabbath in November.

THORPE, ESSEX.

The Rev. James E. Bilson, having received a unanimous call from the church at Thorpe, entered on his labours there, Nov. 24, 1844.

CHELSEA.

The Rev. William E. Archer, formerly of Horton College, Bradford, and late of Burslem, Staffordshire, has accepted the unanimous invitation of the church meeting in Paradise Chapel, Chelsea, to become their pastor, and entered upon his labours there on Lord's day, the 8th of December, 1844.

HENRIETTA STREET, REGENT SQUARE.

The church in Henrietta Street having unanimously requested Dr. Hoby to undertake the duties of the pastorate among them, he has acceded to the invitation, and commenced his labours.

RECENT DEATHS.

MR. JAMES STEPHEN.

Mr. James Stephen, a native of Scotland, was for two years a student in the Bristol College, during which time he endeared himself to his tutors and companions by his excellent spirit and deportment; and his sound capacity, united with habits of diligent application, gave promise of much future usefulness. But it was not the intention of his heavenly Master that he should continue long in his vineyard. He was not in sound health at the time of his coming to Bristol; but it was hoped by his friends, who defrayed the expense of his residence in the college, that in a more southern climate his constitution would be invigorated. During the first session this hope seemed to be confirmed, but in the following year it became too evident that a latent disease in his lungs had been but partially suspended. Towards the close of the session in 1842, he was advised to try the air of Penzance. He did so, and derived considerable benefit from the change. His health, however, was not sufficiently recruited to enable him to renew his studies, nor could his friends entertain the hope of his ever being able to engage in the regular duties of the ministry. The feelings of disappointed hope in his own mind were very severe; but as his health did not rapidly give way, he formed the project of going to South Australia, deeming it probable that his life might there be prolonged, and intending to employ himself in any manner in which he could be most useful. His friends apprehended that the disease was too deeply rooted in his frame to admit of his accomplishing his object, and they dissuaded him from going; but his heart was so set upon it, that he at length left his native land, and embarked on board a vessel for Australia, having become united to a young person to whom he had been engaged for three years, and who thought it right in these circumstances to become his wife and companion. The voyage proved so distressing that when they reached the Cape of Good Hope in the month of November last, they resolved to land, giving up the remainder of their passage. Here they knew no one, but they found out Dr. Philip, and both he and Mrs. Philip at once exerted themselves on their behalf. He was very ill, and much exhausted by his voyage; but his last days were made happy by their kindness, and that of other

friends, and particularly by the very benevolent and even tender interest in his welfare manifested by the lady of Colonel Marshall, as well as by the colonel and his family. He lived till June the 14th, when an ulcer on the lungs suddenly burst, and after remaining twelve hours insensibly gasping for breath, he expired. He was followed to the grave by Colonel and Mrs. Marshall and their sons, with many other friends. Dr. Philip spoke most emphatically from the words "I have waited for thy salvation, O Lord," and the following is Mrs. Marshall's testimony concerning him:—"He was an humble, devoted, and very zealous minister. His faith and humble confidence in Christ were delightful to witness; but he never could feel anxious to depart, and some of the friends here have been disappointed at the absence of rapture in the prospect of his departure, for though perfectly resigned he always confessed he should prefer to live if it had so pleased God. This feeling we always vindicated, especially as having been very useful by preaching, he was anxious to live chiefly to do good." His gracious Lord accepted all that he did, and all that it was in his heart to do. He rests from his labours, and his works do follow him.

MR. S. BEALL.

Died, Oct. 23, 1844, aged fifty-two, at Bletsoe Park, Bedfordshire, Mr. Samuel Beall, farmer, many years a deacon of the baptist churches at Ringstead, Sharnbrook, and Riseley, successively. He was an Israelite indeed; a Christian of no ordinary character for firmness and consistency in the family, in the church, and in the world. The long affliction which terminated in his removal, and which, in some of its attendant circumstances, was of an unusually trying and severe character, he bore with calm submission to the divine will; and whilst his sufferings abounded it was evident to those who visited his bed-side that his consolations by Christ abounded also. He has left a widow and nine children to lament his loss.

MR. JOHN PACKER.

On Thursday, October the 24th, 1844, a period was put to the protracted illness of Mr. John Packer, printer, Walworth, aged forty-four years. The truths of the gospel sustained him under great debility, and supplied an amount of solace and hope which greatly relieved the darkness of death. His end was peace. At the time of his departure he filled the office of deacon to the church at Horsley Street, Walworth, and was likewise superintendent to the sabbath school at the same place. In each department of labour he was accepted of his brethren, and devoted his best energies to the service of the young.

REV. J. MEAKINS.

Died, November the 20th, 1844, Mr. John Meakins, pastor of the old baptist church at Cottenham, Cambridgeshire, in the sixty-fifth year of his age. Mr. Meakins was a native of Suffolk, and having been sent into the ministry about forty years ago by the baptist church at Wattisham, Suffolk, for about four years he ministered to the church at Walton, in the same county. In 1810 he removed to Cottenham, where, during the former part of his ministry, he was eminently successful in the conversion of sinners. He was a remarkable instance of the power of a man wanting great powers of mind, eminent talents, or human learning, to keep up the numbers of a large and respectable congregation, and retain to the last the strong affections of his people, by the holiness of his deportment, and the kindness of his manners. His health and faculties had been declining for some years, and at the end of 1842 he was compelled by his infirmities to resign his office. During a considerable portion of his last and long affliction, he laboured under much darkness of mind; but at the end it pleased God to smile upon his servant, and enable him to die in the enjoyment of that happiness which results from his presence.

MRS. MARY STEWART.

Died, on Saturday, November the 9th, 1844, Mrs. Mary Stewart, aged seventy-seven. She was the oldest member of the church in Whitehaven, if not in the county.

MISCELLANEA.

ACADIA COLLEGE, NOVA SCOTIA.

At a meeting of the committee of the Baptist Union, November the 8th, 1844, James Low, Esq., treasurer, in the chair, the Rev. John Pryor, A.M., professor of classical literature in Acadia College, Nova Scotia, having been introduced, and having presented documents relating to his mission to this country on behalf of the above-named institution, and stated the facts of the case, it was resolved unanimously, "That this committee having heard the statement of professor Pryor, and examined the documents presented by him, express with great readiness their cordial regard for himself and their high estimation of the educational efforts made by the friends and supporters of Acadia College." The committee think it highly desirable that the requisite aid should be furnished to so valuable an institution, and accompany professor Pryor with their best wishes for his success.

The ensuing paragraphs comprise the facts on which the appeal of the Nova Scotia Baptist Association to their brethren in England is founded.

"The baptists of Nova Scotia, now amounting to upwards of 50,000 souls, or about one fifth of the population of this rapidly increasing colony, and almost wholly composed of those who are occupied in farming pursuits, have been for some time past earnestly striving to impart, not only to their own children, but to the country at large, still lamentably deficient in this respect, the blessings of a sound and enlightened education. With this object in view, they established an institution for affording the more advanced branches of learning at Horton, in the midst of the rural population, and with charges so low that any class might enjoy its benefits. This seminary, aided by the contributions of its friends, and a moderate grant from the public treasury, having succeeded beyond their most sanguine hopes, and having excited a general and growing interest on the subject of education, it was deemed necessary to establish a college or university. An application having, therefore, been made to the provincial legislature, an act was passed granting a charter, which, having met the full approval of the home government, the royal assent was given and the charter went into operation. Since that period, a number of students from Nova Scotia, New Brunswick, and the islands of Cape Breton and Prince Edward, have been receiving their education at the college, some of whom have lately taken their degrees. A large number of pupils are also being instructed in the Collegiate Academy, which forms an important part of the institution.

"These institutions are now looked upon by the baptists in these lower colonies as the great means of raising up a well educated ministry to meet the spiritual wants of our people, which shall place them on an equal footing with our brethren of every other denomination, and shall also foster the exalted desire of sending forth missionaries to convert the heathen to God, a beloved brother, who has been educated at these seminaries, being now about to sail to Asia to commence a mission there under the patronage of the Nova Scotia Foreign Missionary Society.

"A prominent object with the promoters of these institutions, was the preparation of young men for the office of teachers, the want of which for the common and grammar schools had been severely felt. It is gratifying to state that a good number of young men, who received their education at Horton, have undertaken the care of schools in various parts of Nova Scotia, New Brunswick, and the neighbouring islands, and that others are now qualifying themselves for the same occupation. And should the institutions be freed from their present pressure, there is every reason to expect that an adequate supply of schoolmasters for these colonies will be secured.

"These institutions, although immediately under the charge of the Nova Scotia Baptist Education Society, are founded upon the most open and liberal principles, and both the college and academy have given instruction to youth of all religious persuasions.

"Since their commencement, the most vigorous efforts have been made to sustain these institutions, not less than £8000 having been contributed towards erecting buildings and defraying the current expenses. During the past eighteen months, in the midst of the severest pecuniary pressure ever known in the provinces, an additional college building, calculated to cost about £2000, has been erected without money, almost wholly by the exertions of the rural population, who have contributed materials and labour, together with agricultural produce, an effort which indicates deep interest in the advancement of education beyond anything ever witnessed in these colonies. In consequence, however, of the unprecedented embarrassments in pecuniary matters during the last three years, a large debt has accrued, so that unless aid shall be shortly obtained it is greatly feared that, notwithstanding the fairest prospects of usefulness and success in every other respect, a stop must very soon be put to their operations, and their entire ruin follow. To free them from present difficulties, and to place them beyond future danger, a sum of upwards of £3000 is required, to raise which, the Education Society have appointed the Rev. John Pryor, professor of classical learning in Acadia College, as their agent in Great Britain."

The testimonial of the lieutenant-governor of Nova Scotia, Viscount Falkland, is highly gratifying:—

"*Government House, Halifax, Nova Scotia, Sep.* 20, 1844.

"MY DEAR SIR,—I have received a letter from Mr. Nutting, the secretary of Nova Scotia Baptist Education Society, stating that you are about to visit Great Britain for the purpose of collecting funds to support the Collegiate Institution at Horton, and asking if I will bear testimony, which I most cheerfully do, to the value of that seminary to the province, as well as to the loyalty, attachment to order, and better principles of good government of the baptist body in general throughout the colony. I regret it is not in my power to aid you personally beyond the small subscription [a donation of £50] I herewith send; and by so doing to encourage, in a greater degree, the laudable efforts that the leaders of your denomination are now making to disseminate the blessings of education among the rural population in this country, and to extend those feelings of love for the sovereign, and affection for the parent state, which it is so desirable should exist at all times in her Majesty's transatlantic possessions, and the worth of which is doubly felt at the present crisis of affairs.

"I know of no means more likely to prove conducive to these good ends, than the promotion of the success of the establishment at Horton of which you are a member; and I sincerely wish that your mission may be prosperous in its results.

"I am, my dear Sir,

"Yours very faithfully,

"FALKLAND.

"The Rev. JOHN PRYOR."

SOUTH AUSTRALIA.

Mr. Stonehouse, pastor of the baptist church at Chipping Norton, has issued a prospectus of a college in South Australia, which it is proposed to establish on the manual labour system. It states that a gentleman well known in the religious world, has promised 160 acres of land, amply sufficient for all the purposes contemplated by this establishment, and situated in one of the most healthy and desirable localities, on condition that a sum sufficient for the erection of substantial buildings, the purchase of stock, implements, books, &c. &c. is raised by the friends of education in England. For this, therefore, an earnest appeal is now made to those who are interested in the extension to our colonies of the best system of education.

Besides voluntary subscriptions, which will be gratefully received, the following method of establishing the proposed Institution is respectfully submitted to the consideration of those who feel interested in the subject:—

"That a capital of £2000 be raised by the issue of debentures of £20 each, without interest, payable at the expiration of five years, and secured on the freehold land and college buildings.

"The land and the buildings to be erected thereon, to be vested in trustees, who shall have the option of paying off the debentures at maturity, or at any time previously, by converting them into proprietary shares. The holder of debentures to the amount of £100 to have the privilege of nominating a pupil. It is proposed, should it be hereafter needful, to issue proprietary shares to the colonists, for the purpose of meeting any exigencies that may arise, or for the extension or enlargement of the Institution.

"Proposals for debentures, donations of money, books or building materials, such as hardware or edge tools, casings of doors and windows, agricultural implements, gardening tools, &c. &c. will be thankfully received."

A respectable provisional committee is appointed, containing the names of Drs. Cox, Godwin, and Hoby, from either of whom, or from Mr. Stonehouse himself, further information can be obtained. We received the prospectus in November; but too late to comply with the request to announce the project last month.

THE HANSERD KNOLLYS SOCIETY.

This is the name selected by the council of the society formed Nov. 13, 1844, for the publication of the works of early English and other baptist writers. The following is extracted from the prospectus they have issued:—

"It is to be feared that as a body we are too ignorant of our own history, and of the great and good men who lost all in the maintenance of our principles. Our young people especially need information on these points. Moreover they are needed for the libraries of our ministers. Even our collegiate institutions possess but very few, and such as still exist are daily becoming more scarce and inaccessible. The collection proposed would furnish at a very small cost a series of works peculiarly adapted to their use.

"It is proposed, therefore, to reprint, by an annual subscription of ten shillings and sixpence, all or such of the works of the early English, or other baptists, as the council shall decide.

"The series will include the works of both general and particular baptists; records and manuscripts relating to the rise and formation of the baptist churches; translations of such works as may illustrate the sufferings of the baptists and the extension of their principles, together with such documents as are to be found only in large historical collections, or may not yet have appeared in an accessible form. On the baptismal controversy, only those treatises will be given which are of acknowledged worth or historic value. The whole will be accompanied with biographical notices of the authors, and with such notes and illustrations as may be essential to their completeness. The publications will consist of works produced before the close of the seventeenth century.

"It is hoped that the cheapness of the works, combined with their intrinsic value, will ensure for them a wide circulation among every class of readers. With a body of three thousand subscribers, the council will be enabled to issue three octavo volumes annually. It is obvious that the larger the number of members, the more frequent will be the publication of the works.

"The following list comprises the names of some whose works will probably form part of the series:—Bampfield, Blackwood, Bunyan, Canne, Collier, Collins, Cornwell, Danvers, Delaune, Denne, Du Veil, Drapes, Grantham, Griffith, Helwys, How, Jeffery, Jessey, Keach, Kiffin, King, Knollys, Lawrence, Palmer, Powell, Pendarves, Smyth, Stennett, Tombes, Roger Williams, &c., &c."

TERMS OF SUBSCRIPTION.

"1. Every subscriber of ten shillings and sixpence annually will be entitled to one copy of every work issued during the year of his subscription.

"2. Subscriptions will be considered due, in advance, on the first of January every year.

"3. Ministers obtaining ten subscribers annually will be entitled to one copy of each work published in the year for which such subscriptions are paid.

"4. Books will be delivered, free of expense, in London, Edinburgh, and Dublin, from which places they will be sent at the cost of the subscriber by any channel he may appoint."

MARRIAGES.

At the baptist chapel, Parley, Hants, by the Rev. Paul Alcock, Nov. 16, Mr. WILLIAM MOYLE to Miss ELIZA HARDING.

At the baptist chapel, Hamsterley, Durham, by the Rev. D. Douglas, Nov. 26, Mr. DAVID WILSON of Barton, to Miss ALICE ATKINSON of Smelt House.

At the baptist chapel, Lockwood, by the Rev. W. Walton, December the 17th, 1844, Mr. JOHN GARSIDE of Linthwaite, to MARY, daughter of Mr. John SYKES of Golcar.

CORRESPONDENCE

ON THE COURSE OF STUDY IN STEPNEY COLLEGE.

To the Editor of the Baptist Magazine.

DEAR SIR,—I trust you will allow me to correct an inaccuracy which appears in the memoir of Mr. G. W. Knighton, published in your last number. It is there said, that "the labour required, in addition to his regular studies at Stepney, to prepare for matriculation at the London University was too great for him; and though it was gratifying to all his friends, his tutors, and fellow students to learn that he had obtained a place in the first class, yet it is to be regretted that this honour *was purchased at so great a price.*" The italics are my own. Now I feel convinced from the general tone of the memoir that nothing unkind or injurious *was intended*, but still the language I have quoted does contain a serious misrepresentation, and implies a very painful reflection.

It is not true that the preparation required for matriculation is *in addition* to the regular studies at Stepney; it constitutes a part of those studies, and the amount of it is by no means beyond what has been usual for some years at our institution. Nor is it true that our lamented young friend injured his health in any degree by this preparation. It is much to his praise that he allowed nothing to interfere with his regular exercise, or with his proper time for retiring to rest. In this respect he was a pattern to others in the fulfilment of a duty which ought to be regarded in a much more serious light than it is. It is indeed probable that the excitement of the examination might have acted injuriously, but this is an effect which no one could have foreseen, and is a very different thing from the statement which the memoir contains.

The disease to which our young friend fell a victim, had, in a similar manner, repeatedly bereaved the same family, in cases in which I believe no such cause existed; and I know not why it should be said that the life of our friend, any more than that of his relatives, was *sacrificed*.

I am the more anxious to set this matter right, because it is to be feared that erroneous notions are entertained as to the nature and effect of the connexion of Stepney College with the London University; and I should be glad to be allowed to say a few words on that subject. The London University was expressly intended to differ from the old universities in this, that it was to give encouragement to a course of study which should be decidedly *useful* to students of every profession;—a course which *allowed* of high attainments in particular branches, but which was distinguished by *requiring* an acquaintance with a greater number of what may be called common things. With this view, the Committee of Stepney College sought and obtained connexion with that University. The utmost anxiety, however, was expressed at the time, lest the theological course should be interfered with; an anxiety which was equally felt by each of the tutors, as by the other members of the Committee.

After having been able to observe the course of study, and to watch its effect now for more than four years, it is my decided conviction that a most salutary improvement has taken place, exactly in that direction which our friends most anxiously desired. The course required by the University is itself so excellent, that it would deserve to be adopted, whether our students sought degrees or not; but the prospect of obtaining that distinction without any unreasonable labour on their part, has been found to stimulate them to a steady pursuit of studies, for securing application to which, the stimulus was in some cases hardly sufficient. And be it observed, that while, during the three years in which the degree may be before them, *their direct theological studies are fully attended to*, the fourth year *is entirely devoted* to studies which bear immediately on their ministerial work. During that year, besides the continued lectures of the theological tutor, the philosophical tutor goes through a course of moral philosophy, and the classical tutor confines his instructions to the Greek of the sacred scriptures, or something immediately bearing upon it. At the end of the fourth year there is an examination at the University of those who have taken their bachelor's degree, in the Hebrew of the Old Testament, in the Greek of the New, in the history of the Old and New Testaments, and in the evidences of Christianity. Now if this course and its effects be candidly examined, I am persuaded it will be found that there is a considerable gain on the side of direct theology, besides that the general course is of a kind to impart instruction which no theologian should be without; and I may add, that each of the tutors is concerned to make his instructions during the whole course bear as much as possible on the theological training of the students. If our students have gained credit, in comparison with those of other institutions, for literary attainments, they have been at least as much distinguished for their acquaintance with theology, and I trust our

friends will inquire into the facts of the case, before they conclude from the success of the institution in one of its objects, that it has necessarily fallen behind in what must always be regarded as the most important one.

I am dear Sir,
Yours faithfully,
S. TOMKINS.

Stepney College, December 10.

EDITORIAL POSTSCRIPT.

We regret the omission of two places of worship which ought to have been included in the list of chapels in the Baptist Almanack: that at Hammersmith, of which Mr. Bird, late of Ampthill, has recently become pastor, in which the services are on Lord's-day morning and evening, and on Tuesday evening; and that in Windmill-street, Finsbury, of which Mr. William Jones is pastor, where the Lord's-day services are held in the morning and the afternoon. Another baptist church, we are informed, worships in the same place in the evening, but is at present without a pastor. We have to rectify also an error in the Almanack—the only one that has yet come to our knowledge—but one of an extraordinary character, and for which we cannot at all account. The death of Dr. Ryland is mentioned as having taken place both on the 25th of March and on the 25th of May; and in the latter instance, though the day is right the year is wrong. The event took place on the 25th of May, 1825.

The Pocket edition of the Baptist Almanack contains, in addition to the large portion included in our last number, a General Summary of Baptist Associations, Churches, Ministers, and Members in the United States—a comprehensive account of the principal baptist institutions in that country—the names, ages, and dates of accession of the principal reigning sovereigns in Europe—the names and dates of the Kings of England from the conquest—the present royal family—the queen's ministers—epitome of the houses of parliament—lists of English dioceses, Irish dioceses, and Colonial dioceses, and their bishops—the courts of law—and the times at which public buildings in and near the metropolis are open gratuitously. The price is sixpence: the number of pages seventy-five.

Having seen the first number of the Juvenile Missionary Herald, which was announced last month as about to appear under the sanction of the Baptist Missionary Society, it affords us pleasure to say, that both its contents and external aspect fully equal our expectations. We trust that it will be immediately introduced into the families of our friends, and into the Sunday-schools under their management; and we doubt not that subsequent numbers will be welcomed very cordially by the young readers for whom it is designed.

The friends of Dr. Belcher will be pleased to learn, that after spending some months in the United States, he has accepted a permanent engagement in one of the British provinces of North America. The baptist church at Halifax, Nova Scotia, having been destitute of a pastor three years, he has acceded to its invitation, and when he wrote to the editor, November the 16th, was about to proceed to New York, in order to remove his family thence, hoping to commence his pastoral labours about the middle of January. His view of the prospect of successful exertion was of the most cheerful character. Referring to the visit of professor Pryor to this country on behalf of Acadia College, he says, "All that he will say to you, and more than all is true. The baptists have done nobly in this matter—beyond their power. Do try in the magazine to help those who, I hope, will need no further help in the matter after their present difficulties are removed."

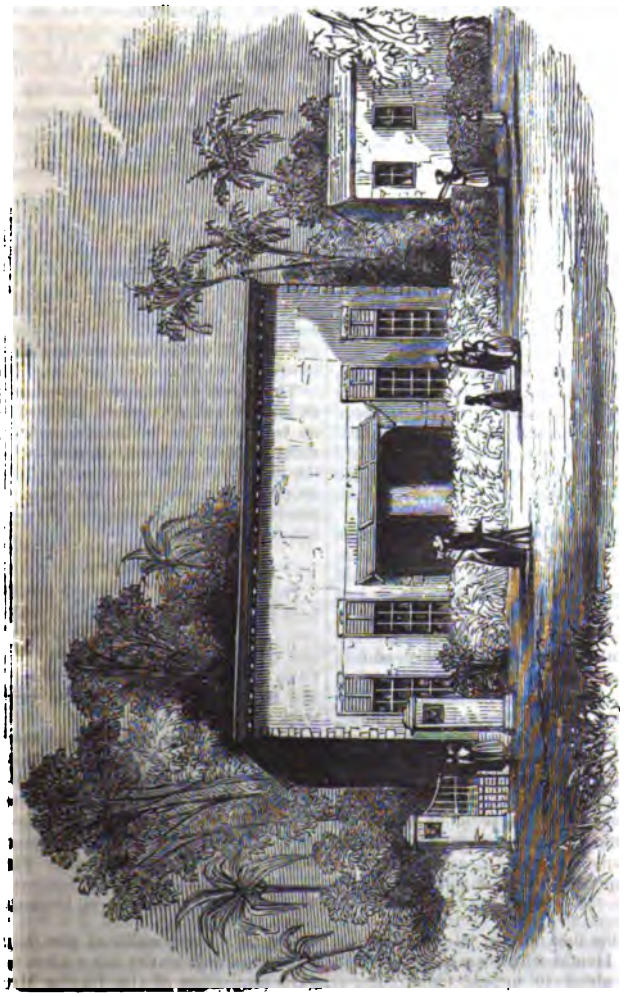
We are informed that the second election of orphans to be admitted into the new asylum for orphans under eight years of age, will take place on Monday, the 20th instant. Information of every kind respecting this institution, which claims support on account of the benevolence of its object and the liberality of its principles, may be obtained at the office, 32, Poultry, London.

It would give us pleasure to acknowledge, in compliance with Mr. Yates's request, the donation received by him from an unknown friend for the Aged and Infirm Minister's Society, were it not for the prohibitive regulations of the stamp office. All acknowledgments of money received are liable to the stamp duty, and can therefore only be inserted as advertisements on the wrapper.

We have just received from Mr. J. F. Winks of Leicester, a copy of "The Children's Magazine, and Missionary Repository" for January, of which he requests a notice in our present number. The number of its pages is increased, and the editor proposes to introduce Missionary Intelligence. He says, "The proceedings of all denominations in the missionary field will be noticed impartially."

Though it is not possible to give the details this month, it will gratify our readers to learn that the proprietors of the Baptist Magazine found themselves able to vote about £100 to the widows of ministers, from the profits, at the half yearly meeting which has just been held. Many desolate hearts will be gladdened.

THE MISSIONARY HERALD.



PATNA NATIVE FEMALE ORPHAN REFUGE.

ASIA.

PATNA NATIVE FEMALE ORPHAN REFUGE.

This interesting institution owes its origin to a visit paid to Patna a few years ago by our lamented friend Mrs. George Parsons. In the district in which she had resided, she had made anxious efforts to elevate the character, and promote the spiritual interests, of the native females; but she did not find there such favourable opportunities for exertion as presented themselves to her attention at Patna. While she was under the roof of our missionary in that city, Mr. Beddy, she observed what appeared to be peculiar facilities for establishing there an asylum for female children, where they might be preserved from the hands of wretches whose infamous trade it is to purchase or steal them for sale, and where they might be prepared for the knowledge and enjoyment of an everlasting salvation. Mr. Beddy and his family entered heartily into her views; and, notwithstanding opposition and discouragements, the Refuge is established, and continues to prosper. The following are extracts from a report prepared on the spot.

In the year 1841 we commenced with six children without one rupee (just in the same spirit of faith in which the Patna Baptist Chapel was originally commenced on ten rupees, the gift of a poor believer, and finished at a cost of 1700 rupees). In the following year, 1842, on an application to some Christian friends, six or seven hundred rupees were obtained, while the children also increased, having received during this year an addition of thirteen children, many of whom had been slaves, or were rescued just at the critical moment when they would have been sold into bondage, and subsequently allotted to the vilest purposes, either on a larger or more contracted scale.

In the year 1843 we had a further increase of eleven children; six have died, two were turned out, after it appeared that it would have been injudicious to heve kept them, and two ran away.

The rules of the Refuge are simple. No child above nine years of age is received into the institution, for obvious reasons, unless under very peculiar circumstances. The children are daily instructed in reading, arithmetic, needlework, spinning, &c., with all kinds of native domestic work. Religious services are regularly kept up morning and evening, and there is a native service on Friday afternoon, at which some of the native female Christians attend, besides sabbath-day services.

In the commencement of the year 1844, the premises, consisting of an extensive building of solid masonry, with seven rooms, three large open verandahs east, west, and south, which have been converted into the Refuge, were purchased by Mr. Beddy from government for 2800 rupees, and the buildings being of the best and most solid materials, little expense is to be anticipated now that they are put into complete repair beyond that incurred for the maintenance of the children, some of whom, besides making up their own clothes, are able to do plain needlework to a certain extent, which some of the ladies at this and other stations have been kind enough to supply us with.

The friend already mentioned has excited an interest among several ladies in England on behalf of this institution, which has led many of them to personal exertions; and in the early part of this year two boxes of fancy articles were received from England, and nearly the whole of the contents sold for the benefit of the Refuge.

Encouragements.

One of the girls has made a profession of faith in the Lord Jesus Christ, and there is every reason to hope that one, if not more, are under serious impressions. They continue to rejoice the heart of the governess, and to cheer her in her labour of love and work of faith.

It has hitherto been the practice of the authorities to hand over to Mahommedans and Hindoos all destitute children found wandering about, and that have been taken up by the police. Without impugning such a line of conduct, it may be asserted that such disposals were in the general most exceptionable, as the parties who received them held them as slaves, and disposed of them just as it suited their feelings; and it is not too much to say, that female children thus given away were usually held available for the worst of purposes. Over this the authorities had no control. Lately, however, the missionary in

charge of the Patna Refuge was led to make an application to the government, praying that all destitute female children might be made over by the magistrate to the Refuge, which his honour the deputy-governor has been most kindly pleased to comply with, and has ordered his secretary to make known the same, in order to its being carried into execution.

Opportunities for increasing usefulness by the Refuge.

Patna, with its teeming population of from four to 500,000 Hindoos and Mahommedans, with its suburbs, to say nothing of the adjoining cities, towns, and villages, presents to the mind an immense space for carrying out the noble object of a refuge. The whole of this immense extent of country that lies round Patna, from Bhangulpore to Ghozupore, including both sides of the river, with Monghyr, Muzzufferpore, Gyah Arrah, and Chuppa, with their immense dependencies of towns and villages, have no institution but the one in question; and as his honour the deputy-governor has authorized the destitute children found by the police to be made over to the Patna Refuge, we may naturally calculate on a large increase at no very distant period.

We therefore pray the friends of native female education to "Remember the Patna Native Female Orphan Refuge."

By a letter from Mr. Heinig, a missionary who has lately been taken into connexion with our Society, we learn that Mr. Beddy has been seriously ill, and that he had been under the necessity of leaving home to recruit his strength. Mr. Heinig says,

I feel thankful to inform you that through the mercy of the Lord, I have been enabled to go regularly into the bazar every day after morning worship at the chapel, during this unusually trying hot season, where I find a great difference in the people from those in the city. Here they listen to the word of God more quietly, and when some do object, immediately others consent to the truth of our message.

Besides the morning services, we have every Monday evening a prayer-meeting, together with a short address. On Tuesday afternoon I have commenced an English bible-class, which I hope will soon be attended by all who understand English. On Thursday evening we have an English service; and on Saturday afternoon is an Hindoostani bible-class. In the interval of each day I visit the members, to have religious conversation with each separately; and the remaining part of these days I devote to reading with the native Christians in the verandah of the chapel, when frequently passers by will stand and listen, which gives me an opportunity to explain to them the way of salvation through a crucified Redeemer. Thus the word of God is spread, and my time fully occupied; and I humbly hope that the Lord will bless my feeble labours in his vineyard.

CALCUTTA.

Mr. Pearce writes thus, Intally, October 17th, 1844.

It grieves me that I am not a better correspondent, but my multiplied engagements leave me little leisure for frequent writing, even if my health admitted. What I shall now communicate will be of a general character; at the end of the year, if the Lord will, I hope to give you a more particular account. I have to acknowledge the receipt of two letters from you, of dates Dec. 30th and May 8th. Your hints respecting furnishing information concerning the Intally Institution I will endeavour to bear in mind. Accept my best thanks for the donation of one hundred pounds to liquidate the debt of the Institution. Respecting the £5 contributed by friends at Bristol towards the support of a lad in the seminary, I beg you to communicate my warmest thanks for their kindness, and to say that I have selected a lad named Jumon Sheik. He is about fourteen years of age, and is a member of the church, and I trust truly pious. His natural capacity is good, his disposition amiable, and his desire after knowledge very ardent. At present he reads Bengali with great readiness, and he has made some progress in English, and should the Lord spare his life, I do hope he will rise up to be an instrument of usefulness in the church. His health is, I am sorry to say, delicate, but considering his other

qualities, I did not think that a sufficient reason to pass him by. May the Lord bless him, and enable him so to conduct himself as that the best wishes of his kind supporters may be fully realized.

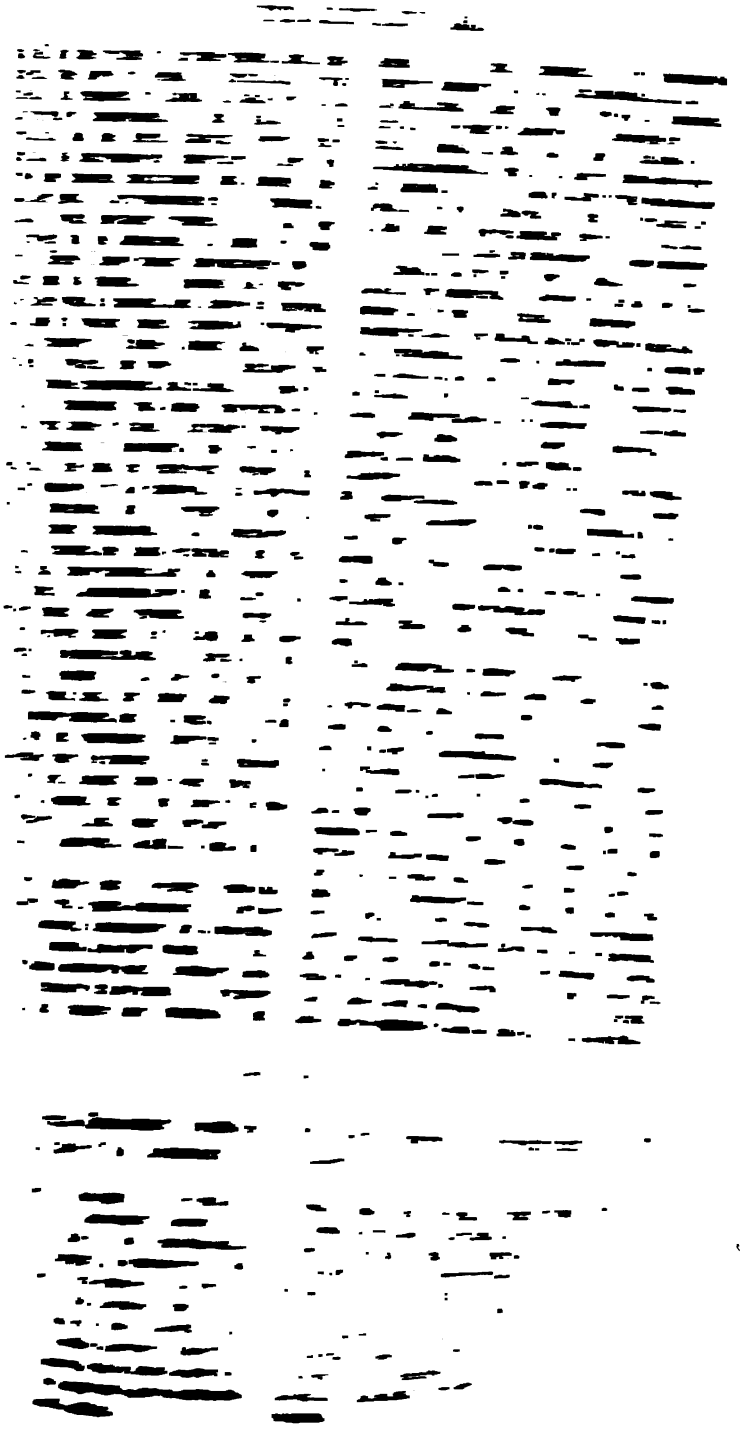
With respect to giving him the English name of G. H. Davis, I am sorry to say that the wish of our friends is hardly practicable. The truth is, that English names and oriental manners and costumes, do not fit each other. If our native converts adopted the European dress, a European name would be in character, and when adopted would soon become current, but while an individual continues to dress as his countrymen do, he will always be called among them by his native name. It would not be difficult occasionally to incorporate an English surname with the native name, as for instance in the present case the lad might be called Jumon Davis, or Davis Jumon, which ever our friends might like best. His native name would be current here, and the European addition would distinguish him in England.

In July last we had the pleasure to welcome the arrival of Mr. Denham and his family, in whom we trust we have received a valuable addition to our mission circle. Our dear friends came from the ship to our house, and they have remained with us ever since, as we were not willing at that inclement season of the year to let them risk their health by the exposure and fatigue of looking for a house, furnishing it, &c. We have great reason to be thankful that their health since their arrival has suffered scarcely the slightest interruption. Brother Denham has applied himself from the first to the study of the Bengali with indefatigable diligence, and his success corresponds with his efforts to acquire the language. If health and life are spared he will, I trust, in a shorter time than usual make himself master of the language. He has also taken a very lively interest in the Institution which at this station is under my care, and has very kindly assisted me in taking the English lessons of the students, or first class. It affords me great pleasure to say that he is much pleased with the progress and general demeanour of the young men who compose it. They are at present five; in the Bengali department there are six studetns. As brother Denham's views of the importance of direct missionary work, and of the Intally Institution in particular, correspond much with my own, we have been thinking of working together in all the several branches of labour in which I am engaged. The matter has now been under consideration about two months, and our minds rather incline to the project than otherwise. The fact is, that the work in my hands is fast accumulating, so that it is not possible for me to get through with it all alone. I must either part with a portion of it to another, or take a partner, and divide the work between us. Having met with so amiable and suitable a person as Mr. Denham is, I am disposed (if he is willing) rather to the latter. He has probably said something to you on the subject in his letter, and we shall probably state the matter to the brethren at the next monthly meeting for their consideration and advice.

My health, I am sorry to say, has been but very indifferent during the last six weeks. I came home ill from Luckyantipore in my last trip, in which I suffered a good deal of exposure, and I have not been thoroughly well yet. I hope, however, that the cold season, which is just commencing, will by the blessing of God restore me. But my illness has been slight compared with that which brother Yates has experienced. About three weeks since our hope of his recovery had well nigh vanished; but the Lord heard our prayers, and he is now gradually acquiring strength again. He left Calcutta three days ago with Mrs. Yates, for a trip to the Sand-heads at the entrance of the Hoogly, where we hope that the refreshing sea breeze will fully restore him. Brother Evans too has been very poorly for some time, and for about a fortnight was entirely laid aside, as was also Mrs. Evans. The rainy season has also severely tried (as it always does) my dear wife, and she is at present far from being well. Respecting success in my work, I have just now nothing very striking to relate. Our progress is, however, evident. The people are gradually increasing who attend the means of grace, and among them are some pleasing signs of attention to the word. Our church members are increasing in knowledge, and I hope Christian stability. In the south we have had some severe trials again, but our horizon is again looking brighter. Thus the light and the shade alternate, and will continue to do so till the light of heaven shall burst upon us. The papists, you have heard, have invaded our southern districts, in consequence of which I have devoted a good deal of time during the last three months to the preparation of a tract in Bengali to enable our people to meet them; it is just now out of the press. Its length is sixty pages.

From Mr. Denham we have a letter dated October 15th, whence we extract a few paragraphs.

For a time, dear brother, my letters will, of necessity, contain few accounts of personal labour, and although I occasionally accompany the brethren in their itinerations, I am nearly dumb and useless, except in European work; I hope, however, to be able ere long



The Roman Catholic, at the very outset, says to the baptist, "If you maintain that your doctrine of no infant baptism is in the bible, show me where?—prove it from the bible." Every body knows that no logician ever expects his opponent to prove a *negative*, and that this mode of introducing the subject is contrary to all fair rules of argumentation.

The poor baptist is made to say, at p. 4, that we baptists, with the Pelagians, *absolutely deny original sin*. This is altogether contrary to the truth.

The Roman Catholic, at p. 10, says of the baptists: "They not only contend that the author of their baptism is John the Baptist; but as I have read in one of their tracts, they head their succession, not with Christ, but with John the Baptist."

At p. 12, he says: "One of your masters lately spent an hour in conferring baptism by immersion to about seven persons." Any one who has ever seen baptism administered by a baptist minister will know what to think of this.

We beg our readers further to mark the sneering language of the following passage with reference to prayer:

At p. 21 the Roman Catholic says: "These good anabaptists read the bible too, they have their heads to understand it; they reject, as all other protestants do, the authority of the catholic church, *they pray and sigh to the Holy Spirit;* and what more can any protestant require in order to find out the real meaning of the scriptures?"

We conclude this brief notice by two extracts from the *Bengal Catholic Herald*, published in Calcutta. They both form part of a letter, signed *Angelus*. The former refers to the statement which appeared in our *Herald* two or three months ago, respecting the inroads of popery on the missionary field in the south. That statement having been copied in the pages of the *Calcutta Christian Advocate*, the *Catholic Herald*, true to its general character, made use of this circumstance for attacking our contemporary. The second statement we have been requested to contradict; but we content ourselves with saying that we hope it will, in the eyes of all our readers, refute itself. Both will show the animus of popery, and convince all men that the language used is far from being the language either of Christ or of his true church.

"CONVERSIONS.

"*To the Editor of the Catholic Herald.*

"DEAR SIR,—Some time ago the *Christian Advocate*, after having, as usual, poured out in a very characteristic article, his gall against the catholics, entreated all protestants, no matter of what denomination, to make the encroachments of Romanism on the reformed church, and on the protestant mission, a subject of special prayer, and to redouble their efforts in spreading the word of God, that sword of the Spirit, before which neither the devil nor his emissaries (!!!) can stand. But it is evident that their prayers are utterly unavailing, for the catholic religion is still making rapid strides. Protestants of every creed, as well as heathens, are daily and every where embracing the catholic faith, in spite of the calumnies and misrepresentations with which its enemies endeavour to vilify and destroy it. I remember having read in a work of a protestant traveller in North America, that in the course of twenty-five years the United States will be exclusively catholic. What imperative motive for us to sing hymns of glory and thanksgiving to our Lord! What despair for the well paid and fat parsons! I would advise the *Christian Advocate* and his adherents, since the Almighty is not moved by their warm supplications, to try, at least in this urgent and important circumstance, the intercession of their "Holy" Reformers, Martyrs, and Confessors, of Martin Luther and Crunmer, and to trust them with the support of their work.

"I cannot pass over a remarkable instance worthy to be here mentioned both for the edification of the catholic world and for the regret of the *Christian Advocate*. In a village on the south of Calcutta there are, I am informed, many anabaptist families, all of whom manifested the most earnest desire to be instructed in the catholic faith, except their anabaptist catechist; but while the blindness of this poor catechist is to be pitied, he, for the present, is yet no great loss to us, being one of those *good natured men* who have two wives at once, and this, I suppose, by the special license of the *Christian Advocate*, such as that which the Landgrave of Hesse had from the Austin Monk.

"*23rd July*, 1844." "ANGELUS."

In conclusion we simply add, to show the danger to which our missionary stations and all Bengal, are exposed, that the Jesuits are making great efforts to obtain a firm footing at Barisál.

HAURAH AND SALKIYA.

At this station a society has been established for the distribution of tracts; and an additional school has been opened. Mr. Morgan has lately baptized two Europeans and two natives. He writes as follows:—

The bible is daily read in the native schools, and each chapter is explained by myself and the native preacher. The children have committed to memory several hymns, and are learning geography, with the aid of maps.

The Charak pujá was celebrated this year as usual: the same cruelty was practised. In a large garden belonging to a bábu there were three swinging apparatuses in full work, but the spectators were few, and the mass of the people were among the stalls looking at fish, eating sweatmeat, and amusing themselves and their children with newly bought toys. We had a favourable opportunity for the distribution of tracts and scriptures.

On that important day, when Jagannáth takes his annual airing, I went to a spot celebrated among the surrounding villages; there was no procession, there stood the once magnificent car, stripped of all its glory, old, ricketty, and solitary. The crowd was great, and evidently happy without his godship, and seemed absorbed in the enormous piles of sweetmeat exposed for sale. The whole was the very counterpart of an English May fair. We distributed a large number of gospels.

The following is the result of our labours among different classes. Many a bráhman has told me that they perform worship with no other object in view than that of getting support: of their conversion I have but little hope unless I exhibited unto them strong worldly inducements.

The shopkeepers are generally intelligent, and read our books. But they well know that should they embrace Christianity, they must give up the shop.

I have often tried the fishermen, thinking that as they are poor and despised, the gospel would be acceptable among them; however I found that they supposed we had some concealed motives. When I could get a hearing the answer was, we are poor ignorant people now; when we know better we will be Christians.

The small farmers are very ignorant and superstitious: their object of worship is generally a small tree. They live in great dread of the bráhmans, who regularly visit a certain number of houses to collect their dues, and seldom come in contact with us; whilst they secretly poison the minds of the people against us.

In a spot about two miles from Haurah, often visited by us, I have reason to think that some impression has been made upon the mind of the people. A respectable man said to me, I have given money to bráhmans, have prayed to the gods, and visited Kálighát; and after all my wife and children have died. A *dog* is better than a god, and I shall worship them no more. I have reason to think that he and his brother no longer honour either gods or bráhmans.

When the cholera and the small-pox were committing their ravages, we had large and attentive congregations every where, and the people seemed to be for a time roused from their habitual apathy. I well remember that one evening, in going from house to house with tracts, a respectable man came to me, and said with great seriousness, "Do you want a house for preaching? if you do, I will let you have one any where on my ground; and if you like, I will give you a house opposite that temple, pointing to a large temple on the road side. My own impression was that the confidence of the people in their gods was for a time much shaken; at the same time I feel convinced that within the circle of my own observation, the mass of the people are fast degenerating. One fact to prove this can be adduced, namely, the fearful increase of spirit shops. Within the last four years the number has increased considerably. And there is scarcely a locality to be found about here without a grog shop, and often have I seen natives going and coming from the shop with a bottle concealed under their clothes. Perhaps the records of government could furnish some valuable information on this point.

I have lately brought to the notice of our people and the school children, what young people in England are doing for the heathen. I am happy to say that the appeal was not in vain; some brought their money boxes to the school, and presented the contents to me, to use their own words, "to buy books for Bengálí boys;" others are collecting and saving all: of one little fellow I am told, that though he was a great kite player, he has not bought any since. Such a practice teaches children to set a proper value upon money to apply it to good purposes, and to superinduce benevolent feelings in their mind. I have wept with joy at seeing a little fellow with a smiling and happy countenance presenting his little store to the Lord of Hosts. It is an act of self-denial, but the very act of denying himself many little things, seems to produce a greater amount of happiness in the mind of a child. I wish that all parents would follow the example of the poor negro woman who said, "You see we bring them up to it."

JESSORE.

The following letter from Mr. Parry of Jessore, inserted in the Calcutta Missionary Herald for September last, relates to a subject in which our readers cannot fail to be interested,—the grievances of native Christians.

With reference to the extracts of my two letters published in the Herald for June and July last, I have to state, for the information of those who take an interest in the welfare of native Christians, and feel an ardent desire for the conversion of the heathen, that in the cases of our converts alluded to in the above mentioned communications, the officiating magistrate of this district has passed a decision to the following effect:—

The charges preferred against Ishwarghosa (who holds a two annas share in the Táluk of Perí Khál occupied by five native Christians), viz. of assault, false imprisonment, torture, and plunder, having been fully proved to the satisfaction of the officiating magistrate, he sentenced the said delinquent to six months' imprisonment without labour, and to pay a fine of one hundred and sixty rupees. The officiating magistrate further desired his police Dárogah to cause the cattle which were forcibly taken from the people, to be restored to them. The offender thought proper to appeal to the Sessions' Judge against the above equitable decision, but I am happy to say that it has been confirmed by that officer.

Much credit is due to the officiating magistrate for his patient and unbiassed investigation into the merits of the cases in question. Being well acquainted with the Bengálí language, he is quite independent of the aid of his Amlás, who are not allowed to utter a word on any pretext whatever, either for or against the cases that come before him for trial. If all European officers possessed a proper knowledge of the languages used in the courts of Bengal and the Upper Provinces, we should hear fewer complaints of the perversion of justice. The abolition of the Persian language has undoubtedly proved very beneficial in forwarding the ends of justice; but if the European functionaries are deficient in the knowledge of the Hindustání and Bengálí, all their high moral principles and earnest desires to render justice to parties who come before them for that purpose, are rendered abortive and nugatory; because the native Amlás, observing that their superior officers are but slightly versed in the vernacular languages, find no difficulty in obtaining an improper influence over them, whereby they are led unconsciously to pass incorrect and unjust decisions in many cases that come before them.

Another very essential qualification which all judicial officers ought to possess, is a thorough acquaintance with the native character, and the habits and manners of the people. A great many cases of the most extravagant, improbable, and false stamp are filed in the courts of justice, and well supported too by a mass of false evidence. Were a judicial officer to pass decisions in such cases by merely attending to the formal evidence for and against them, without taking into consideration or weighing well in his mind all the circumstances and aspects of such cases, he would have to condemn the innocent, and allow the guilty to escape, in nine cases out of ten. In the decision of such cases the European judicial officers who are acquainted with the native character, are able to form a correct opinion of them with great facility.

The punishment which has been inflicted on the guilty party alluded to, will, I hope, tend to prevent him, in future, from oppressing and maltreating our poor converts. I also trust that other zamindárs will in future refrain from acting illegally towards their poor rayats, and especially to such as embrace Christianity, and from whom they cannot obtain certain contributions towards the performances of abominable and sinful idolatrous rites.

It is my humble opinion that some of our laws are too mild, and some too severe. I remember hearing of a case of petty theft, for which the poor delinquent was sentenced to two years imprisonment with labour. Just compare this with the cases of the native Christians, who were plundered of property to the amount of three or four hundred rupees, driven from their habitations, confined for upwards of a month, and subjected to hard labour, supplied scantily with food, and otherwise tortured. For all these complicated crimes, the offender is only deprived of his liberty and the company of his relatives for six months, and fined in 160 rupees, but in every other respect his situation is much the same as if he were at home. The rayats of India are slaves to the zamindárs. They compel them to give false evidence in the courts, and to fight with rayats of other zamindárs. The rayats are taxed in general very heavily for the land they occupy. Owing to a bad season, or to illness, if a poor rayat has a bad crop, and is unable to meet the zamindár's rents, he is dealt with unmercifully. The zamindárs seldom adopt legal measures for the realization of their dues, but take the law into their own hands. The rules regarding distraint for arrears of rent, whereby

landholders are authorized themselves to attach the property of their rayats, and convey the same to any place they choose, and then after a certain time to consign them over to an Amin, who sells the property and pays the sum realized by the sale to the landholders—these rules, while they secure every facility to the zamindár for collecting his rents, place the poor rayats completely at his mercy; and he seldom fails to abuse the prerogative delegated to him by the government, by oppressing his rayats and extorting from them an amount far exceeding their proper liabilities.

It is true that rayats can have their grievances addressed by applying to the courts, but the following obstacles prevent them from doing so. The injured rayat cannot get his neighbours to give evidence against the zamindár, because fear prevents them from coming forward. The expenses attending the prosecution of cases are heavy. The delay in obtaining a decision occasions to him a great loss of time,—the Amlás of the court, owing to the rich man's gold, are on his side. Even should a rayat be so fortunate as to gain a case against his zamindár, the latter, owing to his greatness and influence, has it in his power to injure the poor man in various ways, such as getting a forged bond and false witnesses against him, whereby he can crush him by instituting a law suit. Or he may make a higher demand on him for land rent; or put up other rayats to annoy him.

In conclusion, I have to observe that while matters continue in the way I have stated above, the spread of the gospel will be very limited. The zamindárs are avowed enemies of Christianity, because it interferes with their secular interest. Their conduct being based on covetous principles, naturally clashes with the just and benevolent spirit of the blessed gospel. Idolatry is a source of gain to the zamindár as well as the bráhmans. Immorality and the observance of caste, are also made instrumental in satisfying the covetous spirit of the zamindárs. The state of ignorance which pervades the minds of the lower classes of natives, is also favourable to the interests of the zamindár, who thereby holds a greater sway over the rayats for effecting his evil designs and purposes in constraining them to give false evidence, and committing other wicked acts. All these abominations would be swept away by the spread of Christianity; consequently the zamindárs are most decidedly opposed to the conversion of their rayats. While we employ diligently the divine means which God has bestowed upon us for the promotion of his honour and glory, let us not be backward in adopting human measures for the removal of peculiar obstacles which stand in the way of the progress of the gospel—only let every thing be done by prayer and in humble reliance for success on the divine blessing, direction, and counsel. Dear Christian friends of all denominations, let us unite in heart and spirit for effecting the great and glorious objects in which we have one common interest. May Jehovah grant us in a large measure the influences of the Holy Spirit, that we may be zealous for the advancement of our blessed Redeemer's kingdom, and that we may do all in our power with singleness of heart for that end.

The Editor of the Calcutta Missionary Herald subjoins this note:—Highly as we approve of the clear statement of general facts which our esteemed correspondent has given, justice compels us to say that whilst the zamindárs are undoubtedly by far the most guilty as well as the most powerful party, it is but two often the case that the rayats also neglect the regular payment of their dues. We believe that if Christian rayats pay their rents regularly and conscientiously, their conduct will—on account of its singularity—attract the attention and secure the approbation of the better sort of zamindárs.

GOVERNMENT GRANT TO JUGGERNAUT'S TEMPLE.

The following extracts from letters of Mr. Lacey, a General Baptist missionary at Cuttack, Orissa, shows the continuance of this infamous Grant by the British authorities in India. Mr. Peggs, who forwards them, adds, "When shall this evil of British connexion with idolatry cease, in India and Ceylon? As a correspondent in India has remarked—'Christian England is the main support of idolatry in this country, and if that support were withdrawn idolatry would speedily fall.' Haste, happy day!" The date of the first is September 10, 1844.

You have ere this seen my journal of the last Ruth festival. It was, you will perceive, a time of awful mortality. It was one of the surges of superstition, and bore on its foaming surface many thousands of poor and destitute Bengalee females, whom it hurled to destruction. The scenes of harrowing misery which we witnessed appear now more like some frightful dream which I had two months ago, than facts of real life. From the ordinary

painful occurrences of life, in which a little, though it be a very little, of the sympathies of humanity soften and alleviate the pangs of the dying hour, we are tempted to suppose that such destitution as that seen in the high places of idolatry could not occur,—much less could they be the triumphs of religion,—the boasted specimens of what a religious system produces, when it operates in perfection. But it is true; and the sick, the dying, and the dead, lay about in the streets and corners of the most holy places. The ties of nature and relationship dissolved, the sufferers were left to their unhappy lot to mingle with the spirit of the universe, throwing off the dull load of matter. So far from exciting sympathy, they were said to be the only blessed; and jokes, and laughter, and frivolity mingled in strange dissonance with the groans of the dying and deserted! The mangled and the dead, the bloated corpse and the fleshless skeleton, formed a strange contrast with joyful crowds dressed in gay attire, bent upon their pleasures on a festive occasion. My heart sickened as I beheld a set of wretches dragging a woman by the heels to the next golgotha, through scenes of music, gaiety, and mirth. When the blood bursts from the bursting veins of the victim under the wheels of Juggernaut, he is reported to be so delighted that smiles are detected upon his face; and surely his worshippers have imbibed his spirit.

But the Pooree people had this year unusual reasons for joy, for besides the Government donation of about 60,000 rupees per annum, the tax is abolished, and the pilgrims are allowed to come in free, with their money about them; and this money, and all their other money the pundahs are allowed to squeeze from them; so that this festival the people at Pooree have made many lakhs of rupees. However, we do hope that this unusual prosperity is no true sign of the idol's stability; for the last overland announces that Mr. Poynder has received intimation from a member of the government here, that the government concede that no pledge has been given, and no necessity consequently exists for the donation. Heavy will be the final account of the persons who invented the fiction, to induce the government and Lord Auckland to support the idol. His lordship's administration was upon the whole one of much benefit, but it is stained and deformed by the donative to Juggernaut. You and our friends at home have now nothing to do but induce the Court of Directors to order the suspension of the donation, and the renunciation of the endowed lands. Then, though Juggernaut will for some time yet appear as firm as ever on his throne, yet at all events we shall be able to deny, what I could not the other day, when charged with it, amidst an hundred people, that we support Juggernaut by a dokhena of 60,000 rupees a year.

In a former letter it was stated—"It is reported that the priests and the Khoorda rajah have presented a numerously signed petition to government to have the pilgrim tax continued; urging that, if it be dropped and the support of the government withheld, in a few years Juggernaut will lose his celebrity and glory. This is undoubtedly true, but what is that to us? If the Hindoos wish his glory to continue, let them support and superintend his establishment accordingly. The pilgrim tax was abolished May 3rd, 1840, but the measure is very objectionable;—that in lieu of the rent of the endowed lands at Khoorda belonging to the temple, but which the government have resumed and assessed, they should pay to the temple the sum of 60,000 rupees. This sum is sufficient to perpetuate the fame of the idol in all his glory, and will be the best security the government can give to the pundahs for its support. This sum will go a long way in buying rice, fruit, milk, &c., and in paying Juggernaut's servants, many of whom can live well on two rupees per month. The government ought to give up the endowed lands, and let the people farm them in whose hands they were left, and let them appropriate or misappropriate them as they may choose. The donors of these lands never constituted the British government their executors. Mr. Greame recommended the measure, as well as the regulation and supervision of the temple and worship of Juggernaut. In one part of his report which I have read, he says, 'The established worship is fast going down, and will soon become extinct if the government does not renew and uphold it!' He recommended to exclude certain low castes to raise the fame of its sanctity, &c., &c. These measures were in whole or part adopted. This report shows the state of the temple before it had the protection of the British government, and what it would soon become were it again left to itself."

AFRICA.

FERNANDO PO.

In a letter to a friend at Camberwell, dated July 25, 1844, Mr. Clarke writes thus:—

A great number of vessels visit us, either with coals for the government steamers, or on a visit from the coast; we, however, seldom receive a letter by any of them. We had a

visit from the captain, supercargo, and doctor of the "Paragon," who examined our school, and expressed their high gratification. The captain brings us the correct account from Cameroons of the loss of life from the late Dutch attack; eight persons were killed.

Last Lord's day we had a baptism in the rivulet near the town, at which three men and five women were baptized. Mr. Merrick began the service, Dr. Prince read and prayed; I preached from Mark xvi. 15, 16, (by the water side), to a most attentive and large audience, and brother Sturgeon gave an address to the persons to be baptized, and baptized them in the name of the Three One Jehovah. The morning was very favourable, and two hours and a half were occupied in the open air. Captain Becroft, and several other white persons, were present; and many of our sable friends were melted to tears. Those baptized were as follows: two Eboe women, one Moko, and two young females, natives of Sierra Leone; one male from Biung, one from Bendov, countries far into the interior from Bimbia, and a Dutch lad, converted to God on his voyage from England with us, in the "Chilmark." The effect on many in this town has been great; may it be lasting.

The faithfulness and diligence of brother Sturgeon is most exemplary and praiseworthy; his whole time and strength are employed in seeking the good of the people, and certainly he is one of the most affectionate husbands upon the face of the earth; and his excellent, but feeble partner, is most deserving of his greatest attention and care.

I think most of our Jamaica friends will turn out well, but they need at present constant watching, directing, and instructing. They, in Jamaica, have not been called out to act for themselves. They are in a new situation altogether; and if we view their former state, opportunities, habits, &c., we shall not expect too much at first. Indeed, some of them are noble men, and showing themselves truly devoted to the work of God.

A more recent letter has been received by Dr. Hoby. It is dated Clarence, August 23, 1844. In it Mr. Clarke says,

You will be glad to hear that our missionary band is still unbroken by death; an infant only, of brother Saker's, has been numbered with the dead. We have had much sickness, and this still continues to visit some of us from day to day; but fever is more easily subdued here than it is in Jamaica; so that it is no unusual thing to see us have fever for a few hours, and again going about our usual engagements. Indeed, if we were unable to work between our feverish attacks, much of our time here would be entirely lost. Dr. Prince has been remarkably successful in all his practice in the town, among the natives on board of ships, and among us. Nearly all, where any hope of recovery could at first be entertained, have recovered.

Brother Merrick is labouring devotedly on the continent among the Isubus. His first class book is printed, and his vocabulary will follow. Two other brethren, Fuller and Duckett, are with him there. A large piece, or point of land, has been purchased, and two houses are erecting upon it. Soon we hope to have a little village there.

Eight persons were recently baptized, one of whom was a Dutch lad, who, I hope, has indeed found the Lord, and been found of Him, in his wanderings. I am much engaged in various ways, but that on which my heart is set is the obtaining, while it is possible, a good vocabulary of the language of the poor Fernandians. I hope soon to have one as large as the one recently published of the Yarribean tongue, by Mr. Crowther. I have in hand a specimen book, in which I have, for nearly fifteen years, been collecting from books and from natives, specimens of numerals, and a few common names. I have also obtained the names of many tribes around those, whose languages I have met with; and have some thought of giving a few notes respecting these, with the specimens, in order to direct the attention of the churches in England more particularly to the mighty work of translation, appearing before us. We may pine away our days in Africa, and shall do no good, if we cannot settle down to the learning of the tongue of the people whose welfare we seek. When we get one language that will do for one person; he will have work enough for his lifetime among that people.

If any books on African language, newly published, appear, I shall be glad if you would direct my attention to them. I am looking anxiously for a vocabulary in Eboe, by Mr. Schön; and works by the French or Portuguese priests in the Kongs tongue. I want your help especially in regard to the latter. The vocabularies of Brusciotti, Oldendorp, Hervas, and Tuckey, I should like to possess. The Isubu dialects reach to the borders of Congo, and at Corisco the language is closely allied to the Isubu and Dewalls.

WEST INDIES.

JAMAICA.

Our readers will learn with great regret from the following letter, written by Mr. Dutton at Brown's Town, Oct. 22nd, that a very serious accident has befallen our esteemed brother, Mr. Tinson.

I am now on my way home from Calabar. Intelligence reached me at Emmaus, whither I had gone to preach an anniversary sermon for brother Dexter on Saturday, that poor brother Tinson had fractured his thigh by falling from a ladder. Yesterday morning I hastened to Calabar, and found that the tidings were too true, although from the cheerfulness of our dear brother, and the testimony of the medical man who set the fracture, and called and examined the leg in my presence, I would fain hope that in the course of six or eight weeks all will be well again. As the vacation will commence in six weeks, brother Tinson and some of the members of the committee deem it advisable that the students should remain till then. It is most likely that either myself or brother Dexter will take the duties of the Institution until that time. I go down to-morrow with a view of commencing, although I should be glad if brother Dexter would do it, since he resides so much nearer than I do. I fear, however, the present delicate state of his health will induce him to decide in the negative.

Brother Tinson bears this painful accident remarkably well; it is delightful to sit beside his bed, and mark the deep-toned piety and patient resignation to his heavenly Father which pervades the whole of his conversation. He desired me to give his Christian love to you and the committee, and say that he would write as soon as he was able. Lest other brethren should not put you in possession of the nature of the accident, and other circumstances connected with it, I may as well give a brief description. It appears that our dear brother was standing on a ladder about four feet from the ground, adjusting a smaller ladder, which was to assist the fowls in getting to the branches of a tree to roost. The ladder on which he was standing slipped aside, and he fell. His thigh came in contact with a large stone, and the bone snapped just above, about the middle of the thigh; the same on which his late operation was performed. He was removed immediately to bed, and medical assistance was soon procured. I can add no more, dear brother, now, as I fear the post will be gone.

A short note has been received subsequently from Mr. Tinson, dated Nov. 5, in which he says "I am not yet able to move from the bed, but hope in two or three weeks to get about with crutches. Mr. Dutton is attending to the students."

HOME PROCEEDINGS.

THE MISSIONARY VESSEL.

The Committee are happy to be able to announce that "The Dove" is about to be sent as a sailing vessel for the use of the mission in Western Africa. After a careful and protracted inquiry, they are fully satisfied of her fitness for the service for which she is designed, and of her sailing qualities. The vessel is at present in the East India Export Dock, and is expected to sail for Africa early in January.

Mr. and Mrs. Newbegin from Jamaica, Mr. and Mrs. Thompson, and their families, and Miss Vitou, are expected to sail in her for Africa.

We are glad to find that our young friends are at work collecting for the purpose of meeting the annual expenses of the Dove. Five hundred churches giving one pound each as a new years' donation, will raise the total amount required.

SUGGESTIONS

TO SECRETARIES OF AUXILIARY MISSIONARY SOCIETIES IN REFERENCE TO THE INCOME OF 1845.

Early in January call a meeting of all the missionary collectors of your auxiliary, and furnish them with new collecting books for the year; let all money in hand be paid to the local treasurer, with an account for the report. Furnish each collector with a book either for weekly or quarterly subscriptions; promising to meet them every month regularly throughout the year.

Impress upon the collectors the advantage of *regularity* in their work; teach them to prefer *weekly* contributions to small donations: a penny each week collected regularly throughout the year is much better than a donation of *half-a-crown*.

Do not fail to meet the collectors again in February, and each succeeding month. Receive the amounts they have collected every month, and acknowledge the receipt of them in their books.

State to the collectors, from month to month, their comparative success; pointing out its cause, and the reason of any failure that may occur.

Be always prepared to supply the collectors with cards, boxes, books, and aid them in obtaining the Missionary Heralds. Close your accounts for the year on the 31st Dec., and send the amount collected as early as possible, with lists complete.

NORTH DEVON AUXILIARY.

The annual meetings of the North Devon Auxiliary to the Baptist Missionary Society have been held during the last month in the principal towns and villages of this district. The deputation consisted of the Rev. J. Bigwood of Exeter. The Rev. D. R. Stephens of Newport, had also been engaged for the deputation, but was unexpectedly prevented from rendering his assistance. The following local ministers accompanied the deputation, and aided at the various meetings: Revs. R. May (secretary to the auxiliary), W. Aitchison of Barnstaple, G. Cosens of Torrington, W. Gray of Bideford, J. Teall of South Molton. The congregations and collections were in most instances on the advance of last year, and very satisfactorily evinced the increase of the missionary spirit in this division of the county.

CORRESPONDENCE.

Brixton Hill, Dec. 16, 1844,

MY DEAR SIR,

It will probably be remembered that our excellent friend Mr. Brock, in his sermon last May, suggested the desirableness of churches in this country corresponding with our missionary brethren, as a means of promoting a greater interest in their labours, and at the same time of affording sympathy and encouragement to those who are thus engaged in the missionary field.

The church here at once acted on his advice, and having been privileged to hold intercourse with several who are now in distant lands, we determined to open a correspondence first with them. We have accordingly addressed letters to Mr. Phillippo, and subsequently to Mr. Knibb, whose eldest daughters were baptised at Salem Chapel, and are still members here. A letter has also been sent to Mr. George Pearce of Intally, near Calcutta; and another is about to be forwarded to Mr. Clarke of Fernando Po.

The plan has already had a beneficial influence in exciting a deeper interest among ourselves in missionary labours; and recently we have had the pleasure of receiving an interesting reply from Mr. Phillippo, plainly evincing the pleasure and satisfaction with which he has welcomed the proposition, and in which he expresses his earnest desire that other churches will adopt it also.

Convinced of the excellency of the plan as adapted not only to promote a missionary spirit, and to encourage missionary efforts, but also to give greater fervour, because greater definiteness, to prayer. I have ventured to state these particulars, and in the hope that other churches may more abundantly realize its beneficial influence by adopting it themselves,

I remain, my dear sir,

Yours very respectfully,

WILLS KITSON.

Rev. J. Angus, A.M.

THEOLOGICAL ACADEMY, COLOMBO.

Mr. Davies, who has recently taken charge of this institution formed for the training of native missionaries, says in a letter recently received, that the students are very much in want of books. Any copies of the New Testament in Greek, of standard works in theology, Butler's Analogy, Paley's Evidences, and a general Cyclopædia, will be of very great service. Are there none of our friends who have these volumes, and who are willing to consecrate them to this good work?

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	Sept. 20.
AMERICA	HALIFAX, N. S.	Belcher, Jos.	Oct. 31.
		McLearn, R.	Nov. 2.
	MONTREAL	Cramp, J. M.	Nov. 9.
	QUEBEC	Cramp, J. M.	Oct. 28.
ASIA	CALCUTTA	Denham, W. H.	Oct. 15.
		Pearce, G.	Oct. 17.
		Small, G.	Oct. 17.
		Thomas, J.	Oct. 18.
	COLOMBO	Davies, J.	Oct. 15.
	DACCA	Robinson, W.	Sept. 16.
	MONGHIR	Lawrence, J.	Oct. 11.
	PATNA	Heinig, A.	Oct. 7.
BAHAMAS	NASSAU	Capern, H.	Nov. 9 and 12.
BRITTANY	MORLAIX	Jenkins, J.	Nov. 22.
HOLLAND	AMSTERDAM	Müller, S.	Nov. 19.
SWITZERLAND	BERNE	De Rodt, C.	Nov. 28.
JAMAICA	BETHTEPHIL	Pickton, T. B.	Nov. 2.
	BROWN'S TOWN	Dutton, H. J.	Oct. 22.
	CALABAR	Dutton, H. J.	Nov. 5.
		Tinson, J.	Nov. 5.
	FULLER'S FIELD	Hume, W.	Nov 4.
	GURNEY'S MOUNT	Woolley, E.	Nov. 4.
	KETTERING	Knibb, W.	Oct. 26, Nov. 5.
	KINGSTON	Evans, G. P.	Nov. 2.
	LUCEA	Francies, E. J.	Nov. 4.
	MOUNT CAREY	Burchell, T.	Nov. 5.
	OLD HARBOUR	Taylor, H. C.	Nov. 1.
	PORT MARIA	Day, D.	Nov. 3.
	ST. ANN'S BAY	Abbott, T. F.	Nov. 4.
	STEWART TOWN	Dexter, B. B.	Oct. 16.
	YALLAHS	Hands, T.	Nov. 2 and 4.
TRINIDAD	PORT OF SPAIN	Cowen, G.	Nov. 4.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Whitchurch and friends, Walworth, for a parcel of clothing, for *Rev. J. Merrick, Western Africa*;

Mrs. W. Kirkwood, Berwick on Tweed, for a parcel of clothing, &c., for *Rev. J. Clarke, Western Africa*;

Mr. West, Amersham, for a file of the "Patriot" newspaper, for *Dr. Prince, Western Africa*;

Rev. W. Upton, and friends at St. Albans, for two cases of clothing, for *Rev. J. Merrick, Western Africa*;

Peter Hope, Esq., Bootle, for Carte's life buoy, for *the "Dove;"* and two packages of cotton seed, for *Western Africa;*
Mrs. Houghton, Liverpool, for several volumes of the Baptist Magazine, and a quantity of tracts, &c., for *the "Dove;"*
Mrs. Jackson, for a quantity of Baptist Magazines, tracts, &c., for *the "Dove;"*
Mr. R. Jones, of Liverpool, for several volumes of useful books, for *the "Dove;"*
Miss Wales, Leeds, for a parcel of brushes, for *Western Africa.*

The thanks of the Committee are respectfully presented to R. B. Sherring, Esq., of Bristol, for a valuable package of books for Messrs. Clarke and Merrick, Western Africa: also for the Travels of Bruce, in eight volumes, and of Burkhardt, in two volumes, for the Mission Library.

The medicine chest for Africa received from Mr. Harvey, of Leeds, and acknowledged in the last Herald, is the gift of a kind friend, Mr. R. Jowett.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of November, 1844.

	£	s.	d.
Annual Subscription.			
Gurney, W. B., Esq., to make his subscription £100	30	0	0
Donations*.			
Alders, Mr. Joseph	0	2	6
Barclay, Robt., Esq., for *African Schools*	5	0	0
Bible Translation Society *T.*	500	0	0
Buxton, E. N., Esq., for *Africa*	10	0	0
Davies, Mrs., Walthamstow, *for Africans Saw Mill*	1	1	0
Forster, Robt., Esq., Tottenham, for *Schools*	1	0	0
Gouldsmith, Mrs., for *Africa*	10	0	0
Member of Church of England, by "Patriot"	1	0	0
Tritton, Joseph, Esq.	20	0	0
Legacies.			
Dearle, John, Esq., late of London, by J. Padgett, Esq.	10	0	0
Field, John, Esq., late of Wallingford	16	18	0
Gutteridge, Joseph, Esq., late of Denmark Hill, by W. W. Nash, Esq., duty free	200	0	0
Richmond, Mrs. Mary, late of Hull, by R. Richmond, Esq.	30	0	0
London and Middlesex Auxiliaries.			
Buttesland Street, Hoxton, Sunday School Boys, *for Africa*	0	10	0

* Several of the sums acknowledged in the last Herald as donations should have appeared in the list of annual subscriptions.

	£	s.	d.
Devonshire Square—			
Collections after two sermons by the Rev. J. H. Hinton, instead of the Annual Meeting	26	18	5
Contributions, on account	19	0	0
Hammersmith	5	2	4
Hampstead, Ebenezer Chapel—			
Collection	1	2	2
Waterloo Road—			
Collection	5	12	6
Sunday School, Whiting Street	0	5	2
Bedfordshire.			
Luton, by the Rev. H. Burgess	65	0	0
Berkshire.			
Wallingford—			
Collections	15	11	6
Contributions	11	8	10
Do., Sunday School	0	9	9
	27	10	1
Acknowledged before and expenses	18	2	7
	9	7	6
Wantage—			
Collection	2	5	2
Contributions	1	19	7
Devonshire.			
Brixham—			
Collection	2	0	0
Boxes	0	19	0
Coham—			
Hopkins, Miss ...A.S.	0	10	0
Stonehouse, Ebenezer Chapel—			
Collections, &c	4	10	0

	£	s.	d.
Gloucestershire.			
Thornbury—			
Collections, &c.	14	1	0
Hampshire.			
Hartley Row—			
Collection	5	10	6
Contributions	5	18	7
Longparish—			
Collection	0	5	6
Contributions	2	1	0
Lymington—			
Mursell, Mr. ....A S.	1	1	0
A Friend, by do A.S.	1	1	0
Collection	7	4	10
Contributions	7	1	10
Do., for *Africa*	8	6	3
Do., Juvenile Society	11	6	12
Do., Sunday School	5	10	11
Whitchurch—			
Collections	5	0	8
Contributions	17	16	0
Do., Sunday School	0	17	3
Do., for *Persecuted Baptists, Denmark*	1	0	0
Winchester—			
Collection	2	16	0
Hertfordshire.			
Breachwood Green—			
Collection	4	5	4
Contributions	2	10	4
Hitchin, on account	30	0	0
A Friend, by Miss M. Palmer, for *Orphan at Entally*	4	0	0
St. Albans, on account	20	0	0
Kent.			
Footscray—			
Contributions	0	9	4
Do., Ladies' Seminary, by Miss Wood	1	1	1
Do., Sunday School	0	15	8

	£	s.	d.
Sandhurst—			
Collection	10	10	0
Tenterden—			
Collections, &c.	11	10	0
Wrotham—			
Tomlyn, Mr. L.	5	0	0

LANCASHIRE.

Liverpool—			
Friends, by Mrs. Cropper—			
For *Rev. J. M. Phillippo's Schools*	30	0	0
For *Rev. W. Knibb's ditto*	25	0	0
Manchester—			
Collections—			
Public Meeting	10	10	4
York Street	8	8	1
Welsh Chapel	0	15	8
Salford do.	5	0	0
Union Chapel	58	18	4
Contributions	302	0	0

MONMOUTHSHIRE.

Beulah—			
Collection	2	2	10
Bassaleg, Bethesda—			
Collection	2	17	0
Contributions	1	0	0

NORTHAMPTONSHIRE.

A Friend, M. P.	0	7	6

NOTTINGHAMSHIRE.

Bottesford—			
Collection	1	2	2
Carlton le Moreland—			
Collection	1	3	6
Collingham—			
Collection, &c.	12	18	8
Sunday School	0	1	7
Nicaolls, Mrs., for *Africa*	10	0	0
Do., for *East Indies*	5	0	0
Do., for *Entally*	5	0	0
Newark—			
Collections	7	16	7
Contributions	2	3	10
Do., for *Africa*	1	0	0
New Basford—			
Collection	12	5	0
Nottingham—			
Collections	36	13	1
Contributions	57	7	8

SOMERSETSHIRE.

Bristol, by R. Leonard, Esq., on account	21	10	0

STAFFORDSHIRE.

Burton on Trent—			
Collection	7	4	7
Contributions	10	2	0

SURREY.

Dorking—			
Friends, by M. Viton, for *Native Teacher, Fernando Po*	6	0	0

WARWICKSHIRE.

Birmingham, by Mr. J. H. Hopkins, on account	46	14	7
Sturge, Joseph, Esq., for *African Saw Mill*	5	0	0

WORCESTERSHIRE.

Alcester—			
Collections	5	3	0
Astwood—			
Collections	13	17	4
Smith, Rev. J. ...A.S.	1	1	0
Atch Lench.	4	0	0
Blockley—			
Collection	4	2	7
Contributions	7	13	11
Do., Sunday School	4	17	6
Do., do., Draycott	0	8	1
Bromsgrove—			
Collection	4	0	0
Contributions	4	9	2
Do., for *Africa*	0	18	11
Evesham, Mill Street—			
Collection	5	6	4
Contributions	4	12	6
Do., for *Africa*	1	2	0
Do., Sunday School	0	9	10
Kidderminster—			
Collection	3	11	6
Contributions	11	18	1
Do., for *Africa*	4	8	6
Do., Sun. School	1	19	6
Upton upon Severn—			
Collection	3	6	2
Contributions	3	5	9
Do., Sun. School	0	6	4
Westmancote—			
Collections	3	4	6
Worcester—			
Collections	24	19	8
Contributions	15	10	4
Do., for *Africa*	0	10	0
	135	2	6
Acknowledged before and expenses	98	0	4
	37	2	2

YORKSHIRE.

NORTH OF ENGLAND, by Rev. P. J. Saffery, on account	225	0	0
Horsforth—			
Collection	5	8	0
HULL AND EAST RIDING, by Mr. W. P. Aston, on account	50	0	0

SOUTH WALES.

Contributions in part, from places in Cardiganshire, Carmarthenshire, and Pembrokeshire, by the Rev. D. Rees	23	3	0
Contributions, by the Rev. B. Price, on account	30	0	0
Molestone, Pembrokeshire—			
Collection	0	17	0

SCOTLAND.

Contributions, by Rev. P. J. Saffery	205	0	0
Cupar—			
Collection	4	11	0
Contributions	4	13	9
Do., for *Africa*	2	0	0
Do., Sunday School	0	10	6

FOREIGN.

Netherlands Auxiliary, by Rev. S. Müller	125	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

THE PAST AND THE FUTURE.

The end of the old, and the beginning of the new year, is generally a season of serious self-examination and resolve. What have we done for Christ, and what shall we do, to promote his cause, are questions which every devout mind will ponder very seriously. None can look back without deep sorrow and humiliation; nor forward without feeling an earnest desire that the coming time shall be more profitably spent, and resolving, in dependence on divine aid, that it shall be so. While we heartily join in all the good wishes so common, and in most cases, so sincere, at this season of the year; our readers will not be surprised or offended, if in these few lines we rather press home the questions adverted to.

Our friends will ask what has been done in Ireland? It is a matter of thankfulness, that not only have our little churches there been kept in peace, and enjoyed a goodly measure of prosperity; but during the past year two additional agents have been sent into the field—two new churches formed—two new schools opened—and to the churches under the care of the fourteen missionaries who are wholly, or in part sustained by the society, there have been added nearly one hundred members. The losses by death, and other causes, amount to twenty-six. The whole number in connexion with these churches, is 509; the clear increase is therefore about five and a half to each church, and nearly seven per cent on the whole. This is quite equal to the average increase in England, and if the superior advantages which the latter sphere of labour presents be taken into the account, it is far greater. We mention this, not in a spirit of boasting, nor to draw invidious comparisons; but to show that all things considered, our dear brethren in Ireland, are as successful as their brethren here; to furnish a satisfactory answer to the inquiry, so often put, "what are you doing?" to sustain the confidence of those who so steadily and efficiently help us; and to show the propriety and hopefulness of increasing the agency of the society.

May our pastors and deacons and churches all resolve, that as the new year has opened, they will more cordially assist us. The facts of this Chronicle only add to the testimony of those previously recorded, that the day is breaking. May doubt, unbelief, and indifference vanish; and may we find that the new year is one of increased zeal, liberality, faith, and prayer; so that the Holy Spirit may turn, what has so long been a wilderness, into a fruitful field.

Our indefatigable brother Mr. Berry, in a letter dated Dec. 3, 1844, makes the following remarkable statement:—

There is one circumstance quite novel and portentous, which strikingly exemplifies the beneficial influence of our labours. The romanists are now to be found assembled and formed into scripture reading classes, proposing and answering questions from the word of God. Blessed be God, that I have lived to see this day; a day of small things it is true, but a day full of joyful events. Heretofore the young people might be seen assembled during the long winter nights for other purposes; but now may we not expect greater things. That we have had a large share in bringing about this great change, no one acquainted with the society's history can doubt; and we may indulge the hope that it will be acknowledged by Him whom we serve, in the great day. With the most ardent desire for the perfect liberty of my countrymen, I am still persuaded that the priests are the unchanged ministers of Rome; and if they could by any means prevent it the people would not assemble for the purpose already named. The work then is not theirs. It is the work of God. My preaching stations are attended as well as usual—though always better when we have light nights. I preached last evening about twelve miles away, and had a large and attentive congregation.

This very encouraging state of things in our brother's district, was adverted to

in the letter of JOHN TALBOT, published in our last. It is further confirmed by the following extract from JOHN GOLDRICH'S letter of November 1, 1844:—

In C—— alone there are forty-three romanist families, to all of whom I have free access, and liberty to speak on every topic connected with religion. The priest has been several times here since the beginning of the month. What he said or did, I know not. But his visits had not the least effect in getting me a worse reception. The people are ignorant indeed, but at the same time are perfectly sensible of the worth of scriptural instruction.

This state of things is not confined to Mr. BERRY'S district. It exists elsewhere. The following extracts from the letters of those readers who are located in the different stations in the province of Connaught, will afford the most satisfactory proof. Thus WILLIAM MC ADAM states, October 22, :—

I always bring the people to this grand criterion, "My sheep hear my voice and they follow me." I then tell them that the sabbath breaker, the drunkard, the swearer, the adulterer, the liar, the extortioner, the reviler, the thief, the idolater, and the murderer, do not hear the voice of Christ, and consequently are not his sheep. This sort of remarks strike them forcibly, and cause many of them to cry out, "God help us, very few hear the voice of Christ, and follow him as they should do."

I rejoice further, to be able from my own personal knowledge to communicate to you, the general cry of the people that I visit in my extensive district, "when will Mr. B., or some other minister, come and preach to us the gospel of Christ." There are no less than twenty or thirty doors waiting to fly open to receive you. I can say that nothing would tend to banish ignorance so much in this part of the vineyard, as to *send another missionary to help*, that one or another might be out continually through the country, preaching the gospel to this people, who are inclined to hear it in its purity.

RICHARD MOORE also writes in a similar strain, Nov. 16:—

Lord's day morning, on my way to conduct three prayer meetings, I got into a small cottage, so low that I could hardly stand in it; when the neighbours saw me go in, in a minute or two the cottage was literally filled. They heard with great attention, and honestly said they had more information from me than from the priest. *It is a fact, which cannot be denied, the people are inclined to hear the gospel.* The Lord's time is not far distant. May he soon arise in all his splendour and power!

When lately in B——, I brought some tracts to the street. In ten minutes I distributed about a hundred. But as there is always a wicked person to be found, one asked whether the Virgin Mary was mentioned. I put this question to him from his catechism. "Is Jesus Christ better than his mother? Jesus Christ is better, because the creator is better than the creature." This stopped his mouth. But he destroyed his tract, and many followed his example. Yet though I had been so long speaking, I could not supply all who were crowding upon me. I showed them how Christ finished the work, which the Father accepted. With the exception of two or three, they went off pleased with the explanation of the tract.

ADAM JOHNSON writes to the same effect.

Though I am unable to relate to you any striking instances of conversion through the instrumentality of the tracts I have distributed, yet I am more and more convinced that they are the means of leading many to a knowledge of themselves as sinners, to see the value of the scriptures, and to discover a Saviour able to save to the uttermost. They are read by many with great attention, and in all my visits the people, with only now and then an exception, receive them with great thankfulness.

A few days since T. M. a romanist, came to my house requesting me to come to his cabin to read the Irish Testament to his family, and to his neighbours. He stopped with me all night. After comparing the doctrine of the church of Rome with the scriptures, and seeing their variance, he said, "I will no longer trust in deluding fables. It is the blood of Jesus that cleanseth from all sin." The next morning he roused me up early to read to him. When we parted I asked him, whether his priest would be pleased to hear of my going to his place to read the testament. He replied, that he did not care about his anger, "I am come to invite you to read to my family, and I hope you will not disappoint us." I told him if spared I would not. I gave him a few tracts, and he went on his way rejoicing.

The communications of PATRICK BRENNAN are as interesting as ever.

About three weeks ago one of our brethren, but a short time since a romanist, was taken dangerously ill. His wife thinking death was near, said to him, "Now is the time, Dick, you will not live till morning, and will I go for the priest?" "No," said he, "my priest

is higher than the heavens, the Lord Jesus Christ is my priest, and may the same power which enlightened my mind, show *you* the way to heaven." The poor woman said no more about the priest, but on the day following she employed others to prevail on him, but he was firm. He told me what he had to contend with. I told him I was glad of it, as it gave him an opportunity of showing that he was faithful in the profession he had made, and that his words would have a good effect on the minds of those who thought he was only a time-server in religion. It pleased the Lord to restore him so as to be able to walk about. I had a conversation with his wife yesterday. She told me that she never thought so much about what Dick said to her about religion before, that now she saw he was sincere, and she added "would to God that I could die as happy as he was;" when all thought he was at his last hour. This man is a priest's brother.

Nor is the subjoined extract from THOMAS COOKE'S letter of Nov. 16th less striking than the preceding.

On the 28th of last month I had a most interesting conversation in the town of E——, with a romanist, who asked me for your tracts, "My reason," said he, "is, that the minister preached against your system." He also told me he had seen some of the tracts already. I gave him four different sorts. He further said that the priests prejudiced the people, but I am not so, for I have a bible in my house and I read it, and I tell you for a truth I would not believe either priest, or minister, if they would not prove what they say. The tract I saw said nothing that it did not prove." It is my opinion that if this man was dying he would not put his trust in man.

Our readers sometimes get into contact with the teachers as well as with the people. JOHN MONAGHAN states the following interesting facts:—

A few days since I spent two hours with Father D. After several controversial engagements, which we got through in good temper, he asked me whether I could get him a large Irish bible in the old letter. I told him I would try, and added, I was glad to hear him say he had a desire to read it, and further that if the bible was generally read, and encouraged by the clergy of his church, that those who were now ignorant and out of the way would become enlightened. He replied, that for his part he saw no harm in the bible, provided the people read it carefully, and properly as they ought. We shook hands and parted in a very friendly manner.

In a few days after, one of the men who sat by during our conversation, called upon me, requesting I would get him an English bible, "for," said he, "the priest sees no harm in reading an Irish bible, provided it be read with carefulness and propriety, of course it cannot injure me when I read it in the same manner. From this time forth, I intend to read and study it myself.

After giving several instances of opposition not only from the priests, but also from the protestant clergy, the same reader, in another letter, states:—

It is, however, an omen of pleasing encouragement, that from the very neighbourhood, even from the very house, where three of these reverend gentlemen called on several occasions with threats of getting them turned out of their land, I have an invitation for the first time, to hold a meeting for prayer and reading to-morrow evening. The husband and wife both promise that they will endeavour to get all their neighbours assembled for this purpose.

G. MCCLURE'S journal for November supplies some interesting information respecting the preaching stations in the Cork district.

One of the coast guard at B—— has been led to declare himself on the Lord's side. He was born in Kerry, and has always been nominally a protestant; but seldom attended divine worship until he came here, and when he did, to use his own expression, it was only to see and be seen. His prejudices against dissenters were very strong, and with great difficulty he was persuaded to come to our meetings. He had not attended long before a visible change was observed; and now, if a diligent attention to the bible, a love for prayer, and constant attendance on divine worship, be evidences of a renewed mind, they are evinced by him in a most conspicuous manner. He and his wife, who is a pious woman, are likely to be removed to another station. If they are to one near this, they have expressed a desire for me to visit them and establish preaching.

Some time ago I induced a young woma a romanist, to attend our meeting. The third time you (Mr. W.) preached, her mind was deeply impressed. She told her mistress she would never go to a dance on sabbath evening again, and that she was convinced she had been living in a way to lead her to hell. There is a manifest alteration in this person She seems under a deep conviction for sin, and to feel her need of an interest in Jesus. May the convictions of which she is now the subject issue in her thorough conversion to God.

Some weeks ago I had to call on a gentle-

man who lives about three miles off. A man was whitewashing there, with whom I entered into conversation. He was a romanist, but a very candid one. I gave him a couple of tracts; I met him again very recently at another house. I gave him two tracts more, which he eagerly took, and said he had found several quotations of scripture in the first, and that if I could get him a bible he should be much obliged to me. He wanted to refer to it for those passages. He is now diligently engaged at all times of leisure in reading it, to which his mind was first called by the tracts. May God bless its perusal to his conversion. Several romanists have been present at our meetings lately.

Mr. THOMAS of Limerick writes, Dec. 14:

That during the past month, I have visited Beechmount, Nenagh, Burrisokane, Clonola, and Mount Shannon, preaching the word, and inspecting the schools. I have had attentive congregations, and find the schools in an encouraging state. This week I have been to Ballycar, Newmarket, and Fergus; I preached three times at Newmarket, several romanists were present, and all heard with great attention.

POSTSCRIPT.

Our kind friends in Glasgow recently invited several of our brethren from Ireland to come over there to attend a soiree in aid of the society. They were most kindly received, and their statements awakened a deep sympathy for Ireland. A liberal collection was made, and a determination expressed to aid the funds of the society more constantly and efficiently for the future.

Our hearty thanks are tendered to our Norfolk and Suffolk friends, for their kindness and liberality to the deputation last month. We hope the ladies who so readily responded to the appeal on behalf of the poor children in our schools, are by this time busily at work for them. The parcel sent by Mrs. White of Cirencester, has been forwarded to the brethren McCarthy at Kilbeggan, and Mullarky of Parson's Town; and that by Mrs. Burls has safely arrived, been distributed, and acknowledged by Mr. Hardcastle on behalf of his colleagues.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
Leeds—			
Subscriptions	8	15	0
Bradford—			
Juvenile Society, Westgate	4 0 0		
Subscriptions	16 0 10		
	20	0	10
Legacy, John Field, Esq. by Mr. Tyso	10	10	0
Astwood—			
Proceeds Tea Party	6 11 0		
Sunday School Teachers and Children	7 0 0		
	13	11	0
London—			
Eagle Street, Ladies' Auxiliary	5	8	0
Bond, W. H. Esq. R N.	1	1	0
Moore, Mrs. Homerton	1	0	0
Finch, Mr. T.	1	1	0
Watson, Miss K Missionary box	1	17	6
Interest on Mrs. McDonald's Stock	13	10	0
Beaulieu, Rev. J. B. Burt	10	0	0
Ampthill, by Mrs. Goodman	2	10	0
Exeter, by Miss Salter	2	10	0
Crayford, Mr. J. Smith	1	0	0
Oxford—			
Collection, Mr. Bulteel's	1 16 10		
Goring, Mr. H.	5 0 0		
Subs. and donations	4 13 10		
	11	10	8
Hook Norton, Collection, &c.	1	19	6
Blockley, Collection	2	3	6
Bourton-on-the-Water, Collection	5 2 0		
Subscriptions	2 0 0		
	7	2	0
Chipping Norton, Collection	6	15	6
Seven Oaks—			
For School	8 0 0		
Subscriptions	2 11 0		
	10	11	0
Foulsham, Subscriptions and Donations	5	11	0
Yarmouth, Collection	2 1 10		
Donations and Subscriptions	3 17 9		
	5	19	7
Ingham, Collection	5	7	0
Worsted, Collection	8 0 0		
Legacy, Mrs. Clarke	5 12 0		
	13	12	0
Norwich—			
Collections, St. Mary's	13 2 5		
Ditto St. Clement's	6 0 4		
Ditto Orford Hill	3 2 0		
Subscriptions and Donations	46 16 0		
	69	0	9
Bristol, Subscriptions by Miss Phillips	1	15	6
Beccles, Collection and Subscriptions	4	13	6
Ipswich—			
Collection, Stoke	4 5 9		
Subscriptions and Donations	5 3 0		
Small sums after Lecture at Turret Chapel	0 10 6		
Subscriptions and Donations	1 15 0		
	11	14	3
Carrickfergus, by Mr. Pasley	2	18	0
Mrs. Cozens and friends for Conlig School	10	0	0

Contributions thankfully received by the Treasurer, ROBERT STOCK, Esq., 1, Maddox Street, the Rev J. ANGUS, and the Secretary, Mr. TRESTRAIL, at the Mission House, and by the pastors of our churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

PUBLIC MEETINGS, AND REPORTS OF AUXILIARIES.

THE Annual Meeting of the North Wilts and East Somerset Auxiliary, was held at Westbury Leigh, on October 22. The speakers were Messrs. Jones of Frome, Barnes of Trowbridge, Fishbourne of Bratton, Dunn of Gillingham, and the Secretary to the Parent Society. The following report, drawn up by the Secretary to the Auxiliary, Mr. Middleditch of Frome, was read to the meeting. It is printed at the request of the Auxiliary:—

In presenting a report of proceedings for the past year, your Committee rejoice that they have to speak with satisfaction and gratitude of the success which, by the divine blessing, has attended the labours of your agents. In accordance with the usual plan, they now lay before the annual meeting some extracts from the communications received from the brethren employed by this society.

Mr. KING gives a very encouraging statement of the prosperity of the church under his pastoral care at Semley:—

We are happy (he says) to be able to report a considerable addition to the number of our members. We have been privileged to baptize and receive into the church seventeen persons, all of whom gave satisfactory proofs of conversion to God. Several of them, rather more than twelve months since, seldom attended the house of God; and their conduct openly declared their hostility to the religion of the Saviour. We have also several inquirers, of whom we hope on a future occasion to report that they have cast in their lot amongst us. Our congregation has continued to increase, and is now much enlarged. Our Sunday school is in a more flourishing condition than at any previous time. The teachers are all pious. From present indications, we hope soon to reap the fruits of their labours. While thus favoured, we have been much and perseveringly opposed both by the world, and some so-called Christian professors. The efforts of a zealous clergyman, of Puseyite principles, have been constantly directed to prevent the spread of what he denominates error and schism. Being a man of ardent temperament, he frequently visits the people, and intreats them not to allow themselves to be led astray by the Baptists, declaring that we are the most intolerable of all sects, because we reject the fundamental practice of the church—infant baptism. Efforts have been made also to prevent the children from attending the sabbath school. They have only succeeded in cases where the parents have been very dependant.

During the past year, Mr. ALCOCK, who had for a long time laboured with great zeal, and considerable success, at Berwick, St. John's, and Bower Chalk, removed from that sphere of labour, having been invited to the pastoral office by the church at Parley, in Hampshire. After considerable difficulty in obtaining a suitable agent to occupy these interesting stations, your Committee have succeeded in securing the services of Mr. ROWE, formerly a deacon of the Baptist church in Salisbury, and more recently a city missionary at Gloucester. The church at Berwick were unanimous in the request that he should become their pastor. It gives your Committee much pleasure to report that his labours are well received by the people, and under the divine blessing will, they trust, be rendered very useful.

Your Committee are happy to state, that the cause of God, in the populous village of Gillingham and its neighbourhood, is far more prosperous and promising than at any former time. After the repeated discouragements which have been met with there, they cannot refer to this without an expression of devout gratitude to Him who has now smiled on the persevering efforts of our brother labouring in that place. Mr. DUNN gives the following statement:—

Blessed be God who has caused some refreshing drops of his mercy to fall on this barren waste, so that this year's report will be much more encouraging than the last. At Gillingham a deeper interest is felt; our aim to do good to sinners is better understood; the deep-seated prejudices of the people have been in some measure removed, so that our congregation has considerably increased. In the hamlet of Langham, where I preach statedly in the week, we have sometimes found it difficult to supply a sufficient number of seats. At Stour our congregation continues stationary. At my settlement an attempt was made to establish a Sunday school in this place; prejudice ran so high that the attempt failed. The effort was renewed last spring; and since that time the school has gradually increased. Our prayer meeting at Stour is tolerably well attended. We have also succeeded, notwithstanding great prejudice, in establishing a most cheering prayer meeting at Gillingham. Many from a distance remain on the Sunday afternoon, and tea in the vestry. It is a rule that the conversation shall be spiritual and useful. One or two persons, who are able to manage such conversation, and engage in prayer, are generally present. I have visited many persons in sick and dying circumstances. I am aware that little reliance is to be placed on a deathbed repentance; yet in some instances the evidences of a change have been of a very decisive character. How much do your missionaries need an interest in your prayers, that the flame of love to Christ and to precious souls may burn brightly! This is the true spring of all useful activity. When this declines so does self-denying labour. There are several villages beyond Stour, where the inhabitants are in a most benighted state. If our funds would permit, I would urge your sending a missionary to that dark region; but I am aware that they will not, and can only mourn over the desolation of the people. I am happy to inform you that our debt has been considerably reduced; £100 has been paid. For this we are indebted to the indefatigable exertions of brother King. During the past year nine persons have been baptized. We have a goodly number of inquirers, and hope soon to baptize again.

Your Committee have much pleasure in adverting to the state of the Home Missionary cause at Corsham, and its neighbourhood. They have frequently had to mention with thankfulness the encouragement they have had to continue their support to the stations in this part of the county. They have now to announce with gratitude, that the church there has attained to a degree of strength which enables them to retire from your funds. The connexion of the society with the church in that place has, therefore, now *ended*, not through failure and defeat, but on account of the success with which God has deigned to bless it. Mr. WEBLEY has published a brief account of the progress of evangelical truth in those places, which furnishes much encouragement to persevere in the effort to enlighten the spiritually benighted parts of our land. Some years since, when he settled there under the auspices of this society, the morning congregation was not more than thirteen or fourteen in number. Now there are seven substantial and good places of worship in that neighbourhood, four of which have been enlarged; there are five Sunday schools, and three smaller villages, where the preaching in cottages is well attended. These are all connected with the church at Corsham, which contains 128 members, though many once connected with it have removed to other places of abode. Three pastors of churches have gone forth from this Home Missionary station: another of its members is now studying for the ministry at Bristol; and five of the brethren are constantly employed as village preachers. Your Committee are confident that this statement cannot be read by you without gratitude for past success, and encouragement to future labours.

It would have afforded them much pleasure to say, that the withdrawment of this church from the funds of your society would enable them to maintain your other stations without difficulty; but it is not in their power to do this. Notwithstanding the appeal made to the churches connected with the society, to secure annual collections in its behalf—in fulfilment of the resolution passed at your last annual meeting—they regret to say that there are churches which have not made a collection for these important purposes for many years; and though strenuous efforts have been made to increase the number of annual subscribers,

there are many professing Christians —even amongst those whom God has blessed in temporal things—who do not contribute in support of the efforts for the evangelization of our countrymen, and some who once subscribed have withdrawn their aid. Brethren, ought these things to be? The cause is *God's;* it is *your own.* In conclusion, your Committee intreat you to ponder well these two considerations: Are they to be forbidden, by the want of funds, to enter on other scenes of Christian effort? Are they to retire from any of those at present occupied? Are all the spiritually destitute places still to be *neglected?* Are any of the hopeful stations of the society to be *abandoned?* They hope to receive from you both the command and the means to "*go forward.*"

The report of the Oxfordshire Auxiliary has just come to hand. It contains some very encouraging accounts of success; but it is painful to find that the operations of the Auxiliary are checked, and the existence of some of its stations endangered, through the inadequacy of its pecuniary resources. It has made a strong appeal to the Parent Society for increased help; but appeals of this kind are so numerous, and the funds of the society for general purposes so very scanty, that it would be impossible to render the amount of assistance solicited, and indeed deserved, without involving the society—already sufficiently embarrassed—in hopeless debt. The Committee—as both their reports and registers will prove—have been averse to incessant, or even frequent references to so unpleasing a topic. The time has arrived, however, when it is indispensable to press the necessities of our county, and the pecuniary wants of the society, distinctly, earnestly, and with all the emphasis of repetition on the attention of our churches. The following extract from the Oxfordshire report, although intended for local, is well adapted for general impression:—

A slight glance at the spiritual destitution of the county will at once show the importance of the society, and the need there is for more extended efforts. In addition to this, the consideration of what is being done by the advocates of the tractarian heresy to diffuse their poison, ought to rouse every friend to protestantism and the diffusion of scriptural truth. These are not the times for us to sleep or remain inactive. There is a mighty movement being made. The safety and security of our liberties and privileges depend upon us, as well as the supply of the spiritual wants of thousands who are now living around us in ignorance and sin. We therefore press upon your attention the claims of this society; being aggressive in its character, it is especially adapted to meet the spiritual destitution of multitudes, by the simple and efficient nature of its agency.

Having given several interesting extracts from the correspondence of the agents, the committee proceed to say:—

Many, very many stations might be occupied, had they funds. Some of these are supplied by the individual labours of ministers and friends, in whose vicinity they are; others are obliged to be abandoned entirely, which is a serious evil. It remains for the friends of the society to determine what shall be done. We ask you, in the name of the Lord,—Shall we abandon our position, and retire ingloriously; or shall we continue our efforts? We invite your fervent prayers, your sympathies, counsels, and pecuniary aid. Then the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.

MR. PULSFORD'S MOVEMENTS.

Accounts have been received of Mr. Pulsford's labours from Sutton-on-Trent and Collingham, Nottinghamshire; Cradley, Worcestershire; and Houghton, Huntingdonshire.

At Sutton-on-Trent the population is small, and the most bitter hostility was evinced by various parties to the movement. The amount of success, however, was far greater than the pastor and people anticipated. Mr. EDGE says:—

The meetings, morning and evening, were in general well attended; increasing in in-

terest from week to week. Our chapel was sometimes filled to overflowing. Many were awakened. Several, we hope, were truly converted to God. Nearly thirty have been baptized. Had circumstances been more favourable, and had we as a church been more prayerful, zealous, and active, the results, I cannot but think, would have been greater. We cannot but express our warmest gratitude to Mr. Pulsford, to you, and to the committee.

From Collingham, Mr. POPE writes:—

When Mr. Pulsford came to visit us we were, and had for some time, been in an unsatisfactory state. Few conversions had taken place for a long time, and the number of our members was hardly sustained. His preaching and constant addresses excited great attention. The place was soon full, then crowded, and on Lord's days many were unable to get within the doors. A deep feeling was presently manifest, and flowing tears became discernible in most parts of the congregation, so that we were led to hope that the Spirit of the Lord was working in the minds of many. After a few days those who were seriously impressed were requested to remain until the congregation was dismissed, when suitable advice was given, and prayer offered on their behalf. Soon after the most hopeful of these were requested to give in their names as inquirers, with whom Mr. Pulsford conversed in the vestry. Their number at the close of the fifth week considerably exceeded a hundred.

We baptized, about the third sabbath after Mr. Pulsford commenced his labours, and the entire number up to the present time baptized upon a profession of faith amounts to fifty-four persons, all hopefully converted to God.

If any should think that baptism was administered too soon, or without sufficient discrimination, I remark that, in the first instance, a separation was effected between the entire congregation and those who professed to be seriously affected; then of those only a part gave in their names as inquirers; and of the inquirers not one-half have yet been baptized. Again, of those who were first baptized, the greater number had been long hopefully pious, while many, perhaps most, of the residue had been long accustomed to hear the gospel.

The benefits arising from our esteemed brother's services have been strikingly evinced in our sabbath-school. Before he came among us, a spirit of insubordination among the children was frequently manifested, while scarcely any symptoms of piety appeared. Now several of the children are members of the church, and others we hope are seriously disposed. When Mr. Pulsford visited us only two of our teachers had made profession of religion; at the present time, out of twenty teachers there is only one unbaptized.

In consequence of the increase of the congregation and church we deemed it advisable to increase the accommodation, which we have done by the erection of a new gallery, and the enlargement of the vestry.

From Cradley, Mr. J. DAVIES writes:—

Mr. Pulsford's visit will not be forgotten here while some of us live. Most of the members have been refreshed by it; and many persons have been converted to God. I baptized thirty while he was here, and ten yesterday. We have several candidates now ready for baptism; and a goodly number of inquirers. The standard of piety in the church has been raised. Labour for Christ, which once seemed burdensome to many, now appears to be their greatest pleasure. To the God of all grace be all the praise.

Respecting Houghton, Mr. PULSFORD writes:—

A church of thirty-four members has been formed. They have about fifty inquirers. More are to be baptized soon. One baptism of sixteen in the river made no small stir.

The kind friend at Houghton who particularly desired the services of Mr. Pulsford, has just presented the society with a most acceptable donation—£50.

Mr. PULSFORD is now at Halstead, Essex. He then proceeds to Bluntisham and perhaps another place in Huntingdonshire. Hereford comes next.

HOME MISSION CHAPELS.

In October, Mr. BAKER, of Boroughbridge, Somerset, wrote:—

It will be gratifying to you to hear that God has not forsaken us, but is still with us to defend his cause. Our opposition from the church party, of which you have heard so often, has subsided, and even the clergyman himself begins to show a Christian spirit. At Northmoor Green, where a new church is to be consecrated on Monday next, we are building a chapel. Our friends here and in the neighbourhood have come forward nobly to help us in this good work. It will accommodate about one hundred and thirty persons when completed. *We intend to pay for it by the day it is opened.* Our plan is never to build a chapel in debt. It will cost less than £100. Though I stated to you sometime since, that we wanted £300 to build three village chapels, I think we could build them all for £250. We are talking of beginning another new chapel at Slathe as soon as we have finished the one we have in action.

Since the above was written, the chapel has been opened by our brother Trend of Bridgewater, the secretary to the Western association.

Respecting the new chapel at Belton, Mr. WHITLOCK writes:—

Our anniversary was held a short time since. The Rev. J. P. Mursell preached an excellent sermon from Isaiah xl. 28, in the afternoon, after which one hundred and seventy persons took tea, provided for the most part gratuitously. In the evening the Rev. Messrs. Mursell, Stevenson (general baptist) of Leicester, Orham (general baptist) of Barrowden, delivered very appropriate addresses to a crowded congregation, which would have been still more crowded but for the state of the weather.

Our friends were anxious to raise £50. Mr. Mursell therefore introduced the subject after the collection, and followed up his appeal with indomitable perseverance for some time. The result is,—subscriptions amounting to £17. The whole amount obtained is,—collections, £17 16s. 3d.; tea, £3 0s. 10d.; subscriptions, £17: total, £42 17s. 1d. I think with exertion we shall raise the £50 by Christmas; at any rate we will pay that sum off. If the building fund will help us, and you will continue to sustain us for a time, we hope in two years to pay our chapel debt.

SUPERINTENDING AND COLLECTING AGENCY.

Mr. SAMPLE, of Newcastle-upon-Tyne, who has long taken a very lively interest in our northern stations, having obtained the assistance of an excellent co-pastor, has kindly engaged to spend a portion of his time in visiting the stations, and seeking their prosperity by such services as under their peculiar circumstances may appear advisable. His labour will be gratuitous; and the happiest results are anticipated from his exertions.

The Committee have ascertained with great pleasure that Mr. CROSS, late of Thornbury, has also devoted himself gratuitously to the work of aiding home operations, by his preaching, counsel, and secretarial efforts in the Gloucestershire district.

Our laborious and earnest agent, Mr. BURTON, has commenced his labours as the evangelist and collector to the Yorkshire districts.

The committee have engaged, for a few months, the services of Mr. ANDREW G. FULLER, late of Bow, as a collecting agent.

CONTRIBUTIONS SINCE LAST REGISTER.

BEDFORDSHIRE.

	£	s.	d.
Ampthill—			
Collection	1	11	7
Collected by—			
Claridge, Mrs.	3	5	3
Whitbread, Miss.	2	11	1
Walker, Mrs.	0	11	8
Rogers, Miss S.	0	8	0
Rogers, Master A.	0	4	3
Subscriptions by—			
Claridge, Mr.	0	10	0
Carling, Mrs.	0	5	0
Goodman, Mrs.	0	10	0
Rogers, Mr.	0	5	0
Small sums	0	8	0
Bedford—			
Collection	3	14	6
Collected by Mrs. Kilpin and Mrs. Gamby—			
Careless, Mrs.	0	4	4
Culling, Mrs.	0	4	4
Coombs, Miss	0	4	4
Cobb, Mr.	0	5	0
Carter, Mr.	0	4	4
Day, Mr.	0	4	0
Flanders, Mr.	0	4	4
Green, Mrs.	0	5	0
Gamby, Mrs.	1	0	0
Gale, Mrs.	0	5	0
Gutteridge, Mast. R.	0	5	0
Gutteridge, Mast. M.	0	5	0
Harrison, Mr.	0	5	0
Hornsey, Mrs.	0	5	0
King, Rev. T.	1	0	0
Kilpin, Mr. sen.	0	10	0
Ditto, additional	0	10	0
Kilpin, Miss M.	0	5	0
Langley, Miss	1	0	0
Lilley, Mrs.	0	5	0
Small sums	1	18	6
Cards and Boxes by—			
Gamby, Miss.	0	15	0
Gutteridge, Masters	0	4	6
Kilpin, Mrs.	0	4	4
Page, Miss.	0	15	0
Carlton—			
Collection	1	7	0
Dunstable—			
Collection	7	6	6
Coll. by Mrs. Batchelor, Miss Chambers, and the Misses Gutteridge	4	6	0
Collected by—			
Collings, Miss	0	7	6
Bennett, Miss	0	3	2
Mim, Miss Rachel	0	4	2
Miss. box, by Mr. J. Gutteridge	0	18	7
Blackwell, Mrs. 2 yrs.	1	0	0
Blackwell, Mr. jun.	0	5	0
Collings, Mr.	0	5	0
Chambers, Mr.	0	10	0
Flowers, Mr.	1	0	0
Gutteridge, Mr.	2	0	0
Gutteridge, Mrs.	0	10	0
Gutteridge, Misses	1	0	0
Gutteridge, Mr. J.	0	10	0
Gutteridge, Mr. M.	0	10	0
Masters, Mr.	1	0	0
Moinier, Mr.	0	5	0
Osborne, Mr. G.	0	5	0
Scroggs, Mr.	0	5	0
Twidell, Mr. J.	0	10	0
Luton—			
Collection			
Coll. by Mast. J. Higgins in Miss Wright's work-room	3	0	0
Coll. by Miss E. Delf	1	7	6
Do. Miss H. Tomlin.	0	12	6
Bolton, Mr. W.	0	10	0
Bolton, Mr. B.	0	5	0
Bullin, Mrs.	0	5	0
Clarke, Mr.	0	2	6
Daniel, Mr.	1	0	0
Friend.	0	5	0
Gee, Mrs.	0	5	0
Gardiner, Mrs.	0	5	0
How, Mr.	1	0	0
Johnson, Mr.	0	10	0
Jones, Mr.	0	5	0
Mead, Mr.	0	10	0
Pigott, Mr.	0	10	0
Smith, Mr.	1	0	0
Tranter, Mr.	0	5	0
Waller, E. Esq	2	2	0
Wright, Miss.	1	0	0
Willis, Mr.	0	10	0
Willis, Mrs	0	10	0
Willis, Miss Esther	0	5	0
Willis, Miss Jane	0	5	0
Willis, Miss Susan.	0	5	0
Houghton—			
Collection	3	2	6
Cooke, Mr. sen.	1	0	0
Cooke, Mr. jun.	0	10	0
Cooke, Mr. T.	0	5	0
Cooke, Mr. M.	0	5	0
Eames, Mr.	0	5	0
Freeman, Mr.	0	5	0
Hull, Rev. G.	0	5	0
Sharnbrook—			
Collection	1	7	8
Subcriptions by—			
Collier, T., Esq.	1	0	0
Williamson, Mrs.	0	10	0
Collected by—			
Olley, Miss Elizab.	0	4	5
Ward, Miss	0	4	0
Box, Mrs. Williamson	0	5	0

BUCKINGHAMSHIRE.

	£	s.	d.
Amersham—			
Collection	5	3	6
Campion, Mr.	0	10	0
Climpson, Mr.	0	10	0
Cox and Drayton, Misses.	0	5	0
Hatch, Mr.	0	5	0
Hailey, Mrs.	0	5	0
Morton, Mr.	1	0	0
Morton, Mrs. Burgund	0	5	0
Potter, Mrs.	0	5	0
Salter, Rev. W. A.	1	0	0
Statham, Mr. J.	0	5	0
Scott, Mr.	0	5	0
Wallington, Mr. I.	0	5	0
Small sums	0	2	6
Coll. by Miss Watling at the School of Misses Cox and Drayton.	1	0	0
Do. by Miss Chapman	1	10	3
D. by Miss Potter	0	5	6
Askett—			
Collection	0	18	6
Berkhampstead—			
Baldwin, Mr.	0	10	0
Beaconsfield—			
Stoneman, Mr.	0	2	6
Buckingham	5	0	0
Chenies—			
Miss Fox	0	2	6
Flaundon—			
Collection	0	10	0
Cole, Mr. and Mrs.	0	5	0
Cheaham—			
Elliott, Mr.	1	0	0
Garratt, Mr.	0	10	0
Harris, Mr.	0	5	0
Marshall, Mr.	0	5	0
Payne, Rev. W.	0	10	0
Smith, Mr. and Mrs., Beechy Lodge	1	0	0
Tomlin, Rev. W.	0	10	0
Small sums	0	8	0
Collected by—			
A deceased friend	0	15	2
Bishop, Miss.	0	13	0
Fox, Miss	2	9	6
Freeman, Mrs.	2	2	0
Gold-hill—			
Collection	0	18	1
Coll. by Miss Northcroft.	0	10	6
Miss. box, by Rev. Mr. Ives	0	4	9
High Wycombe—			
Butler, Mr.	0	5	0
Cumming, Mr.	0	10	0
Hearne and Veery, Messrs.	1	0	0
Packer, Mr.	0	5	0
Pearce, Mr.	0	5	0
Wilkinson, Mr.	1	0	0
Box, by Miss Veary	0	2	6
Haddenham—			
Collection	2	11	7
Mill-end—			
Collection	1	4	6
Missenden—			
Collection	3	4	6
Mursley	0	12	7
Princes Risborough—			
Collection	2	7	6
Eggleton, Mr. J.	0	5	0
Parsons, Mr. T.	0	10	0
Stoney Stratford—			
Collection	1	2	
Forster, Mrs.	0	10	0

	£	s.	d.
Friend, a	0	10	0
Knighton, Mr.	0	10	0
Wallis, Mr.	0	10	0
Swanbourn	0	4	1
Tring—			
Butcher, T. Esq., sen.	0	10	0
Butcher, Mr., jun.	0	10	0
Cutler, Mr.	0	5	0
Elliott, Mrs.	0	5	0
Harris, Mr.	0	5	0
Olney, Mr. D., and Mast. Daniel Norris	0	12	6
Olney, Miss	0	10	0
Olney, Mr. D. S.	0	10	0
Woodman, Mr	0	5	0
Small sums	0	5	0
Towersey—			
Collection	3	0	0
Waddesdon—			
Collection	1	8	0
Humphrey, Mr.	0	6	0
Watford—			
Salter, D. Esq.	1	1	0

Cambridgeshire.

Cambridge—			
Lilly, W. E. Esq.	25	0	0

Devonshire.

Paignton—			
Troward, Mr.	2	0	0

Gloucestershire.

Chalford—			
Bath, Miss	0	10	0
Collection	1	5	6
Kingstanley—			
Collection	3	0	0
Alder, Mrs.	0	5	0
King, P., Esq.	2	0	0
King, Miss	1	0	0
King, Miss E.	0	5	0
Shortwood—			
Collection	4	10	4
Flint, Mr.	0	10	0
Hillier, Mr.	1	0	0
Leonard, Mr.	1	0	0
Page, Miss (Trowbridge)	1	0	0
Slimbridge—			
Collection	0	10	6
Rose, Mr.	1	0	0
Stroud—			
Collection	3	15	1
Coll. by E. Nichlett	0	5	0
Do. W. Webb	0	14	5
Winterbotham, L., Esq. (2 years)	1	0	0
Winterbotham, R., Esq. (2 years)	1	0	0
Uley—			
Collection	1	11	8
Woodchester—			
Collection	1	13	6
Coll. by the Misses Rose and Ball	0	13	6
J. Stancombe, Esq.	1	0	0
Wotton-under-Edge—			
Card, by Mrs. Foxwell	0	13	6
Eley, Miss	1	0	0
Rogers, Mr.	1	0	0
Perrin, Mr.	0	10	0

Huntingdonshire.

Bluntisham—			
Collection	7	2	6
Asplan, Mr.	0	10	0
Adams, Mr.	0	5	0
Allport, Mr.	0	5	0
Cousins, Mr.	0	5	0
Daintree, Mr.	0	10	0
Ekins, Mr.	1	0	0
Ekins, Mr. W.	0	5	0
Feary, Mr.	1	0	0
Feary, Mrs. J.	0	10	0
Jewson, Messrs.	1	0	0
Jewson, Mrs	0	5	0
Leigh, Mr.	2	0	0
Leeds, Mr.	0	5	0
Maltman, Miss	0	5	0
Munns, Mr.	0	5	0
Simmonds, Miss	2	0	0
Watts, Mr.	0	5	0
Wheatley, Mr.	0	6	6
Small sums	0	8	0
Proceeds of telescope by Mr. Wheatley	0	7	6
Collected by—			
Butcher, Mr.	0	3	0
Dring, Miss	1	10	4
Ekins, Miss	0	9	7
Gregory, Miss	1	1	8
Jewson, Miss	1	6	7
Jellings, Miss Ph.	0	2	6
Leeds, Miss	0	2	6
Stacey, Miss	0	12	0
Tebbutt, Miss	0	6	0
Tebbutt, Mr.	0	5	0
Watts, Miss	1	13	8
Chatteris—			
Billups, Mrs.	0	10	0
Curtis, Mr.	0	5	0
Houghton—			
Brown, Mr.	3	0	0
Do. donation	50	0	0
Goodman, Mr.	3	0	0
Huntingdon—			
Dear, Mr.	0	10	0
Foster, Mr.	1	1	0
Lancaster, Mr.	0	10	0
Randall, Mr. and Mrs.	0	10	0
Wright, Rev. Mr.	0	10	0
St. Ives—			
Girling, Mr.	0	5	0
Goodman, Mrs. sen.	0	10	0
Stocker, Mr.	0	2	6
Ulph, Mr. J. B.	0	10	0
Watts, Mr.	0	10	0
Small sums	0	5	6

Kent.

Chatham—			
Ackworth, W., Esq.	1	0	0
Ackworth, Mr. J.	1	0	0
Belsey, Mr. (2 years)	2	0	0
Brock, Mr.	1	0	0
Bell, Mr.	0	10	0
Burr, Mr.	0	5	0
Davidson, Mr.	0	5	0
French, Mr. J.	1	0	0
French, Mr. D.	0	10	0
Stephens, Mr.	0	5	0
Wilmot, Miss	0	5	0
Small sums	0	8	6
Maidstone—			
Allnut, Mrs.	0	5	0
Bentlif, Mr.	0	10	0
Brown, Mr.	0	5	0
Booth, Mrs.	0	5	0
Edmett, Mr.	0	5	0
Jenkins, Mr.	0	5	0
Laker, Mr.	0	10	0
Stephens, Mr.	0	10	0
Day & Stanger, Messrs.	0	5	0
Small sums	0	2	6
Sevenoaks—			
Contributions	8	0	0

London.

Brompton	3	0	0
John Street Auxiliary	10	0	0
Prescot Street Auxiliary	8	0	0
Chandler, Mr. J.	0	10	6
Harding, Mr. J.	0	10	6
Morris, Mr. R.	0	10	6
Sargeant, Miss (Bow)	0	10	0
Williams, Mrs. (Cowley Grove)	1	0	0

Leicestershire.

Husband's Bosworth—			
Collection	0	18	3
Quarterly subs. by Mrs. Barfoot	1	6	6

Northamptonshire.

Kettering—			
Contributions	3	0	0
Thrapstone—			
Part of collection	1	10	0
Hill, Mr.	0	5	0
Hill, Mr. Henry	0	5	0
Knight, Mrs.	0	10	0

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Tothill Stairs' Juvenile Society, collected by—			
Angus, Miss C. J.	1	3	7
Angus, Mrs. J. T.	0	1	6
Graham Miss A.	0	6	0
Lockwood, Mr. J.	0	4	3

Nottinghamshire.

Collingham—			
Special donation	5	0	0

Staffordshire.

Walsall—			
Special donation	10	0	0

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Cradley—			
Special donation	10	0	0

Warwickshire.	£	s.	d.
Coventry—			
Collections	13	0	6
Allen, Mrs.	0	2	6
Arch, Mrs.	0	10	0
Barfoot, Mr.	0	7	6
Bill, Mr. Ald.	0	5	0
Booth, Mr.	2	2	0
Booth, Mr. R.	0	10	0
Butterworth, Mr.	2	2	0
Cash, Mrs.	0	10	0
Cash and Astley, Ms.	0	10	0
Cave, Mrs.	0	2	6
Dolby, Mr. S.	1	1	0
Essex, Mr.	0	2	6
Forsyth, Mrs.	0	5	0
Franklin, F.	0	10	0
Franklin, Misses	2	2	0
Franklin, W.	1	1	0
Haynes, Mr. E	0	5	0
Harford, Miss Sarah	0	2	6
Horsfall, Mr.	0	2	6
Hill, Mr. N.	0	10	0
Hill, Mr. T.	0	10	0
Newsome, Mr.	1	0	0
Newton, Mr. James.	0	10	0
Newton, Mr. Ald.	0	7	6
Ransford, Mr.	0	10	0
Robinson, Mr.	0	10	0
Smith, Mr.	0	10	0
Smith, Mr. J., jun.	0	5	0
Smith, Mr. D.	0	2	6
Scotton, Mr.	0	2	6
Watts, Rev. J.	0	10	0
West, Mr.	0	5	0
Weekly pence	0	13	2
Missionary boxes—			
Hadley, Miss	0	6	6
Innocent, Miss J.	0	3	0
A friend	0	2	6
Do. of Farthings	0	2	9
Dunchurch—			
Collection	1	2	2

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THE

BAPTIST MAGAZINE.

FEBRUARY, 1845.

MEMOIR OF THE REV. SAMUEL WEBB.

BY HIS SON, THE REV. JAMES WEBB.

Most of the physical changes which the natural world is constantly undergoing, yield us pleasure. In various ways they promote our welfare, and minister to that love of variety which is a feeling inherent in our nature. But in the dispensations of providence we are often summoned to experience changes that create in our bosoms very painful emotions — changes that stretch on "the bed of languishing," or remove into the unseen world, the objects of our dearest regard. We are hereby reminded that we live in a fallen world; that the sweetest earthly enjoyments are exposed to the withering influence of a curse; and that we belong to a race who have "the sentence of death" in themselves. Still "the glorious gospel of Christ" soothes our hearts under the severest bereavements, and especially when we can cherish the delightful persuasion that our departed relatives and friends reposed their hopes for eternity upon it. For we then feel assured that the separating transformation which has passed over them, has only perfectly likened them to the image of the Saviour. We ourselves are quickened by their living examples and dying testimonies, to "press toward the mark, for the prize of the high calling of God in Christ Jesus;" while they, we are able to trust, have reached that blissful goal, and received the unfading "crown of righteousness."

Samuel Webb was born at Pitsey, a village in the southern part of Essex, in the year 1776. His parents were of the humblest class, and in whose minds, there is reason to apprehend, "the fear of God" had no place. In consequence, he was left altogether destitute of those salutary checks and influences which spring from sanctified parental oversight. He was, moreover, suffered to remain uninstructed in the simplest branches of learning. He therefore grew up ignorant, careless, and wild. And though not much addicted to the grosser forms of wickedness, yet he was, in more than an ordinary degree, alienated from holiness and God. He occasionally

went to church, but there, alas, he listened to nothing suited to reclaim and save him; for at that period evangelical ministers in the episcopal church were extremely rare. Clergymen then, in rural districts, were too often not only "blind guides" with respect to the "narrow" way, but also shameless leaders in the "broad" one.

The subject of these pages continued in this state of ignorance and enmity until a short time before his marriage. His connexion with the person to whom he was engaged, exercised a beneficial influence upon him; for although she was not, at that time, a partaker of "the true grace of God," she was a prudent and judicious woman; and while, like himself, moving in the lower walks of life, she was *learned* as compared with her lover. During the period of their intimacy, she taught him to read. Through this attainment, like Columbus, he seemed to have discovered a new world, and he was bent on exploring it. An insatiable desire of knowledge sprang up in his soul, in which hitherto all had been dark and chaotic. Happily for him, one of his first lesson-books was the bible, and which was read for some time merely as such; but gradually his attention was roused by the "strange things" which it brought under his eye. His interest in its truths in relation to man's ruin and man's redemption deepened, until he was led very earnestly to seek that mercy of which, till of late, he had had no conception whatever. And he who, in the first instance, used holy scripture simply as a help to reading, ultimately found it "a lamp unto his feet, and a light unto his path." And thus its divine Author verified his own merciful declaration, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known."

When his habits became more regular, and his attention was directed to the inspired volume, his feet were turned, and with growing frequency, "into the sanctuary of God." To one trained as he had been, the followers of the Lamb, gathered into a Christian church, in their habits of thought, modes of expression, and religious usages, appeared well-nigh as singular as the dark-coloured tribes of Central Africa would, had he been suddenly placed on that continent. But as soon as he had received the truths of revelation, he loved the men who loved them; became delighted and edified with their converse; and soon after his marriage, about the close of the last century, "assayed to join himself to the disciples," was baptized upon a profession of his faith by Mr. Pilkington of Rayleigh, and received into the church of which that venerable minister then had, and now has, the charge.

Early in the present century he began to proclaim to his fellow-men, in some of the villages around Raleigh, the "good news from a far country." Having himself "obtained mercy," his heart burned with the benevolent desire to be the instrument of communicating that mercy to others. Although compelled by the pressure of the times, and the claims of an increasing family, to apply himself, with unremitting diligence, to the wearisome toils of a farm-labourer, he still continued to make the most vigorous exertions to supply the deficiencies of his early training, and to store his mind with useful knowledge. In pursuing these objects, he derived but little assistance from others; he was thrown chiefly upon his own energies; and if, in consequence, his progress was slower, it was, at the same time, more sure. He was blessed with a very firm constitution, so that although he now worked hard, lived hard, and studied hard, his health and vigour were not impaired.

In 1810, he removed to Ilford, became a member of the baptist church there, which then enjoyed the pastoral

superintendence of Mr. James Smith, and by that church, in the space of a few months, he was commended to the work of the Christian ministry. In 1811, he received and accepted an invitation to take the oversight of the church at Wattisham, in the county of Suffolk; and during two or three years of sedulous exertion in that sphere, he realized a fair portion of success and comfort. At the expiration of that period, a dissatisfaction with his ministry which had been felt from its commencement in that place by a few of its members, they openly and loudly avowed. This circumstance wounded his mind, and weakened his hands, and in a very short time he sent in his resignation and retired. While some of our pastors, perhaps, remain too long at the stations where they are located, others, there is reason to conclude, do not "bide their time" in them. The discontent, or the factious spirit, of a few, which wisdom might have quelled, or piety and devotedness have, removed, induces them prematurely to quit posts which they might have continued honourably and usefully to fill. Not well versed, probably, in the government and discipline of Christian churches, they have resolved on abandoning scenes of spiritual effort, prompted rather by the impulses of feeling than by the dictates of a sound judgment. The subject of this memoir, in a calmer review of the event, deemed his first ministerial removal hasty and indiscreet. Eighteen months after this circumstance he opened a day and boarding school at Needham-Market, in the same county, which signally prospered. During his residence here he was generally engaged in preaching "the words of this life" either in the place where he dwelt, or in other parts of the county. Through his labours mainly, a small baptist chapel was erected at Stonham-Parva, a village situated four miles from Needham-Market.

In 1826, he removed to Langley, a village in Essex, in which, through his instrumentality, a baptist chapel was likewise built, and the entire sum to defray the cost of its erection he himself collected. A church was formed, of which he took the care; and he continued for several years to minister to crowded audiences and a gradually increasing church. Towards the close of the year 1838, he settled at Oadby, in Leicestershire, partly for the sake of being near his only son and child, then pastor of the church at Arnsby in that county. In May, 1841, he experienced a severe loss in the death of his wife; and this event, together with the low state of the church at Oadby, preyed so much upon his health and spirits, that he resigned his charge, and sought in comparative relaxation the recovery of his wonted vigour. With its renewal, however, he was not privileged; but since it was little in accordance with the energy of his mind, and the activity of his habits, to be unemployed, early in 1843 he undertook the charge of a small church at Appleby, in Leicestershire, where, though his health remained in a precarious state, he persevered in his ministerial labours to the high satisfaction of his people, until the month of October in that year, when his illness assumed a more serious aspect, and it became a necessary although a reluctant step to surrender his office. Immediately after this event, he was brought by his son to his own residence at Ipswich. For nearly two months his naturally strong constitution struggled with the disease, and hopes of his recovery were entertained. But violent hemorrhage twice occurred, and other fatal symptoms appeared, till, having rapidly grown worse, he terminated his earthly career at mid-day, on the 18th of January, 1844.

The state of his mind during his affliction was not rapturous, but calm and

tranquil. "Do not think," he said to his son, "that I quit my hold of the great doctrines of grace which I have preached; they are my only stay and comfort now." He frequently repeated, with great emphasis, sundry portions of hymns and of the scriptures. "Christ is precious to me now," he exclaimed, a little while before his death; and the last words to which he gave distinct utterance were, "'tis better to depart and be with Christ." Just before he yielded his breath, the sun, which clouds had previously concealed, burst through the gloom, and poured its bright beams on his visage; which, while they were in mournful contrast with the pallid and fading countenance on which they fell, yet seemed a sweet emblem of those still brighter beams which, we trust, "the Sun of Righteousness" shed upon his departing spirit.

His mortal remains were interred in the burial-ground attached to the meeting-house, Stoke Green, Ipswich, and his death was improved by Mr. Middleditch from that gladdening passage of holy writ, which he himself had selected, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

The subject of this memoir cordially loved "the gospel of God;" and it was one of his chief joys to make known the salvation which it brings. He warmly espoused those doctrines of distinguishing grace to which the term Calvinistic is applied; but he sought to exhibit them in connexion with their experimental influence and practical claims.

He was a very decided dissenter. Having been, in early life, one of the ignorant and deluded victims of a national establishment, his abhorrence of state-churches was deeply rooted. This feeling sprang chiefly from a vivid perception of the "spiritual wickedness" which enters into the constitution of these ecclesiastical bodies, and which almost invariably marks and pollutes their course. And hence, from the platform and the press, he was accustomed to denounce all state-allied systems of religion as a grievous sin in the sight of God, and as perniciously injurious to the noblest interests of man.

His bosom kindled with an intense love of freedom. And in consequence he entered, with all his native energy, into any measures that he judged suitable to diffuse its benefits. He had no sympathy with the mawkish notion that a Christian, or a Christian minister even, has nothing to do with politics. He held it in aversion as the offspring of folly, and as one of the roots of despotism. But, at the same time, he did not allow objects of an inferior kind to absorb his mind, or to divert his attention from the discharge of the sacred obligations which devolved on him as a minister and a pastor.

We do not describe a faultless character: he had his imperfections. Upon these the recollections of the affectionate are not wont to dwell. When the sun has sunk beneath the horizon, he is recalled to memory by his brightness rather than his spots. Let it suffice to say, that of his own failings the subject of this sketch was deeply conscious. And while he consecrated his life, for nearly half a century, to forward the sublimest purposes, he reposed his entire hopes on the rich mercy of a pardoning God. May it be our happiness to be found, "not slothful, but followers of them who through faith and patience inherit the promises!"

Ipswich.

THE RISE AND PROGRESS OF THE ENGLISH BAPTISTS.

BY THE REV. THOMAS POTTENGER.

PART II.

The night of Romish darkness and cruelty had now drawn to a close, and the morning of the reformation was at hand. Germany was convulsed by religious controversies. Luther had gone forth to make war upon the man of sin. Along the mountains and through the valleys of his native land, the courage, the noble daring, the talents, and the success of the reformer were on the lips of peasants and scholars, of statesmen and princes. Ancient Rome never trembled more when Hannibal was at her gates, than did the pope and his cardinals at the progress and results of the reformation. They knew that the days of priestcraft were numbered; that spiritual despotism was weighed in the balances and found wanting; that the scriptures were put into the hands of the people in their own language; and that both civil and religious liberty had come forth from the sepulchre in which it had been buried for ages by the friends of antichrist. Commercial intercourse between Germany and England afforded many facilities for introducing the works of Luther, Melancthon, and others, to our countrymen, multitudes of whom had been already grounded in the faith once delivered to the saints by the writings of Wickliffe and the Lollards. While the reformers on the continent were inflicting a deadly wound on the head of the beast, Henry VIII. entered the lists against the Romish church in our own land, and, having renounced the authority of his brother at Rome, he laid his hand upon the monasteries, seized their revenues, and proclaimed himself head of the church by law established. Encouraged by the example of the king, and of many among the nobles and the learned, the baptists came forth from the secret places into which persecution had driven them, unto the light of public opinion, hoping that the right of private judgment, which Henry claimed for himself, would be conceded to them; and feeling assured that their own principles would stand the test of an impartial investigation. "It is better to trust in the Lord than to put confidence in princes," exclaimed the psalmist; and the baptists found, to their cost, that this "defender of the faith" (falsely so called) did not understand the rights of conscience any better than the most ignorant among the catholics; and that though the gratification of his passions, or the lust of power, led him into rebellion against Clement VII., which ended in his carrying away the gates of papal despotism on his shoulders, nothing even in the shape of toleration would be granted to them in reference to points which affected their consciences and their loyalty to the Prince of Peace. In the year 1536, Henry published several articles of religion for the advantage of the English church, after they had received the consent and approbation of the whole body of the clergy; and from these articles it is clear that the opinions of the baptists were matters of notoriety, because one of them declared "that children or men, once baptized, ought not to be baptized again; and that the people ought to repute and take all the anabaptist's opinions for detestable heresies, and to be utterly condemned." At this time, anabaptism was used by most parties as a term of reproach instead of Lollardism, and severe measures were employed by the enemies of freedom for its suppres-

sion. One of the royal bulls ran in these words:—"That of late many strangers, born out of this land, are arrived and come into this realm, which albeit they were baptized in infancy or childhood, according to the universal church of Christ; yet, notwithstanding, in contempt of the holy sacrament of baptism so given and received, they have, of their own presumption, lately rebaptized themselves." When proclamations failed to put down these harmless people, the king tried what virtue there was in a commission. Accordingly Cranmer, Sampson, and other dignitaries of the established church, were empowered "to make inquisition for the anabaptists, to *burn their books*, and to deliver the obstinate to the secular arm." Books in defence of believers' baptism seem to have been troublesome things in the sixteenth century as well as in the nineteenth. In the eyes of the royal tyrant it was a crime even to *sell* these naughty books, and the booksellers were to have judgment without mercy, for "those that be in any errors, as sacramentaries, anabaptists, or any other that sell books having such opinions in them, being once known, both the books and such persons shall be detected and disclosed immediately unto the king's majesty, or one of his privy counsel, to the intent to have it punished without favour, *even with the extremity of the law.*" Where is the baptist that can withhold his gratitude to God that his lot has fallen upon these enlightened times, rather than upon the dark and barbarous age of Henry VIII., when good men were punished with the utmost severity for selling books in favour of immersion on a profession of faith in the Son of the Blessed? What a change in public opinion between the two periods! What progress has been made towards the goal of religious freedom! Thanks be unto God for the liberty of the press!

Proclamations, commissions, burning of books, banishment, prisons, and even the fires of Smithfield, failed in their object; for the proscribed sect multiplied to such an extent that Latimer was assured, on the best authority, that not less than 500 of them were living in one town, while Strype acknowledges that they pestered the church and defended their principles in public places. When John Frith wrote his "Declaration of Baptism," A.D. 1533, he mentioned these witnesses for our distinctive ordinance, as "refusing baptism to children on the ground that they had not come unto full age, and did not possess faith." Authorities deserving respect, testimonies entitled to credit, proclamations from the king, visitations by the bishops, and allusions to passing events, to say nothing about the different kinds and degrees of punishment inflicted upon unoffending men and women, make it tolerably clear that the baptists were numerous in this country during the rise and progress of the reformation. It is not affirmed that they possessed the same degree of union and organization that our churches enjoy in the present day, nor can it be supposed that the men who swayed the destinies of our fatherland at a time when the principles of liberty were so little understood by monarchs, statesmen, or priests, would have tolerated the secession of large bodies of religionists from the national establishment; yet there can be no question that they did exist in considerable numbers, though in a state of comparative isolation, and mixed up with the mass of professors in the country.

With the progress of the reformation we become better acquainted with their history, principles, sufferings, and increase. The little one became a thousand. The grain of mustard seed grew to a great tree; and from the ashes of these martyrs witnesses rose up

to defend the truth and ordinances of God. Speaking of this period, Burnet says, "there were many anabaptists in several parts of England. They were generally Germans, whom the revolutions there had forced to change their seats. Upon Luther's first preaching in Germany, there arose many who, building on some of his principles, carried things much further than he did. The chief foundation he laid down was that the scripture was to be the only rule of Christians." Among those who carried the work of reformation much further than Luther, the historian mentions the baptists who rejected the baptism of infants, which the reformers retained. "They held that to be no baptism, and so were baptized; but from this, which was most taken notice of, as being a visible thing, they carried all the general name of anabaptists." Historians have been accustomed to bring against these men the charge of heresy. Neale says they held wild opinions about the trinity, the Virgin Mary, and the person of Christ, yet produces no facts, no testimonies, in corroboration of his statement. It may have been true, or false, so far as the pages of the historian are concerned; but the mere assertion of a writer whose mind was strongly biassed against the accused, will not justify any one in pronouncing their condemnation, whether the standard of right and wrong be the principles of law, or the oracles of God. Even though the soundness of their faith in reference to some of the doctrines of Christianity were a matter of doubt, there can be no question that their views on baptism were in accordance with those now held by multitudes of good men, both in England and in America. Nor is it any ground for surprise that many Christians of that day were disgusted with the administration of baptism in the established church, when Cranmer and his co-workers could make the following regulations about it:—"In the administration of baptism, a cross was to be made on the child's forehead or breast, and the devil was exorcised to go out, and enter no more into him. The child was to be dipped three times in the font, on the right and left side, and on the breast, if not weak. A white vestment was to be put upon it in token of innocence, and it was to be anointed on the head with a short prayer for the unction of the Holy Ghost." These mummeries were likely to make the baptists of that day more firm and zealous in the maintenance of their own views, as well as to swell their ranks from parties who had made their escape out of spiritual Babylon. Hence, in the year 1550, they were numerous enough in the counties of Essex and Kent to fix public attention on their usages, while it provoked their enemies to lay complaints against them before the council of state. According to Strype they were the first that separated from the reformed church of England, having gathered congregations of their own at Bocking in Essex, and at Faversham in Kent. Among themselves they made contributions for the support of divine worship; the brethren in Kent went over to those who lived in Essex in order to teach them the way of God more perfectly; and by a wise distribution of their strength, they held meetings in many other places in that part of the kingdom.

Some notion may be formed of the progress made by these seceders from the established church, and of their increase from foreign baptists who fled to England as a place of refuge from persecution, by glancing at the means employed to restore or to crush them. The youthful Edward was persuaded by the keeper of his conscience to grant a commission to the primate and some others to search after all baptists, and contemners of the book of common prayer. Bishops, in their visitations, inquired of the clergy whether this

much dreaded sect held private meetings, or whether they used forms of worship contrary to those which the law sanctioned. Some of them were put to death at the instigation of the protestant divines, and all those in prison were excluded from the benefits of the general pardon proclaimed by Edward in the year 1550. These barbarous measures ended in failure. God took care of his own truth, and the blood of his saints was precious in his sight. He that sat in the heavens laughed at their persecutors; the Lord had them in derision. Had the immersion of believers been a device of man, it must have come to nought long before now; but it has overcome all opposition from whatever source it has arisen, and still carries with it the seeds of life: the sword, the fire, and the prison have destroyed many of its advocates, but the evidence in favour of its divine authority has been accumulating from generation to generation; and judging from the past, we may look forward to the preservation of this significant ordinance, "until the times of restitution of all things." "The word of the Lord endureth for ever."

History is almost silent about the baptists during the reign of Mary. Those were perilous times for reformers of every name. The man of sin put forth the energies of a giant to crush the friends of liberty and protestantism. God's witnesses were now clothed in sackcloth, and the beast that ascended out of the bottomless pit, made war against them and overcame them. Flying into the wilderness, the woman was nourished there in a place prepared of God, but the dragon made war with the remnant of her seed which kept the commandments of God, and had the testimony of Jesus Christ. Latimer, Ridley, Hooper, and others, now joined the noble army of martyrs. Baptists came in for their share of sufferings. Some of them were imprisoned, in the year 1557, for denying the right of baptism to infants, and for maintaining that faith must precede immersion; while a foreign baptist, who died and was buried in London, was taken out of his grave three years afterwards and committed to the flames, because it had been found out that he belonged to the sect everywhere spoken against! Notwithstanding these brutal measures, the baptists multiplied in various districts of the kingdom, although self-preservation taught them to act with prudence in making known their hated opinions, and hence but little is said about them in the histories of those dismal times.

Not long after Elizabeth ascended the throne of the Stuarts, old Fuller said, "now began the anabaptists to increase wonderfully in the land; and as we are sorry that any countrymen should be seduced by that opinion, so we are glad that the English as yet were free from that infection; for on Easter-day was disclosed a congregation of Dutch anabaptists, without Aldgate, in London, whereof twenty-seven were taken and imprisoned, and four, bearing faggots at Paul's Cross, solemnly recanted their dangerous opinions." The lurid flames of martyrdom did not put out the light of truth in which they walked and rejoiced; for they now evinced greater boldness in the faith, and formed themselves into distinct churches almost within sight of the haughty queen's palace. Dr. Some acknowledged that in the year 1589, several of their churches existed in London and other places, and that some of those who held their opinions had been educated in the universities. This violent churchman laid to their charge the following things: "that the ministers of the gospel ought to be maintained by the voluntary contributions of the people; that the civil power had no right to make and impose ecclesiastical laws; that those who are

qualified to teach ought not to be hindered by the civil power; that the baptism administered by the church of Rome is invalid; and they esteem it blasphemy for any man to arrogate to himself *the title of Doctor of Divinity.*" We who live in the present age of freedom and inquiry may well rejoice that our persecuted ancestors, at the close of the sixteenth century, made such a good confession of their faith before many witnesses, and that they did not shrink from doing it, although some of their brethren had been led like sheep to the slaughter, while bonds, prisons, or exile threatened the remainder. In the county of Norfolk there were many churches of the same faith and order which were persecuted by the magistrates in that district, though not with a severity equal to the wishes of Aylmer, bishop of London, who drew up twelve articles against the justices of the peace, and summoned them before the queen and council to answer for their lenity towards the obnoxious parties. Finding that these heroic defenders of the faith not only survived the cruelty of their oppressors, but multiplied greatly in the land, Elizabeth issued a proclamation which commanded them, and all other seceders, to leave the kingdom under the threat of imprisonment and the loss of their property.

Thus for a time carnal weapons prevailed over spiritual ones, error became triumphant, and despotism was the order of the day; but it was nothing more than the recession of the waves which afterwards returned with an increase of power that swept away the instruments of cruelty, the abominations of the star chamber, and the terrors of the high commission. The hands of this imperious woman were stained with the blood of the martyrs of Jesus, and her name is associated in the page of history with the murderers of God's servants. According to the words of the celebrated John Fox, some of the baptists were "*roasted alive*" during her reign, and in obedience to her command. But from the ashes of these martyrs other worthies rose up who tried to bring men back to the first principles of Christianity; to strip it of those worldly ornaments beneath which its simplicity and heavenliness were concealed, and to vindicate the right of all persons to think for themselves in matters pertaining to the conscience, and for which they must give account in the day of judgment. From the time of the conference between Austin and the monks of Bangor, down to the period under consideration, our baptist forefathers had been claiming their rights as men, and their privileges as Christians; nor could any amount of suffering or reproach, during a thousand years, induce them to pass under the yoke of civil and religious despotism while in the enjoyment of that liberty wherewith Christ had made them free.

NOTES OF A TOUR.

NO. III.

As articles published in a magazine should be characterized by variety, these are the last notes with which I shall trouble your readers; and as they are many they shall be brief. I observed amongst other things, that church people occupy themselves with contemplating the imaginary evils of dissent, and dissenters, on the other hand, return the compliment with interest, and search

diligently into the doctrinal and ecclesiastical errors of the church. Both have the art of closing their eyes upon their own deficiencies, while they gaze with eagle-like penetration on their opponents'. To hear church people converse, you would imagine that the establishment was the purest and happiest system ever devised, the conservatory of true religion, and the palladium of our liberties; and that dissent was synonymous with strife, division, animosity, and Jacobinism. To hear dissenters, again, you would imagine their system was the perfection of beauty, the *ne plus ultra* of ecclesiastical organization, and the church was simply and wholly evil, both politically and religiously. What a pity these respective parties do not look a little more closely at their own selves; that instead of troubling themselves about dissent, in which they are not interested, and for whose evils they are not responsible, churchmen would consider their own evil ways and their doings that are not good; that instead of wasting their efforts at reform and amendment on an establishment from which they have come out, and whose sins they do not therefore share, dissenters would honestly set themselves to improve their own theory and practice. Hearing these mutual condemnations, I was often reminded of the wish of the Scottish poet,

> "O, wad some power the giftie gie us,
> To see ourselves as others see us,
> It wad frae monie a blunder free us,
> And foolish notion."

If we were to turn our attention to ourselves, might we not be more successful in our efforts, and correct such evils as these?—

1. *Ministers are regarded merely as preachers, and not as pastors.* The consequence is, that the people demand excitement and pleasure rather than instruction and profit. They do not consider themselves as listening to a teacher authorized to proclaim and enforce Christ's law, but to an orator who is bound to furnish a certain amount of Sunday gratification, and whose matter and style are all fair prey for caprice and criticism.

2. *Ministers are expected to remove from their position as soon as any of their hearers grumble for novelty.* They may have been invited with all earnestness and promises of fidelity; they may labour with zeal and increasing diligence; they may have large families dependent on their exertions; they may be good stewards of the divine mysteries, but it matters not. If some few of the rising generation want a more fashionable preacher, or some a more lulling and comfortable-making preacher; or if a new preacher has come to the neighbouring chapel, bright flaming from Highbury, or elsewhere, after whom all the world is running, this man of God must dissolve the connexion; he must break up his associations; he must remove his tent; *he must go*, and give place to some more brilliant star. Though he may impoverish his family, though he may break his heart, he must go. Oh, the selfishness of hearers! I have met with many who, rather than leave their accustomed corner, would send any minister and his family to the ends of the earth. And these are they that cry, they would rather break stones upon the road, than continue to minister to an unwilling people. Wondrously generous and noble they would be were they ministers, though as hearers they prefer their own accustomed seat to the peace of a man of God, and the welfare of a church.

3. *Ministers are not supported according to the ability of the people.* I made the incomes of ministers a subject of inquiry very generally, and some pastors I found occupying respectable stations, who were really ashamed to tell me the pittance they received, because it reflected so disgracefully on the thought-

fulness or generosity of their people; and with the majority it was a curious problem to solve, how they managed to live. Of the hearers very few ever think of giving anything more to their minister than the rental of their pews, and vast numbers give literally nothing. In some cases I found the incomes as irregularly paid as they were miserably deficient. In many, the rentals, which are certainly the property of the minister, were clipped considerably before they found their way to his purse, and he was thus made to pay for incidentals and deficiencies. Very few ministers receive *presents*, which might be given by tradesmen and mechanics without their feeling the gift, and which would not only aid their incomes, but rejoice their hearts as tokens of love. It seemed to me that ministers would be better provided for if they were paid by the direct subscriptions of their flocks, and if a moderate pew-rent were substituted for the present quarterly collections. No right-minded Christian would offer his minister less than he gives his servants; but he does not blush at paying less than half as much in the shape of pew-rent. In most cases the deficiency of a minister's income seemed to result from want of thoughtfulness rather than want of will, though I found some miserable souls who thought it a duty to keep their ministers poor, that they might keep them humble, by which they meant that they might keep themselves proud and dictatorial.

4. *Travelling ministers, missionary deputations, &c., are sometimes very injudicious towards their stationary brethren.* I think it is Swift who says, "there is something in the sorrows of our best friends that we bear with complacency and self-gratulation." When we hear a minister spoken lightly of, either as regards his pulpit exercises or daily duties, we are apt to feel a kind of pleasure that we are not the subjects of the censure, to fall in with it too readily, and instead of impressing the duty of highly esteeming in love for his work's sake the pastor set over us in the providence of Christ, we rather encourage the disparaging strain. I have known a minister, passing occasionally through a town, make the pastor's supposed deficiencies the subject of his conversation in every house at which he called, and thus mature an incipent dissatisfaction, he might have removed, had he been wise and thoughtful, into confirmed disaffection.

5. I observed, *that ministers were frequently very rough and uncourteous in committee-meetings to one another.* This cannot, I suppose, be the case with London ministers, as they enjoy the polish of a refined city; though———.

6. *The total absence of any court of appeal to which ministers and people might submit their deficiences when they unhappily arise, appears a subject of deep regret.* If a misunderstanding arise between two friends, a third in whom both confide is necessary to judge between them and soothe their excited feelings. No man is a correct judge in his own case, much less is a party. A single individual may doubt the propriety of his procedure, but many encourage one another in their determination, and stimulate their passions. When any root of bitterness springs up at present, the absence of any third party who could see and point out the faults on both sides, and determine the terms of reconciliation, leaves the opposing parties to continued misapprehension of one another's motives, sayings, and deeds, which ends at last in separation, recrimination, and fixed animosity. Were quarrels, in an incipient state, referred to a disinterested and competent tribunal of Christ's people, how often would they be extinguished; how speedily would peace and unity be restored; how much scandal and dishonour would be avoided!

I find other notes in my memoranda, but these are sufficient to arouse reflection. It seems desirable that the theory of our ecclesiastical system should be subjected to a searching investigation, and that the practice should undergo a reform. If the hints thrown out in these papers may be the means of directing some clear and experienced mind to the subject, and in the mean time may induce both ministers and churches to *look at home* rather than waste all their efforts on an external system, the writer will feel thankful they have not been in vain.

A TRAVELLER.

THE ASCENSION.

"Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—ACTS i. 11.

WHY stand ye gazing?—Mortal sight
May look not on that world of light,
To which your Lord hath risen:
Enough that here, with holy awe,
His mingled power and love ye saw;
The mourner blest,—the sufferer healed,—
The shrouded eye to light unsealed,—
And death itself compelled to yield
The captive from his prison.

Enough that ye beheld him bow
In agony his bleeding brow,
When on the cross extended:
Heard his last cry, when darkness came,
Pierced only by the lightning's flame,—
When, startled from its wonted rest,
Strange throes distracted nature's breast,—
Its inmost caverns dispossessed,—
Its rocks asunder rended.

Enough that yet once more ye had
Your hearts enkindled and made glad,
With tokens of his favour;
And now have watched him homeward rise,
In triumph up the morning skies,—
That did unfold, though not to you,
Their lofty gates of glittering hue,
To let the "King of Glory" through,—
The world's victorious Saviour.

Why stand ye gazing?—Years shall roll,—
His truth prevail from pole to pole,
O'er every foe defeated:
And he, whose steps 'twas yours to tend,
Once more in majesty descend;
Angelic hosts and sainted crowds,
Whom heaven's blue canopy enshrouds,
Borne with him through the parting clouds,—
His praise by each repeated.

Why stand ye gazing?—Go your way,—
"Work while it yet is called to-day,"—
The love of Christ constrain you!
Ere long, the Spirit of the Lord,
Shall on your waiting souls be poured;
Then, sure of victory through his might,
Press, Christian warriors, to the fight,—
Your master's favour shall requite,
Your master's strength sustain you!

What if ye taste the cup of scorn,
Which to his holier lips was borne,
With bitterness o'erflowing?
What, if ordained the cross to bear,
His baptism of woes ye share?
As naught shall seem these by-gone years
Of pain and perils, toil and tears,
When he in glory re-appears,
Eternal life bestowing.

Battersea.

REVIEWS.

Anastasis: or, The Doctrine of the Resurrection of the Body, Rationally and Scripturally Considered. By GEORGE BUSH, *Professor of Hebrew, New York City University.* London: Wiley and Putnam. 12mo. pp. 396.

THOUGH the publication of this work is so recent that its existence is scarcely known, it will doubtless ere long excite the attention of theological readers both in America and Britain, and will probably give rise to a new and painful controversy. We deem it our duty to apprise our friends of its character at the earliest possible opportunity, that they may not purchase it under a misconception of its design, expecting that it will elucidate a difficult subject and confirm their faith; and that if they do peruse it, they may not be inadvertently brought, step by step, to those conclusions to which it is intended to lead.

The author occupies an important station in the university of New York, and is advantageously known in this country as a learned commentator on some books of the Old Testament. It would be wrong to depreciate either his attainments or his general orthodoxy; and all that the most earnest and careful exertion of his powers could enable him to do, he has evidently done, to recommend the sentiments unfolded in this volume. Much patient labour and uncommon ingenuity have been brought to bear upon it. There is in it also a spirit that cannot fail to be attractive,—a spirit of candour and modesty combined with independence. Educated young men, fond of novel and critical disquisitions, and students of divinity who are anxious to prove all things, will wish to make themselves acquainted with its contents; and, whether we notice the book or not, it will soon be in the hands of many of our readers. It is incumbent upon us, therefore, to point out distinctly certain principles and modes of argument that pervade it, and to apprise any of our friends whose curiosity it may excite, that it is intended to annihilate some of the most cherished hopes entertained by Christians of every name throughout eighteen centuries. The resurrection of the dead, the second coming of the Saviour, and the general judgment, have been regarded hitherto, among professed believers of almost every class, as indisputable verities, — truths assailed by infidels, but received without hesitation by nearly all who reverence the name of Christ; but, if Mr. Bush's theory be correct, we are to have no other advent of the Redeemer than one that commenced at the destruction of Jerusalem; no other judgment-day than the gospel dispensation; no other resurrection than that which takes place at the hour of death!

A controversy was carried on at the close of the seventeenth century between Mr. Locke and bishop Stillingfleet respecting the identity of the body raised with that deposited in the grave. The principal arguments on both sides may be seen in Dr. Watts's Philosophical Essays, with some judicious observations from his own pen. But Mr. Bush departs much farther from the common track than Mr. Locke. He maintains that "the true doctrine of the resurrection is the doctrine of the development of a spiritual body at death from the bodies that we now inhabit."—"The person," he teaches, "the sentient intelligent being, who now yields to the universal sentence, and appears to become extinct, shall again be restored to life by entering immediately upon another sphere of existence. This existence will indeed be in a *body*, but it will be a *spiritual body*, i. e., some exceedingly refined and ethereal substance, with which the *vital principle* is connected, but of the nature of which we are ignorant, and which we denominate body, from the inadequacy of language to afford any more fitting term." This body, however, if it can be called a body, is a body that can neither be seen nor felt:—"This principle," says Mr. Bush, "we contend to be what the apostle calls *spiritual*, that is, invisible, impalpable, refined, ethereal — something that is essentially connected with vital operations — something that is exhaled with the dying breath, or, in other words, that goes forth from the

body *before it is consigned to the dust* —for, after the body has mouldered away in the grave, we perceive not how any germ or embryo is ever to emanate from it." — "The resurrection of the body, if my reasonings and expositions are well-founded, is not a doctrine of revelation."

The hope of a visible return of our Lord from heaven, to reckon with his servants and confess openly before men those who have confessed him, is also renounced by Mr. Bush, who thinks that all that is referred to in the scriptures apparently teaching this, is his spiritual and providential presence. "We think there is abundant evidence," he says, "that there is in reserve for the latter days of this world's destiny a far more illustrious and glorious display of the spiritual power of Christ in his gospel than has ever yet been witnessed, but as to any such event as is usually anticipated under the denomination of the *second personal advent*, we apprehend that it will never arrive, simply for the reason that we believe such an advent was never promised, and that that which *was* promised took place, or began to take place, when it was promised, and that was eighteen centuries ago." Again: — "His second coming commenced with that new order of things which is in the main to be dated from the destruction of Jerusalem, when the session of judgment took its beginning, which is to be considered as continuing through the whole period of the dispensation." And again: — "Obviously, therefore, neither the 'coming,' nor the 'reigning,' nor the 'judging,' can be *personal* and *visible*, but must be understood as constituting a *spiritual* and *providential administration*."

These views, startling as they are, are presented to attention in a manner which renders it peculiarly necessary that readers, especially young readers, should be put on their guard. The work bears the external aspect of a calm and critical examination of all the passages in the Old and New Testament scriptures that have any reference to the subjects discussed. The original texts are placed in parallel columns with the translation throughout, and the pages are thickly studded with Hebrew and Greek characters. As much tact is employed in unfolding the author's peculiarities as is consistent with integrity and frankness, and he is careful as he proceeds to conciliate esteem and respect. It may be useful to point out the means by which this is accomplished, and an apparently good foundation laid for so extraordinary a superstructure.

In the first place, then, the reader will perceive, if he watches Mr. Bush's course of argument carefully, that he places revelation in subordination to human reason. He affirms, indeed, that "human reason is the noblest product of Omnipotence;" a proposition in which Gabriel, perhaps, would think that justice was scarcely done to himself and his intellectual compeers. With Mr. Bush, however, this appears to be a settled principle. He does not, therefore, in his inquiries, proceed at once straight up to the temple to listen to the oracle, but stops by the way to learn what human reason would teach, and then compares the words of the one with the decisions of the other. In an elaborate introduction, he maintains that biblical science, like all other science, is progressive, and that the knowledge of revelation, like that of nature, is destined to be continually on the advance; respecting which we shall only remark, that it cannot raise a presumption in favour of a novel theory, the most that it can do being to obviate a presumption against it. Three chapters then follow, entitled, The Argument from Reason—Distinction of Personal and Bodily Identity—The True Body of the Resurrection as Inferred by Reason. In these he refers to the advances that have been made within the last half century in the physiology of the human system, considers it probable that "a more intimate knowledge of the interior elements and functions of our physical and psychical constitution may finally enable us to educe the paramount laws of our future being, and bring us to a true 'Physical Theory of another Life,'" and asks, "If, then, we are authorized to anticipate subsidiary light from this source, in solving the great problem of human existence in another world, is it not reasonable to expect that the grand cardinal doctrine of the RESURRECTION should be illustrated by the same means?" Adverting, then, to the changes the body undergoes during life, the manner in which its constituent parts are in many cases scattered and disposed of after death, the difficulties connected with the popular doctrine, the conflicting statements of theologians, and the extravagancies of

poets and orators, he asks a great number of hard questions, which however might be summed up thus:—"How can these things be?" "How are the dead raised up? and, With what body do they come?" His own anticipations are stated in the following terms:—

"It would seem, then, on the whole, from a collation of all the grounds on which an opinion is to be formed, that the judgment of reason would be, *that a spiritual body is developed at death*. By *spiritual*, in this connexion, we mean refined, subtle, ethereal, sublimated. By the development of a spiritual body, we mean the disengagement—the extrication—of that psychical part of our nature with which vital and animal functions are, in the present life, intimately connected, and which differs from the pure spirit, the intellectual principle, as the Greek ψύχη, or *sensitive principle*, differs from νοῦς, the *self-conscious intelligence*. It is a *tertium quid*—an intermediate something between the cogitative faculty and the gross body. It is indeed invisible; but so are many of the mightiest agents in nature, and so are many of the noblest entities in the ranks of created beings."—*Page* 78.

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"We are well aware that in view of all this the twofold question will be at once proposed—What proof is there of its truth, and, if true, how is it to be reconciled with what are regarded as the express averments of Holy Writ? We have already admitted that the solution propounded cannot be *demonstrated* to be true, although we doubt not there is constantly accumulating evidence that it *is* true; and if it be, it follows of course that the scriptures must be interpreted so as to agree with it, as otherwise we should have acknowledged truths at war with each other."—*Page* 81.

* * * *

"As to the particular subject of the present discussion, no devout reader of the book of books can be insensible to the pleasure of finding, that the confident assertion of the results of his rational inquiries brings him so little into conflict with the plain averments of scripture; that a fair and faithful exegesis of the sacred text discloses so striking an accordance between its true sense and his previous conclusions."—*Page* 92.

The latter extracts show the spirit in which the investigation is conducted. The writer goes to the scripture to get evidence in favour of doctrine that he has learned from reason; and is influenced professedly in his interpretation by his previously acquired opinions. Thus he says himself at the conclusion of his investigation of important passages:—

"We have at least honestly endeavoured to elicit the true mind of the Spirit as conveyed by them, and though we have undoubtedly made our previous inductions a criterion by which the *absolute truth* of the scriptural dicta on the subject are to be judged, yet we conceive that we have taken no unwarrantable license in adopting this course."—*Page* 273.

Again:—Mr. Bush's method of procedure places the New Testament in subordination to the Old. Instead of availing himself of the light derivable from the discourses of Christ and his apostles in his interpretation of the intimations contained in the Psalms and Prophets, he considers first the passages supposed to relate to the subject in the earlier ages. Now this arrangement itself appears to us objectionable in such an inquiry, especially when the purpose of the expositor is to find as little revealed as possible. Suppose the subject of investigation were the offices, character, and dignity of the Messiah; suppose the investigator were to set himself first to consider the testimony of reason, as to the kind of Messiah that the exigences of humanity required, and that divine goodness would be likely to provide; and then having formed his views of what it was natural to expect that a Messiah should be and do, were next to proceed to consider predictions in the Old Testament which have been believed to relate to the Messiah, showing that some did not refer to the Messiah at all, and that others might be interpreted as less full and important than had been thought; would he, or his readers, be likely to gain afterwards, with minds full of prepossessions, as correct views of the offices, character, and dignity of the Redeemer, as they would have formed had they first consulted the records of his life, and the expositions of his doctrine contained in the apostolic writings? And Mr. Bush not only takes passages one by one, supposed by either Jewish or Christian writers to have respect to the resurrection, and explains them in conformity with the views he has previously formed by reason, but allows these passages subsequently to cramp his interpretation of New Testament statements.

Thus:—"To this we reply, that such cannot be the meaning of Paul, provided it be not the meaning of Isaiah." The following are specimens of the manner in which New Testament language is occasionally disposed of:—

"We contend, therefore, that it does not truly detract from Paul's claims to inspiration that he should not have understood what was not revealed, or that he should have so stated what *was* revealed as to evince that he had in some respects mistaken its true purport—that he should have put upon it a sense which we now know to be erroneous."—*Page* 197.

* * * *

"We have shown, if we mistake not, that our Saviour's declaration, while based upon certain familiar usages of speech to be found in the sacred writers, is, at the same time, capable of an interpretation which will not bring it into conflict with those conclusions that, on other grounds, both of scripture and science, we cannot avoid forming."—*Page* 255.

* * * *

"Christ and the apostles expressed themselves on this, and kindred topics, in language conformed to the formulas of speech to which they had been accustomed from the necessities of their Jewish birth and training. It is, in our view, impossible to divest the apostolic statements, on this subject, of their national and traditional colouring. The prophetic anticipations of that people connected the resurrection with the grand crisis of the Messiah's installation as head of his celestial kingdom. This event they undoubtedly considered as near at hand, and we see not but the present passage receives an adequate solution on this hypothesis."—*Page* 269.

These extracts show that Mr. Bush adopts, to a considerable extent, the principles of the German rationalists in reference to doctrines: he does this likewise in reference to divinely attested facts. It will occur to every reader that a formidable objection to the hypothesis of this author is derivable from the resurrection of Christ. His resurrection is represented in scripture as the pledge and pattern of the resurrection of his followers. But what similarity is there between a development of the sensitive principle (ψύχη) at the hour of death, and his resurrection on the third day after his decease? He came forth from the sepulchre with a body perceptible to the senses; their bodies, if bodies they can be called, are to be invisible and impalpable. When he arose, the corporeal body was gone; the linen clothes were there, but the corpse could not be found; but when they arise, according to Mr. Bush's theory, their bodies remain to be seen by friends or enemies, and deposited in graves. But Mr. Bush denies the resurrection of the body that was crucified, though he does not inform us what became of it, when the grave-clothes were vacated. The witnesses of his resurrection, as they called themselves, were after all deceived:—

"We may admit, indeed, that the disciples *supposed* that the body which they saw and handled was the veritable body of their crucified Lord, and that in their preaching the resurrection of Jesus they had no other idea than that of the reanimation of his body of flesh. Under the influence of those carnal apprehensions which they then cherished, it was scarcely to be expected that they should have come to any other conclusion. We have no grounds to imagine that without a miracle they could have come to a sudden recognition of a spiritual presence, when all the phenomena addressed themselves in such a manner to their senses as to beget the belief of a material substance."—*Page* 165.

The body of our Lord, after his resurrection, was, as Mr. Bush justly maintains, a *spiritual* body. The precise difference between a spiritual body and a natural body, we do not profess to know; though we bow to the assertion of the inspired apostle that "there is a natural body and there is a spiritual body." If the apostle Paul, however, meant by a spiritual body that which Mr. Bush means, he took an extraordinary method to express his idea. Mr. Bush means a development of the animal spirit (ψύχη), a body therefore emphatically *psychical*; whereas the one thing that Paul teaches respecting the spiritual body is, that it is not *psychical*. The original body was *psychical*; the raised body is *pneumatical*. (Σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικον.) In Paul's mind the distinction seems to be that the new body will not be, like the original body, subject to animal impulses, but will be guided solely by the intelligent spirit; whereas the theory of Mr. Bush is that it is merely *psychical*, not corporeal. That the body of our Lord was not a *material* body he argues from his unexpected appearance among his disciples when the doors

were closed; just as one of the ancient Docetæ would have argued that he never possessed a material body, inasmuch as he walked on the sea. But the risen Saviour evidently intended to excite the belief that he had a real body, a material body, when "he showed unto them his hands and his side;" when he said to Thomas, Reach hither thy finger, and behold my hands; and when perceiving that, "they were terrified and affrighted, and supposed that they had seen a spirit," he said, "Behold my hands and my feet, that it is I myself: handle me, and see, for *a spirit hath not flesh and bones, as ye see me have.* And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and considered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish and of a honeycomb. And he took it and did eat before them." Was all this intended to create a false impression? Was this eating in their presence, a deception practised by the holy Jesus to induce his disciples to believe what was not true? We are sorry that the exigences of Mr. Bush's theory should lead him to use such language as the following, in which the italics are his own:—

"Such a body must have been spiritual; nor is this conclusion vacated by the mention of certain circumstances that would seem to be more appropriate to a material structure, such as the disciples coming and holding him by the feet and worshipping him—his commanding them to handle him and see that it was he himself, and not a mere intangible spirit void of flesh and bones—his commanding Thomas to put his hands into his wounded side—and his eating a piece of broiled fish and an honeycomb. In all this we have no difficulty in recognising *a miraculous adaptation of the visible phenomena to the outward senses of the disciples*, who were to be fully assured of the great fact of their Lord's resurrection, and of the identity of his person. But as the Saviour's true personality did not reside in *his* material body, any more than ours does in *ours*, so the proof of it could not really depend upon the exhibition of that body, although it be admitted that the requisite evidence could not reach their minds, while under the conditions of mortality, except through the medium of the outward senses."—*Pp.* 153, 154.

We had intended to proceed further; but we trust that what we have written may suffice to show any of our friends whose curiosity or whose duties may lead to the perusal of this volume, that they must read with caution, and not commit themselves unreservedly to the guidance of the learned author. It will be thought perhaps, by some, that we have given it more attention than it deserves; but, though it has been in this country very few weeks, it has already obtained recommendation to general notice even in a dissenting journal, and the great importance of the subjects it discusses has led us to engage in what has proved a painful duty. Had its doctrine been known to Paul, and had he thought it consistent with his vocation to publish it at Athens, how different would have been his reception from that which he encountered! His Jewish prejudices, as we are here taught to account them, brought him into conflict with philosophers who deemed his doctrine vain babbling, though some among them had been accustomed to cherish the hope of *a future life.* Of this certain also of their own poets had sung, and sung in strains more in accordance with the philosophy of Mr. Bush, than with the phraseology of the New Testament. After all that he has written respecting the progress of physical science, as conducive to the progress of theological knowledge, his progress exhibited in this work is a progress towards the belief of the ancient heathen. According to the Homeric belief, as Mr. Bush himself remarks, the *psyche* (ψύχη) leaves the body; and this *psyche* (ψύχη) continues to exist in *hades.* "This belief rested on certain material notions, and was in fact fashioned entirely out of rude inferences from sensible impressions." The improved theology of the nineteenth century, brings us then from the errors which have been current among those who received the writings of the apostles, impregnated as they were with Jewish notions, to the purer creed of those who possessing no revelation derived their rude inferences from sensible impressions!

"We cannot go at length into the discussion," says Mr. Bush, "but it is obvious that the Homeric ideas ascribe the continuation of the *life* to the ψυχή (psyche), which abandons the body at death, and with which it has never any more concern—that they give to the ψυχή (psyche) in its disembodied state a *human form*, like the ghosts of Ossian, which is ex-

pressed by the term εἴδωλον (eidolon), *an ethereal phantom*, which was supposed to be an exact resemblance of the man—and finally, that this view approaches much nearer the truth, if we have exhibited the truth, than has generally been supposed."—*Page* 73.

But while the Homeric faith is restored, in these brightening days, the Christian supposition that the new life which is to last for ever is superinduced on the original constitution of man through the intervention of the Son of God, is at the same time exploded. The wages of sin might be death, but the constitution of man forbade the payment, the resurrection, such as it is, being part of the law of our nature!

"Let us suppose, then, that these results are in fact nothing short of the discovery that both the resurrection and the judgment actually resolve themselves into a *law of our nature*—that our physical, psychical, and moral constitution is such, that we really and necessarily rise at death into the true resurrection, and that in so doing we *ipso facto* become the subjects of a *judgment* which seals our destiny for eternal ages. Can we set aside this decision of our reason when we come to the interpretation of the literal record bearing upon these events? Is it possible that it should not control our construction of the letter of the word, in the numerous instances in which it seems to localise and tie down to a crisis a process which we *know* to be continually going on?"—*Page* 345.

There is one fact to which we have not hitherto adverted, because Mr. Bush deprecates so earnestly any prejudice that it might excite against his views, which justice to those of our readers to whom the expectation of new discoveries in theological as well as physical science is most likely to be attractive, requires that we should now mention. The main features of Mr. Bush's theory were propounded at the commencement of the eighteenth century by Baron Swedenborg. He wishes it to be understood, however, that it is the psychological part of the baron's system exclusively that he advocates, and that he has arrived at the main results by a purely independent process. He adds, "As to the claim of Swedenborg to have received his doctrine on this or other points by a supernatural illumination, I have nothing to say."

BRIEF NOTICES.

Egypt and the Books of Moses: or, The Books of Moses Illustrated by the Monuments of Egypt. With an Appendix. By Dr. E. W. Hengstenberg, *Professor of Theology at Berlin. From the German, by* R. D. C. Robbins, *Abbot Resident, Theological Seminary, Andover. With Additional Notes, by* W. Cooke Taylor, *Esq., L.L.D., M.R.A.S., of Trinity College, Dublin.* Edinburgh: 8vo. pp. 260.

Dr. Hengstenberg is a learned man, more eminent for industry, as far as we have had opportunity of judging, than for other intellectual endowments. Among German theologians he may be regarded as evangelical, though, if he were a countryman of our own, we should scarcely concede to him this distinction. A neological professor of oriental languages at Berlin, named Van Bohlen, having published a work to show that the sacred books of the Jews were written after the Babylonish captivity, appealing to Egyptian antiquities, Dr. Hengstenberg has in these pages refuted him, proving that the references to ancient facts and customs in the Pentateuch are so full and minute as to confirm its antiquity and the veracity of its representations. In doing this, he has availed himself of the rich collection of Egyptian remains in the Berlin Museum, and of the labours of Rosellini, Lipsius, and Wilkinson. The editorship of Dr. Cooke Taylor has conduced materially to the value of the publication, and to remove hesitation which we should otherwise have felt in recommending its contents to general perusal. This is the third volume of the new series of the Edinburgh Biblical Cabinet.

The Convict Ship. A Narrative of the Results of Scriptural Instruction and Moral Discipline as these appeared on Board the "Earl Grey," during the Voyage to Tasmania. With Brief Notices of Individual Prisoners. By Colin Arrott Browning, *M.D., Surgeon, Royal Navy. Author of "England's Exiles," &c.* London: Smith, Elder, and Co. 12mo. pp. 324.

The author, a pious and energetic member of the medical profession, was appointed at the close of the year 1842, surgeon and superintendent of the ship Earl Grey, destined to embark male convicts for the penal colony of Van Dieman's Land. He had previously acquired some experience in engagements of similar character, and being now vested with supreme authority in the vessel, he set himself with great earnestness to promote the moral and spiritual welfare of the two hundred and sixty-

four prisoners committed to his charge. By kindness, regularity, and frank explanations of his purposes, he gained an entire ascendancy over their minds; without corporal punishment maintained perfect discipline; and before the conclusion of the voyage, saw reason to indulge a hope that more than forty of the objects of his care were savingly converted. The volume contains a general account of the methods pursued, with sketches of individual cases; and while it is especially adapted to encourage and assist those Christians who are seeking the good of the most unpromising classes of the community, it may be read with pleasure and advantage by all who wish to study human nature and the influence of gospel truth.

The Church in the Navy and Army, including Original Autobiographies of Officers in both Services. A New Series. Edinburgh: foolscap 12mo. pp. 349. Price 4s. 6d.

This is a third series of narratives relating to officers in the army or navy, written, some by themselves, and some by intimate friends, describing their conversion, and remarkable incidents in their lives. The object of the compilation is to furnish attractive reading for others, in similar circumstances, by which they may be led to serious thought and a knowledge of salvation by Christ. The editor, Mr. Innes, who is one of the pastors of a baptist church in Edinburgh, avows a more decided conviction of the lawfulness of the military profession than we possess. It will be a recommendation of the volume to many, that there is nothing in it whence a conjecture could be drawn that it proceeds from a dissenter.

The Missionary's Reward: or, The Success of the Gospel in the Pacific. By GEORGE PRITCHARD, *Esq., Her Britannic Majesty's Consul in the Islands of the Pacific. With an Introduction, by the Rev.* JOHN ANGELL JAMES. London: foolscap 8vo. pp. 209. Price 4s.

Under existing circumstances, a work on this subject from the pen of Mr. Pritchard, will undoubtedly be read by many persons who are not conversant with missionary proceedings; and this is well adapted to impress such persons favourably, in respect to both the religious and civilizing effects of such exertions. We have no exception to take against it, but that which arises from the occasional use of the phrase THE Missionary Society to designate that particular society with which the writer is connected. Mr. Pritchard does not treat of the recent affairs at Tahiti; but Mr. James makes some just observations respecting them. Among other things he says, "If I blame the directors of the London Missionary Society for anything connected with Tahitian affairs, it is for their not inviting the churches by special appeal to set apart a day for humiliation and prayer." Mr. James is probably not aware that we took the liberty to suggest last March that if this were done they would find we believed, a ready concurrence on the part of their baptist brethren.

The Mothers of England, their Influence and Responsibility. By the Author of "The Women of England." London; imperial 12mo. pp. 390. Price 10s. cloth.

Our notice of this work has been delayed unduly. The fact is, that at the time it came into our hands one or two things from the same pen had recently appeared, our estimate of which was not sufficiently high to render us eager to peruse this, and other claims upon our attention consequently obtained precedence. It is better, however, to say late than not at all, that this volume contains hundreds of suggestions that mothers will do well to consider and act upon. The latter half especially, which relates to the training of boys and girls as they advance from childhood towards maturity, comprises much practical wisdom, and may be earnestly recommended to the regard of the very important class for whose guidance it is designed.

The Premillenial Advent and Earthly Reign of Jesus Christ Irreconcilable with the Character of the Christian Dispensation and Common Sense, and with the Priestly Office and Perpetual Intercession of our Lord in Heaven. A Lecture Delivered in Silver Street Chapel, Taunton, on the Evening of Wednesday, November the 13th, 1844. By JOHN JACKSON. Taunton: 8vo. pp. 43. Price 1s.

A gentleman connected with a religious body which it is not easy to describe without giving offence, because its members disclaim any collective appellation which might distinguish them from other Christians, with whom however they are anxious to avoid all appearance of union,—having visited Taunton and delivered there a course of lectures upon certain portions of unfulfilled prophecy, Mr. Jackson, pastor of the baptist church at Taunton, has furnished in these pages a corrective of what he thought unscriptural and injurious statements. We are not sufficiently acquainted with the prevailing views in the community to which Mr. Newton the lecturer belongs, to say whether they are or are not fully met in this pamphlet; but the truths on which Mr. Jackson insists are valuable, and adapted to rectify some misapprehensions of the present dispensation which, unhappily, are not confined to the West of England. He illustrates the importance of that work which the great High Priest is carrying on in "the true sanctuary;" the absurdities of a strictly literal interpretation of some scriptural prophecies; and the inconsistency of the imagined reign of Christ corporeally as an earthly king in this part of his dominions with the doctrine of the New Testament generally, and especially of the epistle to the Hebrews.

A Letter to the Minister of Silver Street Chapel, Taunton, in Reply to his Recent Lecture against the Pre-Millenial Advent of the Lord. By B. W. NEWTON. London: 12mo. pp. 36. Price 4d.

After complaining of some inaccuracies in Mr. Jackson's representation of his sentiments, Mr. Newton attempts to rebut a few of Mr. Jackson's arguments. The tract affords us, however, very little insight into his theory; but one sentence which it contains avows what we deem the radical error of all who advocate what is called millenarianism, namely, the rejection of principles deducible from apostolic epistles, which teach, if we have docility enough to learn, how to interpret the Old Testament prophecies. "I am willing," says Mr. Newton,

that the whole controversy between us should be decided by the book of Daniel." If such good men had studied the epistles to the Romans, the Galatians, the Ephesians, and the Hebrews, as diligently as they have the prophecies of Daniel and Zachariah, they would have acquired invaluable aid in the interpretation of the Old Testament, for the want of which, as we think, they are stumbling in darkness. Much of their theology is judaism, though they believe in Jesus of Nazareth as the promised Messiah.

Charge Delivered to William Cross and Charles Whittuck, Esqrs., on their Ordination to the Deacon's Office in the Church of Christ meeting in Old King Street, Bristol. By GEORGE HENRY DAVIS. Bristol: 8vo. pp. 15. Price 3d.

The efficiency of the deacon's office is so intimately connected with the prosperity of the churches, that it is quite desirable that attention should be called to it at every suitable opportunity, both from the pulpit and the press. The views of Mr. Davis, which differ somewhat, he states, from those of his ministerial brethren, are, as set forth in this pamphlet, that "the deacons are designed to be assistants to the bishops;" in all that belongs to the pecuniary transactions of the body, taking care that due provision is made for the pastor, the poor, and the decent celebration of divine service, pressing upon the members of the church the duty of contributing according to their means for these several objects; and that as "the present circumstances of the church admit but of one bishop to one congregation, and the whole weight of the public ministration of the word and ordinances, of the pastoral visitation, and of the judicial rule depends upon him," their assistance is required in the pastoral visiting, and in the general government of the body. Respecting the former he recommends that every deacon should have his own district, be provided with a list of members in that district, and make their temporal and spiritual condition the object of his concern and prayers; and respecting the latter he says, "It will devolve upon you to uphold and enforce the execution of the laws of Christ. You will have to decide in the cases that may arise calling for the notice and discipline of the church. You will have to advise as to the kind and measure of punishment to be recommended to the church to inflict. And as on your bishop will rest the official conduct of such painful cases, you will have to uphold his hands and sustain his authority."

British Psalmody. A Collection of Four Hundred and Thirty-seven Psalm and Hymn Tunes, consisting principally of those in General Use for Congregational Worship, both in Scotland and England; together with many Original Compositions and Adaptations from the Old Masters. The whole Comprising Forty-seven Varieties of Metre, Harmonized in Four Parts. Edited by ALEXANDER HUME *of Edinburgh, assisted by* THOMAS CLARK *of Canterbury, and* B. F. FLINT, *Esq.* Edinburgh: 8vo. pp. 272. Price 4s.

Whether the multiplication of collections of tunes for congregational use is to be reckoned a good or an evil, we shall not undertake to decide. That it produces some inconveniences is certain; but it may have compensating advantages. The work before us is respectable, and of a popular character. Its chief recommendations are perhaps these:—it is cheap; it has a few pages of ruled paper at the end for the insertion of manuscript tunes; and it has good indices, one particularly of a novel description,—an index of composers, giving a little information respecting each, which though occupying small space, it must have cost much labour to compile.

Difficulties of a Young Clergyman in Times of Division. Seeley and Co. Foolscap 8vo. pp. 285.

Though this is a tale in which events and their issues are evidently under the control of the narrator, we suppose, from the quarter whence it comes, that it may be taken as a tolerably fair picture of the obstructions and troubles with which a young man would meet who should endeavour to tread in the steps of the evangelical clergy of the last generation. The tractarian vicar, the conservative patron, and the intriguing curate perform their several parts; but we hear nothing of the bishop. Bishops are not persons to be overlooked in these times, and as the author has kindly placed his hero in new and more promising circumstances, we shall be glad to learn hereafter how he gets on with the bishop.

Mary Spencer. A Tale for the Times. By A. HOWARD. Seeley and Co. pp. 179.

This might have been entitled Difficulties of the Laity. The pious, intelligent, and noble-minded heroine, if she is not killed out-right by the course of her brother whom she succeeded in spite of every obstacle in sending to Oxford, will assuredly be driven to the dissenters. "Now is your time to build chapels," said a staunch episcopalian to us the other day, "there will soon be people enough leaving the church to fill them." Miss Howard writes so well, and exhibits so much good feeling, that she will deserve a cordial welcome among those who may do for her what Aquila and Priscilla did for Apollos.

The First Yearly Report of the Baptist Union of Scotland, together with a Table of the Baptist Churches in Scotland, Biographical Sketches of Deceased Ministers, and a List of Contributions. London: Houlston and Stoneman. 8vo. pp. 24.

A much more complete account of the baptist churches in Scotland, and of the efforts which are being made by our brethren in that part of the island is contained in these twenty-four pages than has ever before been obtainable in this part of the country. They are anxious to be better known than they are to their friends in the south, and we hope that there is fraternal feeling enough prevalent to induce many English baptists to avail themselves of this opportunity to make their acquaintance. A tabular view is given of the evangelical baptist churches in Scotland and the Isles, with the population of counties and towns: it is

added, "From the foregoing table it appears that there are in Scotland about ninety baptist churches, so called, having about 5,500 members, making on an average sixty-one to each church. Of these about 4,763 reside on the mainland, and 737 in the isles; 343 in Orkney and Shetland, and 394 in the Hebrides. Nearly 1000 of them speak the Gaelic—about 600 on the mainland, and 375 in the Western Isles. Besides these there are between 100 and 200, who are either not formed into churches, or in fellowship with churches not holding baptist principles; and about fifty called Berean baptists."

The Complete Works of the Rev. ANDREW FULLER. *with a Memoir of his Life, by Andrew Gunton Fuller.* London: imperial 8vo. Part I. pp. 96. Price 2s.

An edition of the late Mr. Fuller's Works was published about five years ago in one imperial octavo volume, double columns, from the stereotype plates of which we believe these pages are now taken, with a view to circulate among persons to whom it is more pleasant to purchase a large book in successive parts than at once. We need scarcely say that we wish success to the undertaking, as it is well known that the writings of Mr. Fuller are adapted for diffusion among all classes of the community. They are sufficiently plain for the masses, though sufficiently profound to rivet the attention of the learned. This, the first of the twelve parts to be issued, includes the instructive and lively piece entitled, "The Gospel its own Witness; or, The Holy Nature and Divine Harmony of the Christian Religion contrasted with the Immorality and Absurdity of Deism;" with about three fourths of Mr. Fuller's great work, "The Calvinistic and Socinian Systems examined and compared as to their Moral Tendency."

Cobbin's Child's Commentator on the Holy Scriptures. London: Parts I. and II. Price 6d. each.

"Commentator:"—not Expositor. Any one who should expect a series of explanatory notes would be disappointed; what is furnished is strictly a comment on the transactions recorded, or, in some cases, a brief account of the same transactions in other words. One part is to be published on the first, and one on the fifteenth of every month, till, in twelve months, the whole is completed.

RECENT PUBLICATIONS

Approbed.

Memoir of Mrs. Louisa Mundy, of the London Missionary Society's Mission, at Chinsurah, Bengal. With Extracts from her Diary and Letters. By her Husband. *London: Snow.* 12*mo. pp.* 294.

The Mother's Practical Guide in the Physical, Intellectual, and Moral Training of her Children With an Additional Chapter on the Claims and Responsibilities of Stepmothers. By Mrs. J. BAKEWELL, Author of "The Lord's Prayer Explained," "Conversation Cards," &c., &c. Third Edition, Revised and Enlarged. *London Snow.* 12*mo. pp.* 206.

Cyclopedia of Biblical Literature. By JOHN KITTO, Editor of "The Pictorial Bible," &c., &c. Assisted by Various able Scholars and Divines. Part XVII. *Edinburgh:* 8*vo. Price* 2*s.* 6*d.*

A Pastor's Plea for the Unity of his People. By E. MANNERING, Author of "Christian Consolation," "Christian Consistency," and "Christian Happiness." *London: Snow.* 18*mo. pp.* 52.

Laodicea; or, Religious Declension. Its Nature, Indications, Causes, Consequences, and Remedies. An Essay. By DAVID EVERARD FORD, Author of "Decapolis," "Chorazin," "Damascus," &c. *London: Simpkin and Co.* 18*mo. pp.* 126.

Trades Described. A Book for the Young. *London: (Religious Tract Society)* 18*mo. pp.* 175.

Jessie Barton: for, "Not at Home." *London: (Religious Tract Society)* 24*mo. pp.* 120.

Learning to Feel. *London: (Tract Society)* 18*mo pp.* 172.

The Dewdrop. *London: (Religious Tract Society) pp.* 32. *Price* 4*d.*

A Concise View of Christian Baptism. By JOHN CRAPS. Twelfth Edition. *London: Stoneman.* 12*mo. pp.* 24. *Price* 1*d.*

The Latter Rain. By the Author of "Dew of Hermon." To be Completed in Twelve Monthly Numbers. January. *London:* 8*vo. pp.* 32. *Price* 1*d.*

Watson's Bible Lesson Book: or, An Easy Introduction to Scripture Reading. With Appropriate Lessons in Spelling. *London: Stoneman.* 12*mo. pp.* 168.

The Peace Reading Book. Being a Series of Selections from the Sacred Scriptures, the Early Christian Fathers, and Historians, Philosophers, and Poets,—The Wise and Thoughtful of all Ages, Condemnatory of the Principles and Practices of War, and Inculcating those of True Christianity. Designed for Use in Schools, and for Private Tuition. Edited by H. G. ADAMS. *London: Gilpin.* 12*mo. pp.* 171.

The Domestic Bible. By the Rev. INGRAM COBBIN, M.A. *London: Numbers II. and III. Price* 6*d. each.*

The Apostleship, and Apostolical Succession. By the Rev. JOHN CRAIG. *Edinburgh: Oliphant and Sons.* 24*mo. pp.* 100.

Musical Devotions, consisting of Twenty Psalm and Hymn Tunes. Including a variety of Useful Metres, adapted to Dr. Watts's, Dr. Rippon's, Mr. Wesley's, and other Congregational Hymn Books. With Two Original Hymns for Sabbath Schools. Composed for Four Voices, with an Accompaniment for the Organ or Piano Forte. By WILLIAM SMITH. *London: Ward. Pp.* 24. *Price* 2*s.* 6*d.*

The Union Magazine for Sunday School Teachers. Conducted by the Committee of the Sunday School Union. Vol. I., 1844. *London: (Sunday School Union)* 12*mo. pp.* 400.

The Eclectic Review. January, 1845. *London: Price* 2*s.* 6*d.*

The Pictorial Sunday Book. Part 13. *London: Price* 1*s.* 6*d.*

The Herald of Peace. January, 1845. *London:* 8*vo. Price* 2*d.*

INTELLIGENCE.

ASIA.

CHINA.

A LETTER from Mr. Shuck to Mr. Angus, dated Hong Kong, Sept. 4, 1844, contains the following interesting particulars:—

"The cause of our common Master at Hong Kong really seems to be onward, and although adding to my trembling joys and solemn responsibilities, I had the high privilege, on Sunday last, of baptizing seven more interesting Chinese converts. Five had been followers of Confucius, and two had been Buddhists. All read and write their own language, but one of them. Four are men of high attainments in the literature of their own nation, and all have been long under close Christian instruction, and passed through repeated and careful examinations. I have now baptized twelve Chinese during the past eight months of 1844. God grant that there may be no Judas among them. All give satisfaction thus far. Pray for us. There are eight or ten others who afford hope and encouragement. The congregations continue large and attentive. Mr. Dean baptized three Fu Chew men at the same time.

"I write upon my birth-day: thirty-two years spent to little profit to myself and others. Oh, how contemptible and unprofitable a man's whole life appears when viewed in the retrospect! It has been nine years since I left the United States. September is an interesting month to me, necessarily so;—in it I was born, in it I was ordained, in it married, in it left my native land, and in it arrived in this great land of heathenism. I am most anxious to hear what your society will likely do for China. I wrote a note to the students at Bristol, but have not heard from any one of them. Dr. and Mrs. Macgowan are now here, and will hope to leave for Ningpo very soon. In a week or two we expect Dr. and Mrs. Devan to join us at Hong Kong from New York.

"The cause here at present is in a tremblingly encouraging position; converts are coming into the churches, inquirers are multiplying, our field is enlarging, doors in regions beyond us being thrown open, the harvest all around us is whitening, congregations continue large and attentive, and the truth of the glorious gospel really seems to be swaying the minds, if not the hearts, of immense multitudes. Pray for us. 'Remember China."

AMERICA.

RELIGIOUS DECLENSION IN THE UNITED STATES.

The Boston Christian Watchman of Dec. 20, contains the following painful statement:

"The present state of religion among us is discouraging, and in many respects alarming. Revivals, which a few years ago were so numerous, so powerful, and so extensive, are now unknown, or known only as matter of history. Not only have revivals ceased, but the marks of declension are seen in every direction. Meetings for prayer are but thinly attended, and though the customary services of the sabbath are sustained, yet manifestly with a great decrease of interest. Ministers do not preach as if they expected sinners to be converted, and Christians do not pray as if they expected that the Spirit of God would, in very deed, be poured out. Professors of religion are side by side with worldly men in hot pursuit of wealth. Religion, as a topic of conversation, is virtually banished from many circles. In short, a general apathy in respect to the advancement of the Redeemer's kingdom, in the conversion of sinners, and the sanctification of believers, appears to prevail among the professed people of God.

"A single fact will indicate more respecting the present state of our churches than any general description; and humiliating as it is, we feel that we should be unfaithful to our high trust as 'a watchman to the house of Israel,' did we, from fear or pride, shrink from recording it. The number added by profession and baptism to our churches in Massachusetts and Rhode Island during the past year is 574, while, during the same time, 703 have been excluded! That is, according to the minutes of our annual associations, the churches have delivered over to Satan for various heresies and offences, 129 more than they have received from the ranks of the ungodly during the same period! Was such a fact ever recorded of these churches before? Surely in view of this alone we may adopt the words of the prophet, 'Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach, wherefore should they say among the people, Where is now thy God?'"

THE HOPE OF THE COUNTRY.

The following remarks are also from the Christian Watchman. While they are peculiarly pertinent to the United States, they involve important principles which seem to us to be of universal application.

"American freedom is the great social and political wonder of our age. It is still regarded as an experiment, the final result of which is to be known in future. Our form of government bears but a slight resemblance to any other on earth, and the state of society moulded by it, is quite peculiar. This is the first great republic which has been formed and organized, with constitutions, laws, and offices, under the influence of the light of Christianity; and is the only existing one in which the elective power returns statedly, and often, to the people at large.

"It is too obvious to require argument, that such a government cannot long be sustained without intelligence and virtue, nor be a real blessing while it does remain. Political equality will not secure good government, unless wise and virtuous men form the majority, or exert a controlling influence. The form of republicanism, or democracy, may be a blessing or a curse; according as the people are ignorant or enlightened, good or bad.

"Our form of government being a democracy, in which each and every citizen has an equal share of power, it is easy to see that its administration can be no better than the whole mass of the people are disposed to make it. If, therefore, we would have good government, we must have good citizens. And what makes men good citizens? What but knowledge, virtue, and religion?

"And what, then, is the hope of our country? That by some political machinery —some new partyism, we can have good government, with a vicious and ignorant people? Tell us, ye hoarse political speech-makers, who have compassed sea and land to make one proselyte, and when ye have made him he is tenfold more the child of prejudice than yourselves — ye scribbling, canvassing, wire-pulling patriots, what is the hope of our country? Does it depend on the turn of those pieces of paper, carried to the ballot box by your herds of walking bones, muscles, and clothes-suits, shouting as they go? Aye, that is the hope of our country, is it, that your party come into power no matter how? And this, then, is the reason why you labour so much harder to convert men to your principles, than to virtue, to holiness, and to God?

"The fathers of this republic knew well that freedom, intelligence, and the fear of God, could not be separated. They planned a frame of government adapted to a religious people. And though they suffered the State to have no control of religious doctrines, ecclesiastical forms, or of individual conscience, yet they knew that religion is the only sure basis of republican freedom.

"The hope of our country, therefore, is in the advancement of true piety. A revival of religion will do a hundredfold more for American freedom, than the best conducted political campaign. He who is the most constant and earnest in prayer, the most watchful over his heart and life, the most active in Christian duty, and the most faithful in warning, exhortation, and reproof, will be found in the end to have been the best, and truest, and wisest patriot, though the world knew it not.

"The Christian has an object before him infinitely superior to that of the mere politician. The political welfare of his country is but one, and a comparatively small item in his enlarged view; yet no one loves his country with more heartfelt love, or labours in her behalf with more devoted zeal. And though he is by no means to make his love of country a motive to active duty in the cause of religion, yet he should never fear that he is neglecting, but performing in the most successful manner his political duties, when he is labouring to bring sinners to repentance and to the knowledge of the truth."

NEW CHAPEL.

NEWLYN, CORNWALL.

On Wednesday, January the 1st, 1845, the Rev. C. New opened a small chapel in this populous fishing town in connexion with the baptist congregation of Clarence Street, Penzance. There has been preaching every sabbath afternoon and Wednesday evening since, and the attendance is very encouraging.

ORDINATIONS.

THORNBURY, GLOUCESTERSHIRE.

At the close of last year the Rev. W. J. Cross resigned his pastoral charge at Thornbury, with a view of rendering his gratuitous services as an evangelist for the county, and secretary of the association. In taking his leave of the church and congregation, they presented him, in the most affectionate manner, a handsome silver salver. At the same time they gave the Rev. J. Eyres of Uley a unanimous invitation to become their pastor, and he entered on this interesting sphere of labour on the first sabbath in January, with a pleasing prospect of usefulness and comfort.

SOHAM, CAMBRIDGESHIRE.

Mr. E. Stephens, late of Fulbourn, Cambridgeshire, having accepted a unanimous call to the pastorate of the baptist church

at Soham, in the same county, commenced his stated engagements there on the fourth sabbath in January, 1845.

RECENT DEATHS.

MR. JONAH CLEMENT.

Died, Dec. 21, 1844, in the twenty-sixth year of his age, Mr. Jonah Clement, late student in the Baptist Academy, Haverford West, Pembrokeshire, the son of Mr. John Clement of Abergavenny, Monmouthshire. He was baptized in 1842 by Mr. David Jones of Cardiff, and joined the Welsh church in that town. Soon after his baptism he was encouraged to exercise his talents in preaching the gospel, which he did with much acceptance in different places in Monmouthshire and Glamorganshire. In September, 1843, he was admitted a student at Haverford West Academy, where he remained until July, 1844. During the vacation he visited his friends at Abergavenny, where he became too unwell to resume his studies. His last sermons were preached in the baptist chapel, Lion Street, and were heard with much pleasure by the congregation. His friends fondly hoped that he would be useful in the service of Christ and his truth, but the purposes of God concerning him were otherwise. He suffered many months of pain with patience and resignation. About two months before his death he removed to London in order to place himself under the care of an eminent medical gentleman. His complaint, however, proved to be consumption, and human science could not restore his health. In a letter which he addressed to one of his fellow-students he stated, that while nature was thus sinking, he enjoyed much of the favour of his heavenly Father.

MR. B. ROLLASON.

Died, at Cozeley, Staffordshire, on the 9th of November, 1844, Mr. Benjamin Rollason, aged fifty-seven years. Thirty-six years he was an honourable member of the baptist church, Barkhouse Chapel, Cozeley, thirteen of which he had filled the office of deacon much to the satisfaction of his brethren. After a long and painful affliction borne with Christian fortitude and pious resignation to the will of his heavenly Father, he expired, exclaiming, "All is well."

MRS. EAST.

Mr. East, pastor of the church at Arlington, and author of a useful work on Western Africa, has recently sustained a distressing bereavement by the death of Mrs. East, a month after the birth of an infant who, with three others, survives to experience the disadvantages attendant on the want of maternal care. Mrs. East died on the 2nd of January.

MISCELLANEA.

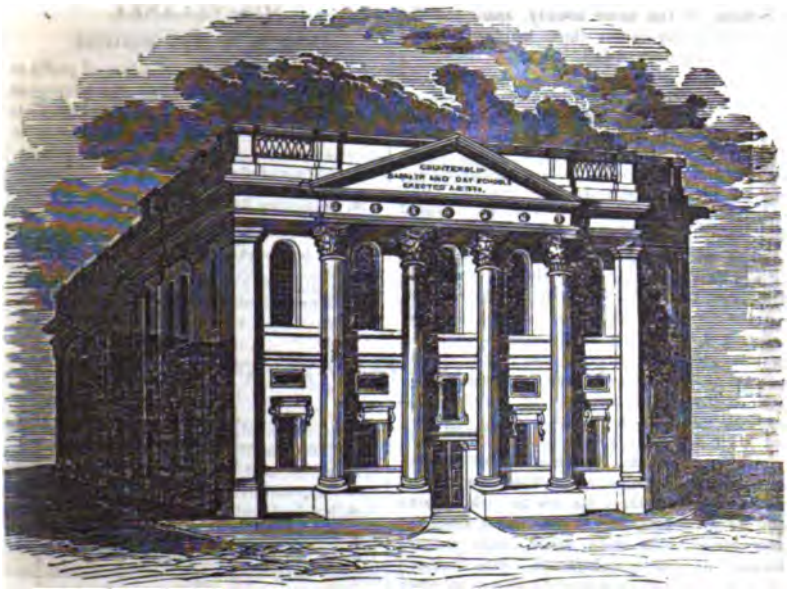
PROFITS OF THE MAGAZINE.

At the half-yearly distribution of profits on the 20th of December, 1844, the proprietors of the Baptist Magazine had the pleasure to vote to twenty-seven widows of baptist ministers sums amounting to ninety-eight pounds.

	Recommended by	
S. W.	Dr. Cox	£4
E. C.	J. Puntis	4
A. M.	T. Swan	4
H. P.	S. Price	3
E. R.	J. Richards	3
A. C.	Dr. Murch	4
J. E.	H. Burgess	4
J. W.	D. Davies	3
E. W.	J. D. Carrick	4
J. F.	J. Fry	4
M. A.	J. H. Hinton	4
H. E.	E. Williams	3
J. E.	T. Thomas	3
P. K.	J. H. Brooks	4
E. C.	J. Peacock	4
M. A. M.	W. Davies	4
S. D.	J. James	3
S. D.	H. W. Jones	3
J. R.	J. H. Hinton	4
A. D.	H. Betts	4
A. H.	T. Thomas	3
A. G.	W. Colcroft	4
R. E.	J. Evans	3
M. E.	W. Morgan	3
M. F.	G. Jayne	4
J. T.	J. Macpherson	4
A. M.	E. Davies	4

SCOTLAND.

One of the secretaries of the Baptist Union of Scotland, Mr. Johnston of Cupar, in a letter to the editor, says, "I am happy to say that the Lord is smiling upon our efforts. We have one evangelist regularly employed and supported by the Union, James Blair, late pastor of the second baptist church, Dunfermline, who is at present travelling through Roxburghshire and Selkirkshire, visiting the towns through which he had already gone, preaching the gospel. He began his labours on the 1st of November last, and in that month baptized seven persons, three in the neighbourhood of Kelso, where before there was not one baptist. In Galashiels there is a considerable awakening, several coming to him asking what they must do to be saved. We are also printing a series of tracts for the advancement of primitive Christianity. Brother Blair is succeeded in Dunfermline by Francis Mackintosh, formerly a student at Bradford, and lately labouring at Dundee."



COUNTERSLIP, BRISTOL, SUNDAY AND DAY SCHOOLS.

These schools, erected by the congregation under the pastoral charge of the Rev. Thomas Winter at an expense of nearly £3000, were opened by a public breakfast on the 2nd of October, at which about 250 of the leading dissenters of Bristol attended. In the afternoon the children of the sabbath school, amounting to upwards of 500, were provided gratuitously with tea, and in the evening the Rev. John Aldis preached in the chapel adjoining, from Prov. xxii. 6; the collections amounting to nearly £350. The day school, to accommodate about 380 children, was commenced on the 6th of January, on the British system, and the subscription list to this specific object is about £95 per annum. The building is in the Corinthian style, attached on one side to the chapel, and on the other three sides having fronts in different streets. It is of three stories, the upper being the school-room (fifty feet by thirty) with large class-room and master's residence on the same floor, and the second and ground floors being let as a warehouse.

HIGH WYCOMBE, BUCKS.

On Thursday, Dec. 19, 1844, services were held in the Town Hall, High Wycombe, "preparatory," in the language of the announcements, "to the formation of a baptist church on the principles of open communion." Sermons were preached, in the morning by the Rev. C. Stovel, and in the evening by the Rev. Dr. Cox. In the afternoon a meeting for addresses was held, Dr. Cox in the chair, when the speakers were the Rev. Messrs. Marsh of Missenden, Payne of Chesham, Salter of Amersham, Stovel, and the Chairman. Besides these ministers, the Revs. J. Dawson of Princes Risborough, Payne, of King's Hill, and S. G. Green, B.A., late of Stepney College, who has engaged to supply there for three months, assisted in the devotional parts of the services.

As soon as the season will permit, it is intended to commence the erection of a chapel, the site of which, and of a spacious cemetery to be attached to it, has been generously presented by two liberal friends connected with the infant enterprise. In the meantime the friends hope to gather a congregation and form a church in the commodious and handsome building where they at present meet, and which is kindly granted for their assemblies by the corporation.

RESIGNATION.

The Rev. John Singleton, after thirty-one years connexion with the baptist church at Tiverton, Devon, has been induced, through increasing age and infirmities, to resign the pastoral charge.

MARRIAGES.

At Zion Chapel, Chatham, by the Rev. John Stock, the 24th of December, 1844, Dr. THOMAS MOORE PHILSON, assistant Surgeon to the 58th regiment, to MATILDA WILLMET ANDERSON, daughter of the late Lieutenant Anderson, R.N.

At Parley, Hants, Dec. 24, by the Rev. Paul Alcock, Mr. THOMAS SAUNDERS, to Miss CAROLINE SAUNDERS, both of Catherine Hill, near Christ Church.

By the Rev. W. Sykelmoore, Dec. 25, 1844, at the particular baptist chapel, Smarden, Mr. JOSEPH DAY of Smarden, to Miss MARGARET WARD of Egerton.

On the 2nd of January, 1845, at Newcourt Chapel, Newcastle-on-Tyne, by the Rev. George Sample, Mr. JOHN WILLIAMSON, Maryport, Cumberland, to ANNA MARIA, only daughter of the late Mr. Edward WILKINSON of Newcastle.

On the 7th instant, at the baptist meeting-house, Chepstow, by the Rev. T. Jones, Mr. MOSES PHILPIN, baptist minister, Landogo, to Miss MARIETTA LELY of Trelleck.

At the baptist meeting-house, Beckington, Somerset, January the 9th, by the Rev. H. V. Gill, Mr. ROBERT EDMINSON of Trowbridge, to SARAH, only daughter of Mr. John BREWER of Trowbridge.

At the baptist chapel, Kidderminster, by the Rev. J. Mills, Jan. 12, Mr. BENJAMIN TUNSTALL, to Miss ELIZA HOOPER.

At the baptist chapel, Shacklewell, Middlesex, by the Rev. J. Cox, Jan. 14, Mr. THOMAS COOMBER, to Miss ELIZABETH ELEANOR EMERY.

At the baptist chapel, Kidderminster, by the Rev. J. Mills, Jan. 15, Mr. JOHN GODDARD STEPHENS, baptist minister of Blisworth, Northamptonshire, to Miss HILES of Blake Brook.

CORRESPONDENCE.

BEQUESTS OF MR. G. W. KNIGHTON.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—In confirmation of the statements of Mr. Tomkins in reference to the late Mr. Knighton of Stepney College, as contained in your last number, I may perhaps be allowed to add, that Mr. Knighton himself always expressed his great obligation to Stepney and his deep interest in it. He has given a very pleasing proof of the sincerity of his feelings in bequeathing out of his little property the sum of £100 to this institution. Having also dedicated himself in heart to mission work, he bequeathed a like sum to the Baptist Missionary Society.

Such instances as this (and this not a solitary one) are among the most affecting proofs of the value of such institutions, and must be a source of encouragement (though not unmingled) to those who conduct them.

Yours very sincerely,

JOSEPH ANGUS.

Jan. 18, 1845.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—I have been favoured by the last overland mail with a letter from our valued missionary, Mr. Wenger, under date, Calcutta, Nov. 16, furnishing information on the subject of our translations, from which you will oblige me by inserting the following extract:—

"The Bengali Old Testament was finished towards the end of August. We intended to have held a prayer-meeting among ourselves (I mean the missionaries) in consequence of that important event, but were prevented from doing so by the illness of Dr. Yates, which commenced immediately after, or rather, a little before, the conclusion of the work. He continued ill almost until the middle of October. The crisis, thanks be to God, proved favourable, contrary to the general expectation. Prayer was offered for him both in the churches and in private sanctuaries, and it was graciously answered. He was, however, compelled to go to the Sandheads (the mouth of the Hooghly) in search of a complete restoration of his health. He left on the 15th of October, and is expected back by the end of next week, about the 22nd instant. From all accounts it may be hoped that he is sufficiently invigorated for carrying on the great work of a Sanskrit translation. Of this, Genesis, one half of Exodus, the Psalms, and the Proverbs, are already printed in separate volumes, as specimens. Isaiah, too, is ready for the press. The whole of the Pentateuch, and I believe Daniel too, are prepared in manuscript, and Job has been begun. I believe Dr. Yates intends, immediately after his return, to carry Isaiah through the press, and meanwhile not only to go on preparing the copy, but also to begin at once the printing of the whole. His impression is, that his life has been spared for the object of accomplishing this great work.

"As soon as the Old Testament in Bengali was finished, we commenced a close revision of the New. As Dr. Yates was then ill, he left the task mainly to myself, although as long as he was here, he read at least one proof of every form. . . . . This edition is in type as far the 22nd chapter of Luke. Dr. Yates, whilst on board ship, has carefully read the Epistles, and I have also commenced revising them, so that we shall be able, I hope, to go on together steadily, and somewhat rapidly; although, I doubt not, that you will perceive that all work of this kind, to be sure and durable, must be slow, and requires a great amount of collateral reading and careful study.

"Together with that large sized edition of this new revised Bengali Testament which is uniform with the Old, a separate edition in octavo is being printed in a larger type, exhibiting

the same text, but without references or readings; and a similar one in duodecimo, in a smaller type, will soon be commenced. The former, which is printed as far as Matt. xix., will be acceptable to those readers who cannot get on with a small type; and the latter will be prized by native Christians who can read fluently, and who wish to possess the New Testament in a compact and portable volume. Each of these two editions is to consist, I believe, of 3000 entire copies, and 2500 extra copies of the Gospels and Acts. As soon as the new revision of the Bengali New Testament is finished, I intend to study Sanskrit in right earnest, that I may be able to assist Dr. Yates in getting out the version in that language.

"If I may be allowed to urge one request, it is that you would often pray for us. The daily sight of the heathen hardens the heart, and we feel painfully that it is not by might or by power; not by talent or by diligence; not by schemes or by preaching in itself, but solely by the Spirit of God, that one soul can be converted. Assure the committee of the Bible Translation Society, that although we do not write much yet we are constantly active."

Allow me to take this opportunity to represent to the churches the importance of their giving to the Bible Translation Society their generous support. It is doing, through the medium of our beloved brethren in India, a great work; and the time is, I trust, not far distant, when spheres of usefulness will be opened to it in other parts of the world. The agents travelling for it at the present time are the brethren, Mr. Francies and Mr. Kent, and they are affectionately commended to the pastors of our churches with the earnest and respectful request that they will assist them in their agency.

I am, dear brother,
Yours very truly,
EDWARD STEANE, *Sec.*

Camberwell, Jan. 23, 1845.

ON THE THEORY OF INDISCRIMINATE BAPTISM.

To the Editor of the Baptist Magazine.

SIR,—Will you permit me to draw the attention of your readers to some of the arguments advanced by Dr. Halley in support of his theory of baptism, which have been again obtruded upon our notice in the concluding part of his letter to the editor of the Congregational Magazine, transcribed in your last number? Those statements of his letter to which I refer have not been noticed by his Baptist Reviewer, nor was it necessary that they should in order to repel the charge preferred by Dr. Halley, which has been done successfully in the remarks upon his letter. But his assertions being so manifestly at variance with scripture truth, and subversive of those principles for which it is our duty earnestly to contend, I do not think it right that they should pass unnoticed.

Referring to his theory, which denies the necessity of repentance or faith previous to baptism, Dr. Halley says, "It will cover the baptism of a jailor within an hour of his meditated suicide." It is here assumed that the jailor was not baptized as a believer; and his baptism is represented as being parallel to that of the little boy who ran away from his baptizer; or rather, judging of it on baptist principles, that it exceeds it in extravagance. Dr. Halley, however, has adduced evidence in support of his view, which, no doubt, he considers triumphant; namely, that his baptism took place "within an hour of his meditated suicide." Now though it were said to have taken place within a quarter of an hour of his meditated suicide, that, instead of leading us to question the possibility of his being a new creature, should rather lead us to admire the riches of that grace which in a moment can change the most hardened sinner into the obedient servant of the Lord Jesus. Does Dr. Halley really mean to assert that the jailor was not a believer, or that Paul and Silas had not sufficient evidence of his being such before he was baptized? If he does not, then the baptism of the jailor is nothing to his purpose, and forms no illustration of his theory, but the reverse. And if he does mean to assert this, it is in the face of the most direct and explicit evidence to the contrary. When Paul and Silas interfered to prevent his executing the mad design of killing himself, did he not "fall down before them, and bring them out and say, Sirs, what must I do to be saved?" The moment before he manifested the most reckless hardihood; now he is humbled and subdued, and prostrates himself before his prisoners. He now felt that he was lost and needed salvation. Here is evidence that the Spirit of God was at work with him. In this state of deep anxiety Paul and Silas addressed the gospel to him, and to all that were in his house, and in what immediately follows we see both the evidence and the fruits of his faith. "He took them the same hour of the night and washed their stripes." Here the effects of the gospel are exhibited in his affectionate regard for his prisoners. The apostle James says, "I will show thee my faith by my works;" and in this work of love we have the most convincing evidence that the jailor was now a new creature. "Old things had passed away, and all had become new." And this being evident, he was baptized without delay, as all should be who give evidence of having repented, however abandoned they may have been before, and however lately that change may have taken place. This evidence of the jailor's faith, previous to his baptism, taken in connexion with what is immediately added, that "he rejoiced, believing in God

with all his house," is surely sufficient to satisfy any rational mind that Paul and Silas acted, not in accordance with the theory of Dr. Halley, but with the commission of Christ, and baptized him as a disciple.

His next illustration is the baptism of Simon Magus. He says, "It will cover the baptism of a vile strolling conjurer, called Simon Magus, of whose religious knowledge his baptizer knew nothing; or knew him to be so grossly ignorant of the first principles of all religion, as to suppose he could buy the gift of God with money." It is implied in these statements that Simon was baptized in the character of "a vile strolling conjurer," and it is plainly asserted that of his religious knowledge his baptizer knew nothing. That Simon had no saving knowledge is evident, for he was still "in the gall of bitterness, and bond of iniquity;" but that he had a speculative knowledge of the gospel, and professed to have embraced it, and that his baptizer knew this, is plain matter of fact. Did not Philip preach "the things concerning the kingdom of God and the name of Jesus Christ?" and was not Simon one of his hearers? He must then have had some knowledge of those religious truths which are the only truths necessary to be known and believed in order to baptism. And is it not said, "Then Simon himself believed also. And when he was baptized," &c. It matters not to the argument what was the state of Simon's heart when he was baptized. We know from his conduct afterwards, and what is said concerning him, that his heart was unchanged; but for anything Philip knew at the time of his baptism, his faith might have been genuine. There was nothing in his conduct but what was calculated to confirm the belief that he was a converted character. Had he not abandoned his sorceries, and is it not said that after his baptism he "continued with Philip, and wondered, beholding the miracles which he did?" He was neither baptized then as "a vile strolling conjurer," but as a professed believer; nor was his hypocrisy detected till after the arrival of Peter and John. As this is so plainly stated in the narrative, what are we to think of Dr. Halley's assertion, that Philip "knew him to be so grossly ignorant of the first principles of all religion, as to suppose he could buy the gift of God with money." Does Dr. Halley really mean to assert that Philip knew this when he baptized him? If so, he must have read the passage very inattentively. One would think that ignorance itself could scarcely put such a construction upon it. That Simon was a vile hypocrite and self-deceiver is most evident; but it is equally evident that neither Philip, nor the apostles Peter and John, knew this till he proposed to buy the gift of God with money, which was a considerable time after his baptism. Peter then perceived that his heart was not right with God. And have not the vilest hypocrites been admitted into the Christian church, on the ground of their being converted characters? Nay, have they not been admitted into the sacred office of the ministry, and escaped detection for years, yet have afterwards manifested that their state was nothing better than Simon's, nor their motives purer than his? And such persons are generally found to surpass many of the people of God in the extent of their religious knowledge. Nor is the presumption that Simon may have possessed a great deal of speculative knowledge, at all incompatible with the fact, that he was unrenewed in the spirit of his mind. And here we might ask Dr. Halley, Does he believe that the apostles admitted to their fellowship, and recognized as members of the church, all whom they baptized? We shall say, if he please, all the adults whom they baptized. It is evident that the three thousand who were baptized on the day of Pentecost were the same day added to the church, and continued in the apostles' fellowship, &c. And yet these, "*horresco referens*," were on the morning of that day addressed by Peter as the murderers of Christ. Now if we believe that those who were baptized by the apostles were admitted without hesitation to their fellowship, and we think this will scarcely be denied, what kind of communities must the churches have been, if Dr. Halley's theory be correct? Were all baptized and received indiscriminately? Were those who were known to be "vile strolling conjurers," recognized as "fellow-citizens with the saints, and of the household of God?" Is this the idea we have been in the habit of forming of the churches of the saints? Is this the principle recognized and acted upon by Dr. Halley, or any of his brethren? But to act consistently with his theory, this must be their practice. If Dr. Halley would not admit a person to the church on the same ground as that on which he would baptize him, these remarks are of course inapplicable.

But he adds, "It will cover the baptism in crowds, of all Judea, and all Jerusalem, over whose baptized inhabitants Jesus wept, as he foresaw their doom." It is here taken for granted that those crowds whom John baptized were known by him at the time of their baptism to be in the same state of mind as when Jesus wept over them; or at least, that he neither had nor required evidence that they would act differently from what they afterwards did, in rejecting the Messiah. And it is on this supposition alone that their baptism can afford any support to Dr. Halley's theory. We will not insinuate that Dr. Halley knew that this was not the fact; but we say that if the evidence which, in many passages, is furnished to the contrary, has escaped his notice, "he is but ill-qualified for the office he has assumed." In Matt. iii.

it is said, "John came preaching in the wilderness, and saying, Repent ye," &c. And in Acts xix. 4, Paul tells us that "John baptized with the baptism of repentance, saying unto the people, that they should believe on him who was to come after him, that is, on Christ Jesus." It is evident, then, that John preached repentance and faith in the Messiah as about to appear, and required these in all whom he baptized. It was only in this way he could fulfil the design of his mission; which was, to "turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." That those crowds whom John baptized professed that repentance which he preached, is most evident from the account of their baptism:—"They were baptized of him in Jordan, confessing their sins." Was not this a profession of repentance—that change of heart—that turning to the Lord their God which John was to be the instrument of effecting? In the case of many the repentance was real; and these received the Messiah when he appeared, and became his faithful followers. Many who rejected the Messiah, and gave their voice for his crucifixion, were afterwards brought to repentance under the preaching of Peter, and rebaptized on the day of Pentecost. And though many were finally impenitent, and met that awful doom which the Saviour deplored, yet it is undeniably evident that they professed to act a very different part when they were required by John to "Repent and believe on him who was to come after him;" and when, in professed obedience to his requirement, they "were baptized of him in Jordan, confessing their sins."

But there are still greater wonders which Dr. Halley can accomplish by his theory. He says, "It will cover, *horresco referens*, the baptism of a brood of vipers, to whom their baptizer said, 'Generation of vipers, who hath warned you to flee from the wrath to come? I baptize you unto repentance.'" If we allow that these persons were baptized by John, as Dr. Halley contends, it will, nevertheless, be evident that they were baptized on the ground of their repentance Did he not first address them as a generation of vipers, and require that they should "bring forth fruits meet for repentance?" Does this indicate a willingness in John to baptize them in the character in which they came to him? But according to Dr. Halley's theory, John had no business to make any such requirement of them, or to manifest the least hesitation in admitting them to his baptism. It is evident he had their consent to be baptized before he addressed them thus, and that should have been perfectly sufficient. His hesitation did not arise from the "want of ability," which is the only limitation known to Dr. Halley. They "came to his baptism." It is evident, then, from John's address to them, and the requirement he made of them, that if they were baptized at all, it was on the ground of their repentance. It is a remarkable circumstance that, in quoting the passage, Dr. Halley omits that part which is inconsistent with his theory, and connects the end of the seventh verse with the beginning of the eleventh; whether designedly or inadvertently, I shall not assume the province of determining. But if the words, "I baptize you with water unto repentance," were addressed to these characters, as Dr. Halley contends, they furnish additional evidence that they were baptized on the ground of their repentance. Whatever meaning we attach to the phrase, "unto repentance," it will stand opposed to Dr. Halley's theory; except we understand it to mean, "for producing repentance," and thus attribute to baptism the same efficacy as the advocates of baptismal regeneration have done. This Dr. Halley will not allow. From these words it is evident that repentance was understood to be necessary, and their being thus baptized implied the exercise of repentance on their part. "Adult Jews," says Thomas Scott, "professing repentance, and a disposition to become the Messiah's subjects, were the only persons whom John admitted to his baptism."

We have seen, that even admitting these individuals to have been baptized by John, their baptism furnishes no evidence in support of Dr. Halley's theory. There is not, however, the least intimation that they either yielded to his requirement, or were even baptized by him. On the contrary, does not the word "but," in the seventh verse, clearly intimate that they were not baptized? It is, in fact, an express denial that they were. They came to his baptism, BUT, instead of administering it to them, he calls them a generation of vipers, and requires them to "bring forth fruits meet for repentance;" giving them, at the same time, the most solemn admonitions and warnings. Hearing their hypocrisy and wickedness thus openly exposed, there is little doubt that they considered themselves insulted, and declined his baptism.

But does not John say to these persons, "I baptize you with water unto repentance?" It has been already shown that if these words were addressed to them, they furnish sufficient evidence that it was on the ground of their repentance they were baptized. But if Dr. Halley will examine the account given of this transaction by the other evangelists, he will find that these words, which in Matthew's account are subjoined to his address to the generation of vipers, were not spoken in reference to their baptism at all, but to that of the multitudes mentioned in verses five and six, who had been already baptized, and who

were evidently a distinct party from the Pharisees and Sadducees mentioned in the seventh verse. Innumerable examples could be adduced to show that circumstances which are mentioned in one of the gospel narratives as if they immediately succeeded each other, did not simultaneously take place. That this is so in the present case is evident from the account given by Mark and Luke. In Mark, where there is no mention whatever of the viper brood, but where the baptism in crowds of all Judea and all Jerusalem, mentioned by Matthew, is recorded in ch. i. 5, it is said in verse eight, "I indeed *have* baptized you," &c. From Luke iii. 15, 16, it is evident that these words were addressed to the people in general; and that the Baptist made this declaration, not as Dr. Halley has asserted, to mark his administration of baptism to the generation of vipers, but to explain the nature of his office as distinguished from that of Christ. "And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered saying unto them all, I indeed baptize you with water," &c. Luke vii. 29, 30, furnishes strong corroborative evidence against their having been baptized. "The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." It is exceedingly probable that these are indentical with the generation of vipers mentioned by Matthew. It is, moreover, exceedingly improbable that such an exception to the baptism of John should be on record, if he had baptized in accordance with Dr. Halley's theory.

From an examination of this specimen of Dr. Halley's arguments, one thing is evident, that whatever respect is due to him as a Christian and as the representative of the Congregational Union, he is entitled to very little as an interpreter of scripture. And notwithstanding the credit he has got for learning and acuteness, it must be apparent to all that pædobaptists have nothing to hope from his defence of their system. On the contrary, I am quite satisfied that it will greatly accelerate the downfall of that unscriptural system. It is observed by Robert Hall, that "when men abandon their guide, and shut their eyes on the light of heaven, it is wisely ordained that their errors shall multiply at every step, until their extravagance confutes itself, and the mischief of their principles works its own antidote." Pædobaptism has passed through various stages, each distinguished by higher gradations of absurdity; and in the theory adopted by Dr. Halley, and the arguments by which he attempts to support that theory, it may surely be regarded as having arrived at the climax.

Yours, &c.,

ROBERT WILSON.

Belfast, Jan. 14, 1845.

IS IT HONEST?

To the Editor of the Baptist Magazine.

DEAR SIR,—I often hear the question asked, Is it expedient? when I think the inquiry should be, Is it honest? When a plan is under discussion I hear, How will it tell? how will it answer? when it seems to be forgotten that things sometimes answer an immediate purpose that are unjustifiable in principle, and that the applause of the unthinking may be obtained, when the considerate see that much good is destroyed, and much deception practised.

Is it honest to set up business with fictitious capital, and carry it on without remunerating profit, living on the returns, when there is no rational prospect of ultimate success? A man may sell at prices with which a fair tradesman cannot possibly compete, may ruin his neighbours who are conducting similar business on sound principles, and for a season may carry on extensive dealings and live in great respectability, till, at length, a crash comes; but I ask, Is this honest?

It is quite possible that a man may proceed in this course flattering himself that all will come right, and that he shall stand before the world approved as a successful man. He may be utterly unconscious of any dishonest intention; and so may others be in the religious world who are acting in a very questionable manner in reference to public societies and charitable institutions, and who, I fear, forget to ask, Is this honest? Others, however, whose aid they invoke are bound to make the inquiry.

Several cases for such inquiry have occurred within the last two years, I think. Allow me, sir, to say a few words respecting one of the most successful. I wish to speak with great respect of the originator and editor of the Christian Witness. He is, I believe, a man of expansive benevolence and upright intentions; but what has he done? He has set on foot a periodical which is very cheap, boasting of its cheapness, and calling on the public to compare its cheapness with that of other periodicals, whose profits are devoted to benevolent objects. Availing himself of peculiar circumstances, which enable him to give his time and energies to its management, regardless of the injury he might inflict on men engaged in similar work whom he had been accustomed to eulogize, he dashes into the midst of them, and brings out a magazine with the words on the cover, "Profits to be devoted to the benefit of aged ministers." Thinking men, when they saw this, wondered where the profits were to come from; but the world does not consist exclusively of thinking men. A large sale was obtained,—"an unprecedented sale," as he himself declares, yet no distribution of profits has been announced. Instead of this, there is in the November number, under the head "Review

and Criticism," an account of the meeting at Norwich, in which the spirit of the remarks made on the subject if condensed would be, What simpletons ye were to suppose there would be any profits! He tells that there was a plan brought forward for the distribution of the fund in aid of aged ministers, to be derived from the profits of the Christian Witness, and other publications of the Congregational Union. The plan was "considered excellent," and "deemed worthy of the sagacity of Mr. Secretary Wells;" but then he sets himself to show that no profits must be expected till the "unprecedented sale" is about doubled! After showing how little can be derived from the work, and how little from the advertisements, he adds, "Our main hope then for the aged pastors is in the increase of our sale. Let this be raised to sixty or a hundred thousand, and then the accumulation of such a mass of small profits will amount to a considerable sum." Now is this more just towards the aged ministers than it would have been to issue proposals for a penny subscription in their behalf, and eleven months afterwards to tell the subscribers, Our main hope, then, for the aged pastors, is, that some morning the postman will bring us several letters, each containing a bank note for £1000; these, when received, will amount to a considerable sum. Month after month on the cover there have been the words, "Profits to be devoted to the benefit of aged ministers;" does it palliate the matter materially to point out what had been said in the postscript of the fourth edition of the first number, to put the public on their guard; that is, that portion of the public who might happen to read the postscript of the fourth edition of the first number? "As we said in the postscript of the fourth edition of our first number, so we say again. 'Read the Christian Witness! Read not for our sakes, but your own! Read not for the sake of humanity, but religion! When it goes well with our churches, will the wants of their aged pastors be forgotten?' This is the language we still hold." Now, is it just, sir, after this to retain on the cover the word "Profits," as it stands in the number for January, 1845,—"Profits to be devoted to the benefit of aged ministers."

This is one specimen. Let me now call your attention to another. The selection of hymns, commonly known as the New Selection, has been for some years a source of revenue. In reference to this there was, from the first, no deception. The profits were to be given to the widows and orphans of baptist ministers and missionaries. Trustees were appointed. Their names were given to the public. Those names were a guarantee that the whole affair was honourable. The public was satisfied. A distribution of profits was soon made; and it appears from your Almanack that the amount received from this source by these necessitous and deserving persons, has been as much as £1800. From the first, some churches preferred Dr. Rippon's book; and respecting these I have nothing to to say, believing that they had a right to follow their own judgment. I am not writing about charity, but justice. But there is an edition of Dr. Rippon's hymn book just published, professedly, "for the benefit of widows and orphans of ministers and missionaries;" and I want to know whether this will do anything more for these objects of Christian kindness, than lessen the *bona fide* fund for their relief derived from the other selection. Trustees are mentioned, but I cannot learn who the trustees are. Profits are spoken of freely, in the advertisements, but I am told that there will be no profits; some say that there are circumstances that make the realization of profits impossible: others that it is only unlikely. I am convinced, indeed, from the circumstances under which the work is issued, that it will only balk the hopes of those who expect that it shall yield a denominational revenue. I ask, if it be so, is this honest?

I have now, sir, only to make one request, and that is, that if, in consequence of what I have written, anything should be forwarded to you, showing that these projected helps to the objects of our solicitude are likely to prove more effective than the previously existing funds with which they are competing, you will expose my misapprehension by publishing to the world the evidence. Congratulating you on the half-yearly exhibition of profits from the Baptist Magazine,

I beg to subscribe myself, dear sir,

A CONTRIBUTOR TO THE FIRST SERIES.

EDITORIAL POSTSCRIPT.

It is but seldom that we are favoured with so many thanks for any article, or series of articles, as we have received in reference to the Notes of a Tour, the concluding portion of which appears in our present number. Correspondents in different parts of the country have assured us of the applicableness of the Traveller's observations to their own districts. On the other hand, some of his remarks have elicited strong expressions of disapprobation; and, above all, the phrase, "Dissent is not on the advance." In refutation of this, appeals are made to the statistics of associations and of the Baptist Union; in which, however, some of our friends seem to have forgotten that these show rather what was the case two or three years ago, than what is the case now; and that though numerical increase forms one item of prosperity, it is not the whole of it. There may be an increase of numbers where there is not an increase of efficiency. The things that con-

stitute the strength and glory of our churches are things that can neither be numbered nor measured. We believe that the principles of dissent are spreading with unprecedented rapidity,—establishing themselves in the hearts of those who worship with us, and making great progress among our opponents; but at the same time we know that in places which have been long regarded as our strongholds, in the deliberate judgment of well-informed residents, dissent is "struggling for existence." It is evident that some of our friends have but inadequate views of the effects produced in some districts by the exertions of the clergy and their wealthy associates, to starve dissent into silence. Of course we do not feel ourselves bound to justify every sentence that comes from any correspondent. The Traveller expresses some opinions in which we do not concur: and in some cases he represents evils as general which we believe to exist but partially; yet, on the whole, we deem his remarks deserving of serious and candid consideration, and calculated to repay the repeated perusal of ministers and deacons.

Mr. Moore, whose death is mentioned in the Herald. was sent to India by the Baptist Missionary Society in 1803, with Messrs. Biss, Rowe, and Mardon, all of whom have long since entered into rest. He was originally a member of the church at Stoke Gomer, and before his departure for the East pursued a course of study under the guidance of Mr. Sutcliff of Olney. He was a kind-hearted, regular, and quiet man; but, we have understood, found great difficulty in the acquisition of eastern languages. Many years ago, he ceased to derive support from the Society, and devoted himself for maintenance to secular pursuits, sustaining however an honourable character, and rendering occasional aid to the brethren at Monghir in their missionary labours. He died of cholera, at Dinapore, on the fourth of November.

As it is probable that many who took an interest formerly in the labours of Mr. Ellis at Calcutta have heard nothing of him for a long season, it may be well to say that his health has never been restored, and that he is now in circumstances to excite much sympathy. During the last two years he has been residing at Lewes, and for some time he has been suffering so much from paralysis and general debility, that those around him have been surprised at the tenacity of life which his constitution has evinced.

The three young men taken under the patronage of the Baptist Theological Education Society as students for the ministry have been placed, one with Mr. Jackson of Taunton, and two with Dr. Godwin of Oxford. There are other applicants; but the public must do its part in providing the requisite funds before the Committee can accept them.

A valuable addition has been recently made to the Baptist Library in Moorgate Street. About five hundred volumes bequeathed to it by the late Rev. J. B. Shenston have been placed upon its shelves.

Incredible as it may appear to any lovers of peace and good order who were in Exeter Hall at the last meeting of the Sunday School Union, the Committee of that institution seem inclined to invite a renewal of the storm. In compliance with the resolution passed at that time they have discontinued the publication of the catechisms which they had been accustomed to sell; but in a circular which states that the next annual meeting will be held on Thursday, May 8th, they announce that they are now engaged in the preparation of "a Series of Catechisms." Is it possible that they should not perceive that the course on which they are entering is even more objectionable than that which they have abandoned? When they sold *all* catechisms, they did not thereby give a preference to any; but if they send forth catechisms compiled under their own superintendence, they give them their direct sanction. It may be said that they will not be denominational; but we have yet to learn that a denominational creed is worse than the creed of a central committee. It will be the creed of the committee of the Sunday School Union that will now be promulgated, which may perhaps be excellent, but which must proceed from men who were certainly not selected for their known theological eminence. It may be proposed to avoid all points on which there are differences of opinion among their supporters; but, if this be done, the catechisms must be, as catechisms, exceedingly defective, omitting much that to some parties appears to be of great importance. We trust that the committee will pause and reflect, before they involve themselves and their friends in interminable disputes; but, if not, they will find that some who sympathized with them last year, will be this year decidedly against them. Last year, the aggression was on the part of their opponents; this year it will be on the part of the committee.

The following additions to the list of Baptist Chapels in and near the metropolis have been forwarded:—

Peckham, Rye Lane, Thomas Powell; services morning, evening, and Wednesday evening.

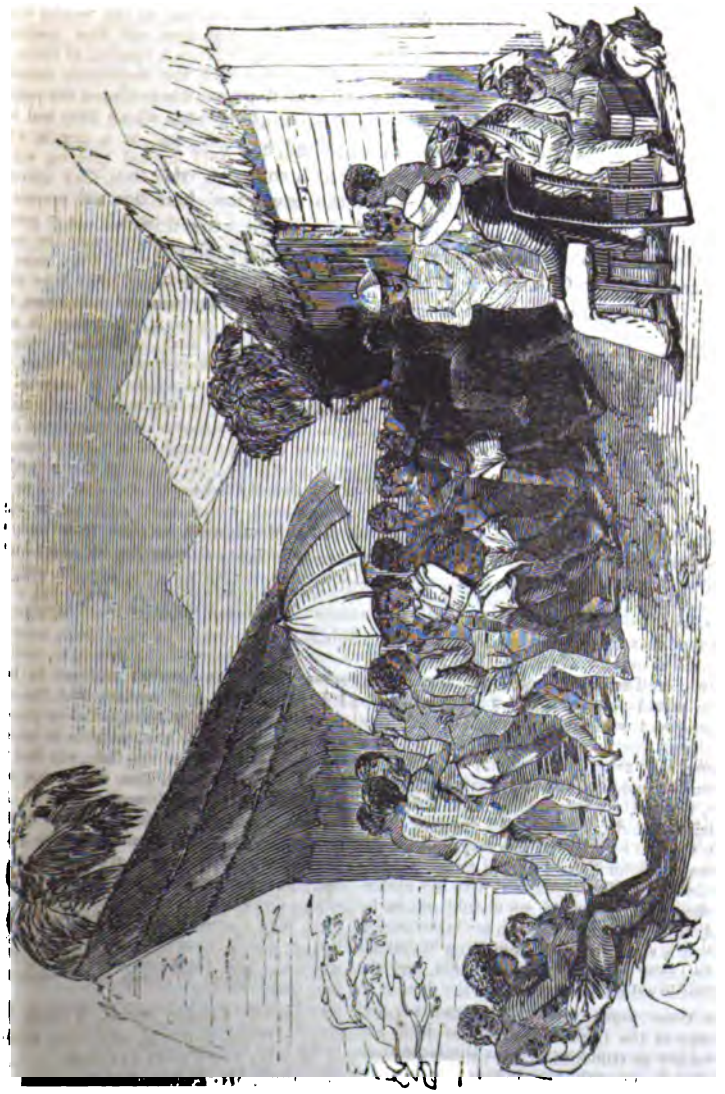
Greenwich, London Street, William Reynolds; services, morning, afternoon, evening, and Monday and Friday evenings.

Deptford, Mr. Felton, pastor.

Lee, Mr. Chapman, pastor.

Hatcham, near New Cross, no pastor.

THE MISSIONARY HERALD.



FUNERAL CEREMONY AMONG THE ISUBUS, WEST AFRICA.

AFRICA.

FUNERAL CEREMONY AMONG THE ISUBUS, WEST AFRICA.

On occasion of the death of a chief or influential man among the Isubus, it is customary to display all the riches of the deceased, consisting generally of cloth, goats, sheep, and pigs, and nothing is thought to reflect so much honour upon him as the exhibition of great wealth. At one of these scenes Mr. Merrick arrived in his recent journey, and he has forwarded a picture from which the annexed engraving is taken of the merriment and wild confusion in which the people were running about and dancing, striking hands with each other, and making a variety of discordant noises. Mr. Merrick is represented as viewing the scene from a chair, by the side of which John Smith, a deacon of the church at Clarence, who accompanied him as his interpreter, is also seated, and near him is standing an old influential chief named Madiba, who acted as a sort of master of the ceremonies. The young heir who had become lord of the town, and had been installed into office that day, is running in the midst of the crowd, attired in the usual country wrapper, and an old soldier's coat, while an attendant follows holding over him a large umbrella. "On arriving at the town," says Mr. Merrick, "the first thought that entered my mind was the inappropriateness of the ceremony to the occasion, and as I sat at one end of the street viewing them, I longed for the time when the death of their chiefs and friends would produce feelings and behaviour directly contrary to that then exhibited."

TOUR IN WEST AFRICA.

Mr. Merrick has lately visited the Camaroons Mountains, exploring a district of which very little was known, in order to ascertain facts respecting the state of the country and the condition of the inhabitants which might be of service in directing future operations. Believing that his account of his tour will be interesting to many of our readers, we abridge it but slightly.

Early on Tuesday morning, the 23rd April, Smith and I left our abode for John King's Town, from whence we started with our travelling party at half-past six for the Bwengga Market. Our band consisted of eleven men and boys as attendants and carriers, Copper, my interpreter, John King, my principal guide, Smith, and myself. We were to have walked all the way, but at the request of John King I agreed to go as far as the Bwengga Market by sea, with the understanding that if spared, we should return by land. The passage to the market lays through a creek a short distance from King William's Town, in a north-westerly direction, and the market is called Bwengga after the district in which the people reside whose goods are sold at the market. We arrived at 9 o'clock, and met a number of people from Bimbia and its vicinity. Not many of the people had yet come down from the interior, but several of those who had, resorted to the canoe in which I sat, and gazed on me with wonder and amazement. At twenty minutes to eleven I heard a rush, and looking round, saw the people coming to market in a body. They approached with a trot, and hastened down the cliff to the canoes, for the purpose of bartering their goods. The chief article was plantains, which were brought down in conical baskets, fastened to the back by means of strings round the arms and forehead. I need hardly say that women were the principal carriers. About 200 came to market, among whom there were not more than about twenty men who carried loads, and those who did had a much smaller proportion than the women. The plantains were bartered for a few dried shrimps and fishes. Having disposed of their goods, the people came up the cliff about twenty minutes after eleven, and resorting to the spot where I was sitting, viewed me with perfect amazement. The simplicity of their manners formed a striking contrast to the proud bearing and mien of the Camaroons and many of the Bimbia gentlemen. It was

with great difficulty that I obtained silence, which being done, I made known in few words the object of my intended visit to the interior. I had spoken only a few sentences when one of the gentlemen remarked that the majority of the people who had come to market were very ignorant; that it was useless for me to speak to them, and that I had better wait till I reached the Bwengga district, and then speak to the gentlemen, who would listen attentively to all I had to say. I replied that if they were ignorant, the good word which I intended to speak would make them wise. As soon as the poor women heard this they manifested their approbation by loud applause, and shortly after proceeded homeward, while I accompanied John King to his farm, which is in the vicinity of the Bwengga Market.

At a quarter after three our party left John King's farm for the Bwengga district, and after walking a short time along a track, reached the main road. This path, though walked over every five days by hundreds of people, is very narrow, and in many parts is a mere track. It runs for the most part through a thicket, by which the clouds are frequently obscured, and as a walk is entirely devoid of interest.

At five minutes before four we ascended a very steep hill, from which time the country became rather hilly. Five minutes after four we took a short rest, and proceeding on our journey ascended another steep hill at half past four, from which we had a view of the sea; and had it not been for the mist, should, I understand, have seen Cape Camaroon. At five o'clock we came in sight of a river, which John King informed me empties itself in the sea near his town. Here our whole party refreshed themselves with a good draught of water, which was very cool and pleasant. During our journey we passed two or three farms near the road, on which plantains are chiefly cultivated. I was informed by John King that a few people are living in the bush near the farms.

At six o'clock we arrived at a group of houses, called by John King a town, when I discovered that Bwengga was not a large town or city, as I had all along imagined, but a district, or sort of county, in which are many towns. Our party sat down at this town to rest. Soon many of the children were around me, while some, afraid of a white face, remained at a distance, with their eyes riveted on me. After being regaled with a draught of palm wine our party proceeded onward, and passing another town which consisted of four or five houses, arrived at our resting place for the night at a quarter past six. The chief, or master of this town, is called Ebore, and according to John King's account is his brother; but during our journey John claimed brotherhood to so many that it is difficult to say who are really related to him. I however think that if not his father's or mother's child, Ebore is a near kinsman. We met Ebore sitting on a stone near the door of his house, in conversation with one of his wives, who appears very fond of him, and for whom I think Ebore entertains much affection. Such reciprocal affection between husband and wife was to me very gratifying, as in my few short tours in Africa I have seldom seen it exhibited. The women are for the most part regarded and treated as the slaves of their husbands, who possess unlimited power over them, and do with them just what they please. When I was informed on my arrival at Ebore's Town that he was the king of the place, I at first thought he was the ruler of the whole Bwengga district, but I soon discovered my mistake, and found that he was only king or ruler over his own wives and children. The mode of government in this part of Africa is strictly patriarchal. I was kindly received by Ebore, and having seated myself near him, he began to expatiate on the great joy and pleasure which he experienced in being visited by a white man—an honour which he never expected, and which his father, though much more wealthy than he, never enjoyed. He admired also my fearlessness, and said that my heart must be very big, or I would never have come where a single white man had never before set foot. Shortly after my arrival I was saluted by the firing of muskets not only at Ebore's place, but at some distant town, whose inhabitants must have concluded that I had arrived, from the report of guns which they heard from Ebore's town.

After dinner, which consisted of palm oil and fish, and plantain, of which I eat heartily after my unusually long walk, I addressed the people, and endeavoured to point out as plainly as I could the way of salvation by Christ. My auditors listened patiently for a long time, and while I spoke Ebore frequently exclaimed, "Toto-mene! toto-mene!" True! true! When I alluded to the folly of trusting to charms for deliverance in times of danger, he remarked that what I said was quite correct, for several men who had received charms to preserve them from danger and death, had to his knowledge been shot, and that God alone could protect and save. At the close of my address I sang "Jesus shall reign," &c., and concluded with prayer. When I was ready to go to bed, I was conducted to a room about ten feet long, five and a half wide, and seven feet high to the top of the roof. As my bed was placed across the room, my head laid against one side of the wall while my feet reached the other side; yet I slept comfortably, and hope I felt grateful to God for having provided for me a shelter among the heathen. Ebore accompanied me to the room, and remained while I read a portion of scripture and prayed, and during prayer knelt down. On rising from my knees I told him my reasons for reading the

word of God, and praying to him before retiring to rest. As I found Ebore disinclined to leave the room, I undressed myself before him. He was quite surprised at the number of garments I wore, and viewed me from head to foot till I got into bed.

Wednesday, April 24.

As soon as the door of my room was opened this morning, Ebore came to pay his respects, and addressed me "Sanggwosu," the term used by servants when speaking to their masters. Before breakfast I read and explained to Copper and John King, both of whom speak and understand English, the second chapter of Matthew. Ebore came in while I was reading, and heard from John King and Copper what I communicated to them. After explaining the scriptures, I showed Ebore the views of our Jamaica chapels, and told him of the affection which the people of God in Jamaica entertained for the African race. He listened with much attention and astonishment when I told him of the vast sums of money subscribed by the Christian world for the benefit of Africa, and said that if the people of God did not love them they would never act in that manner.

After breakfast John King and Copper, Smith and I, proceeded to the town of a man called Futa, and sometimes, Madiba, a short distance to the south-east of Ebore's place. On our arrival we learnt that he was not at home, but would soon return. I afterwards discovered that he was at the back part of his house, and directed John King to tell me he was out, intending while we walked a little way to dress himself. After a short walk to another town, where Mundere, the brother of Madiba resides, we returned to Madiba's house, when he made his appearance in a cloth round jacket, a pretty wrapper, and a blue gossamer hat. He was rather reserved and formal, but listened with much attention to the truths which I declared. From the appearance and mien of Futa I concluded that he was a man of influence, and generally respected, and have since discovered that my conclusion is quite correct. Madiba's town is situated on a beautiful plain on the top of a hill. One of his houses is a large one compared with the houses of the other chiefs, and is very well constructed. He is evidently an ingenious man, and with a little instruction would make an excellent carpenter. While at Madiba's house I tendered my hand to a man who refused to shake it, and on inquiring the reason, learnt that the man had recently lost one of his relations, and that the people in the interior never shake hands with their dearest friends for a certain time after the death of a near relative.

John King asked a question to-day which shows the necessity of explaining figurative language, when employed in instructing the people. He inquired whether by giving the heart to God I meant a man was to cut out his heart. He next inquired whether God had a wife, and while I was speaking of the blessedness of heaven, he asked how it could be a good country when the people who lived there did not eat. I explained to him that the spirit was not supported by food—that the body alone required food for its sustentation, and that after death the spirit of those who believed in Christ would live in the enjoyment of the knowledge and love of God.

In returning to Ebore's Town we walked another way, and passed the town of an old man named Dume, who appeared very glad to see me. My soul was distressed when I thought that he would probably die before the gospel could be fully and properly explained to him.

I saw several women at Ebore's Town engaged in making palm oil to-day. The palm nut, or fruit, is first boiled, after which the part which contains the oil is separated from the kernel, and rolled up in small balls, from which the oil is extracted by twisting it with the fingers. A great deal of oil is left in the husk, which with suitable machinery might be entirely extracted.

We were to have proceeded on our journey to-day, but Ebore would not allow us to do so. In the evening I conversed again with the people about Christ and his salvation, when Ebore remarked that he believed God had sent me among them to teach them good things, and that he would willingly sit up all night to hear me. Before retiring to rest I made Ebore a present of cloth and other things, for which he expressed himself very grateful.

Ebore is about forty years of age, of the middle stature, but appears short in consequence of a bend of the back. His appearance is not calculated to command respect, but there is in him a great deal of real kindness, connected with humility, which cannot fail to excite the affections of those that may become acquainted with him. There is, I fear, little firmness in his character, which would render him an unfit person to depend upon in times of trouble or danger. Unlike Ebore, Futa seems a man of great firmness and decision of character. His manner and bearing, though the reverse of pride, are much calculated to call forth respect, and with his property (for he is considered wealthy) will render him influential wherever he goes. Futa is about the same age as Ebore—perhaps a little older—of the middle stature, and rather slender, but well made.

Thursday, April 25.

We were to have proceeded this morning to the Sofo district, but yesterday evening we heard that an influential and wealthy old man in the Moriko district named Manja had made grand preparations for my reception, and sent to say he hoped I would not fail to call on him. As John King

thought it prudent for us to visit Manja, we left for his place at twenty-five minutes after six this morning. Shortly after leaving Ebore's we passed three small towns, and crossed a small stream called Wangge, running from the west. Indeed, all the rivers which we saw and crossed in our journey, flowed from the north-west. At a quarter after seven we crossed a beautiful stream about thirty yards wide, called Benyua, in which a large artificial basin was formed of stones for the purpose of securing fishes. Our road at this point lay through a thick bush, and is evidently an unfrequented path. At fifteen minutes to eight we entered the Bori-pamba district, and passed Mbumbo's Town. Three minutes after eight we passed another stream called the Ndunggu, and shortly after saw a small farm on which maize, cocoa, and peas were growing. Passed the towns of Korame, Mukwure, Malape, and Monyunggo, and entered the Bakuku district. Passed the town of Masu, and at five minutes after nine arrived at Manja's Town, in the Moriko* district, and seated myself under a tree, where old Manja in a short time came to see me. He was dressed in a large great coat, which would have sat much better on a man twice his size. His hand was quite hidden by his large garment, so that when he presented it to me I had to shake his sleeve.

I had not been seated long before I was informed that two gentlemen from Bwea, one of the last districts on the way to the Camaroons Mountains, had come down to see me, having understood that I had come for the purpose of visiting the mountain. I exceedingly regret that whenever the people asked John King the object of my visit, he always informed them that I was going to the mountain, which led them to think I was in quest of treasures. Indeed, John King himself did not believe that the sole object of my visit was to make known the gospel of salvation, and find out the most eligible districts for establishing missionary stations.

After a few minutes conversation with Manja, he left, but soon returned with a goat as a present. I directed John King to have it killed for our party, and began to declare the gospel to the people who surrounded me, but they seemed more desirous to gaze upon me and make a noise, than to listen to the solemn truths I was declaring. After breakfast I endeavoured again to engage the people's attention, but could not get them to listen for any length of time. They were, however, quite delighted with an Isubu lesson which I took with me for the purpose of teaching the children as I passed along, and were exceedingly astonished when I exhibited my watch. Many people from other districts resorted to Manja's place to see me, some I learn from a distance, to whom I explained the object of my visit. In the afternoon Copper and I walked to the town of Junge, a short distance west of Manja's place, where I conversed for some time about the great salvation, and instructed the people from my Isubu lesson. They called my watch the moon, and said I was indeed a god-man, for I had gone up to God, and brought down the moon with me.

On my return from Junge's place, Smith and I took a long walk, and spent a sweet season in conversation about the universal dominion of Christ. Since my arrival in Africa nothing administers more joy to my soul than reflection or conversation respecting the entire subjugation of the nations of the earth to our divine Redeemer. Indeed, if missionaries would be strengthened for their work they must at all times keep the cheering truth before their minds.

John King informed me this afternoon that the men who came from the Bwea district said they would not conduct me to their town without being well paid; but on finding that I evinced no anxiety about going thither, they left with the promise of meeting me at Manja's Town early in the morning. African travellers must pay little attention to the talk and noise of the people, but act with kindness, firmness, prudence, and justice.

Before going to bed I made old Manja a present of cloth, &c., with which he was quite pleased. I also distributed some needles among the women and girls, and clothed three of Manja's children, who were not a little delighted with their new garb. Both at Ebore's and Manja's place I distributed some English peas, which were kindly sent me by the St. Alban's friends. When at Camaroons I also distributed some of the same peas, and have no doubt that by this time many of the Diwalla people have reaped a crop.

Friday, April 26.

We were to have left Manja's Town early this morning, but were detained by heavy rains till twelve o'clock, when we proceeded on our journey. At twenty-five minutes after twelve we entered the Bokwei district, and at the same time passed the town of Namunde. Shortly after we passed Morio's Town. At one o'clock the country became very hilly. We arrived at Dickenye's Town at half-past one, which is situated in the Bwea district. I was kindly received by Dickenye, who appeared very happy to see me, and like Ebore, dwelt for a long time on the great honour bestowed on him by the visit of a white man. I however soon discovered that great suspicions were entertained respecting my intended visit to the mountain, and John King, in order to learn the real object of my visit, took Smith aside and questioned him closely on the subject. Shortly after my arrival Dickenye told John King

* The Moriko and Bakuku district is the same, but is called by two names.

that there were immense treasures on the mountain, that on the death of any influential person in the Bwea district they had frequently seen cloths of every description spread out on the mountain ;* that there was a great deal of gunpowder, salt, and dollars on the mountain, and they thanked John King for bringing me to show them how to obtain the treasures. There was also a "large water" on the mountain, where a white man was often seen, and which no black man could pass; that they sometimes heard the report of guns fired by the white man; that that white man was my brother, and I had come to see him, and fetch him down from the mountain. In vain I endeavoured to persuade them that the sole object of my visit was to impart the knowledge of the true God, and to learn whether they were willing to receive religious teachers. During the day I embraced every opportunity of declaring the gospel, but like those of Manja's Town, the Bwea people were more desirous to sing, and dance, and make a noise, than attend to what I had to say.

In the afternoon several chiefs came to see me. After they had listened to the truth a short time, Dickenye, who is an incessant talker, began to address the people, after which he danced about, and endeavoured to appear very great. He was followed by another man, who wore a sort of tippet made by himself. He also delivered an address, and like Dickenye, danced and sung, and capered about amidst the applause of the surrounding multitude. As evening approached John King informed me that all the gentlemen of the district were to assemble after dark in order to come to some decision respecting the charge they were to make for allowing me to visit the mountain. Accordingly we had a meeting in one of Dickenye's houses in the evening, when all the gentlemen strenuously maintained that there were incalculable treasures on the mountain, and that John King had brought me to obtain them. I replied that many of them would on the morrow accompany me to the mountain, and would have an opportunity of seeing all it contained, and that whatever I might bring down they were at perfect liberty to retain. During my short life I have met many great talkers, but never before heard so garrulous a man as Dickenye. He seems never tired of chatting, and will scarcely allow any one else to speak a word.

None but those who have been engaged in an African palaver† can form a correct idea of its tediousness. When you imagine that the subject in debate has been brought to a close, and about to be settled, all on a sudden you find yourself at the point from whence you started, and the objections which you had before answered again brought forward as if they were entirely new. This was the ordeal through which I had to pass at Dickenye's place, and what rendered it more trying was my ignorance of the language, and consequent dependence on John King and Copper for an interpretation of all that was said. The palaver being closed I retired to rest after commending myself and our party to the divine protection, and as usual slept well.

Saturday, April 27.

We were to have started before daylight, but could not manage to get away before fifteen minutes before seven. It is very difficult to get an uncivilized African band to travel early. On my arrival at Dickenye's I was informed that his town was the nearest to the mountain in the Bwea district, but I discovered this morning that my information was not correct. Shortly after leaving Dickenye's we passed three towns, all near each other, and arrived at the last town on the way to the mountain at a quarter after seven. At this time we saw a road to the south, which I was informed leads to Rumby. At fifteen minutes to eight we arrived at a river flowing from the north-west in a south-westerly direction. At this point there was a sensible change in the atmosphere. I drank of the water of the river, whose bed was very rocky, and found it delightfully cool. Near the river is a small abandoned farm, which was formerly cultivated by some of the Bwea people. Before visiting the interior I thought the people spent a great deal of their time in agricultural pursuits, but was surprised during my journey to see so few farms, and those so much neglected. All the plantain farms I saw were covered with grass and bush. Like those on the coast, the people in the country live a life of almost absolute idleness. They do not set the smallest value on time, and prefer spending days and weeks in hunting (though they not unfrequently return home as empty as they went out) to cultivating the soil. May they soon come under the influence of that gospel which so strongly condemns idleness, and inculcates the necessity of industrious habits.

But to resume our narrative. At eight o'clock the Bwea men who accompanied me stopped to perform a ceremony called Mosere. Dickenye's brother, Bunggome, with a mug of water in his hand, delivered an address to the following effect: "That the Moriko and Bwengga men were unwilling that the Bwea people should engage in trade with Bimbia, but that John King had kindly brought a white man to see them, who he hoped would open a communication between the coast and the Bwea district. After the address a liba-

* Whenever an Isubu man dies all the cloth he possesses is spread out on the house-top, and exposed to public view. In accordance with this custom the Bwea men think that the gentlemen of the mountains entertain so much respect for their chiefs as on their death to exhibit a variety of cloths.

† Conference.

tion was poured out on the ground, and the remainder of the water in the mug drank by all who had engaged in the ceremony. I requested John King to say to them that the good word which I had spoken to them was calculated to unite all people in one common bond, and if they and the Moriko and Bwenga people attended to it, instead of opposing each other in trade, they would live as brethren, and do all in their power to promote the welfare of one another. They appeared quite pleased with my remarks, and proceeded on the journey with smiling countenances.

A few minutes before the Mosere ceremony was performed, we crossed a fine stream, whose water was very cold. At twenty minutes before ten we arrived at another river-course destitute of water, except a small portion (rain water I suppose) in hollows of rocks, and which reminded me of the pools of rain-water from which the Israelites were wont to refresh themselves in the journeys to the holy city. Our whole party took a long draught of water here, as we were given to understand that we should meet with no more during the remainder of our journey. Ten minutes before ten we had an excellent view of the sea. Perhaps it is necessary to observe that the whole district through which we passed is very well furnished with hardwood. The wood is so hard that the Bwea men, not possessing proper axes, are unable to fell the trees for the purpose of making farms. Eight minutes after ten we passed the last farm of the Bwea people on the way to the Camaroons Mountains. On this farm is growing the finest piece of cocoa I have seen since my arrival in Africa. I was rather surprised that the Bwea people should cultivate farms so far from their towns, and thought they must have good reason for doing so, and on inquiry found that they were in the habit of spending whole weeks in the woods hunting the ngika, or buffaloe, and during that time cultivated the soil in the vicinity of the chase. Twenty-five minutes before eleven the brother of Dickenye perceiving that we were drawing near the mountain, broke a small bush, and holding it in his hand, prayed aloud to his dead father and mother to protect him from danger in approaching the mountain. I directed John King to tell him that Obasse-Luba (the name by which the Deity is called) alone could afford him help, and that his petitions should have been presented to him. On hearing this he began to cry to Obasse-Luba for help. The evident fear of the people as they drew near the mountain led me to conclude that they had never before travelled so far, though they wished to make me believe that many of them had before ascended the mountain. At twenty minutes before eleven we arrived at a beautiful plain, extending along the base of the mountain a considerable way. This plain is covered with a fine wing-grass, some of which I brought down as a memorial of my visit. A quarter before eleven we had an extensive and splendid view of the sea, rivers, and lowlands from the plain at the base of the mountain. We saw very distinctly Balimba Point and River, and a little eastward the Bakuku, Munggo, and Bunji rivers and country.

At ten minutes after eleven our band sat down on the grassy plain to hold a consultation as to whether they should ascend the mountain at whose height and majestic aspect they were manifestly alarmed. While with wonder and awe they gazed upon the grand and lofty fabric, Smith observed that if they were so alarmed at beholding the works of the Almighty, what would be the state of their mind when they beheld the Almighty himself on the judgment-day? John King, who had all along spoken of his determination to go to the very apex of the mountain, now declared that he could not proceed further; while the Bwea men said it was useless to accompany me if no treasures were to be obtained. I reminded them that I had agreed to pay them to go with me, and if they broke their engagement they could not expect payment. At length ten of the Bwea men made up their minds to accompany me, and with Smith, Copper, and myself started for the much dreaded munggo, as mountain is called in the Isubu tongue. With much difficulty we ascended about a third of the mountain at six minutes after one, where it was so cold that I judged it unwise to proceed higher with men who had only a piece of cloth around their loins. This, with other reasons, induced me to descend the mountain before reaching its apex, though I must confess I did so very reluctantly. At the elevation on which I stood I experienced all the sensations produced by an English winter. My nostrils ran copiously, my eyes were much affected, and my fingers stiff. The faces of my attendants were covered with a sort of white incrustation, such as may be seen on the skins of black men in England during winter; their eyes were also much affected, and Dickenye's brother had a fit of ague, and trembled like an aspen leaf. The mountain after a certain height (perhaps from about the sixth of its altitude from the base) is entirely covered with a fine and beautifully green grass, with here and there a few shrubs. The soil is composed of small pieces of soft stone, which have evidently been subject to the action of fire, and which frequently crumbled or resigned their places as the weight of our bodies rested upon them in ascending. From the point on which we stood we had an excellent view of the lowlands and the different rivers in the Bight of Biafra.

We began to descend the mountain about a quarter after one, and arrived at the grassy plain at ten minutes before three, from whence, though much fatigued, we immediately proceeded homeward. When we had nearly reached our resting place the Bwea men

assembled, and agreed to tell the people on their arrival that there were immense treasures on the mountain, but that I had resolved on not taking them away till my return, when I would bring another white man with me. On hearing this I requested John King to undeceive the people, and let them know the truth.

At fifteen minutes after five we arrived at the last town on the way to the mountain, and eight minutes after six reached Dickenye's Town, our resting place. In returning the Bwea men sang the greater part of the way, and seemed very glad that no harm had befallen them on their way to the mountain. One of their songs was to the following effect: "The white man cut down the grass,* and told it to stand up. The grass replied, how can I stand; you have cut me down." My feet ached so much at my long and difficult journey that I could hardly stir, but a good night's rest refreshed my wearied frame and rendered me strong again for duty.

Lord's-day, April 28.

I spent a pleasant time this morning in instructing several children and young people from my Isubu lesson. They exhibited considerable pleasure in spelling the words of their language, and though they spent more than a quarter of an hour at their lesson, did not appear tired. Finding that the adult people were more inclined to drum and dance than listen to the gospel, I left Dickenye's Town after breakfast, and accompanied by John King went to see a very old man named Ibungge, who has been sick for a long time, and intelligence of whose death arrived at Bimbia a few days ago. I endeavoured to preach salvation by Christ to him and his people, but fear the old man did not comprehend what was said to him.

I saw a woman this morning with her face besmeared with dirt, and a band of the fibre of the plantain-tree round her forehead, which I learnt is the usual badge of mourning of the people of the district. The Bimbia women do not wear the band round their foreheads, but besmear their faces for several months with a mixture of dirt, lamp-black, and palm oil.

About two o'clock to-day a man from the Boba† district came to see me, and listened very attentively to the truths which I declared to him. Dickenye introduced him to me, and sat for a short time. I had not, however, spoken long before he began to interrupt me, but finding that I would not attend to him, and was determined to go on conversing with the Boba man, he left the hut, and called away his friend, but he would not go. As the Boba man defended the practice of polygamy I dwelt much on the evils of it, and assured him it was very offensive to God. After the departure of the poor man I learnt that he had recently shot a man for seducing one of his wives, and had in consequence to desert his house, and hide himself in the woods. According to a rule, or law, called Dibumba, every man, from Bimbia to the Cameroons Mountains, and also on the Mungo and Bunje Rivers, and I believe at other places, who commits murder is given up by his town's-people to be hanged. While speaking to the Boba man little did I think I was pointing out the evils of the very sin which had compelled him to leave the few comforts of his home to wander in the woods.

As in South Africa, there are men in the Bwea district, and in other parts of the country, who profess to be able to produce rain. John King firmly believes in the pretended power of the rain-makers, and strenuously maintained that they did possess the power notwithstanding all I could say to convince him to the contrary.

I understood this afternoon that the chief men of Bwea, and especially Dickenye, are entertaining large expectations respecting the presents they are to receive before my departure. They told John King that he, King William, Dick Merchant, and the other traders of Bimbia, had received large presents to allow me to visit the interior, and now I had seen their mountain, John King did not wish me to give them any thing. The covetousness of the people is exceedingly trying and distressing, and, with vain glory, exhibits itself in almost every word and action. Oh, that the time may speedily come when their selfishness will be subdued and their hearts renovated by the divine Spirit!

About three o'clock Smith and I sung a hymn, read a portion of scripture, and engaged in prayer, in which we specially implored the Lord to visit the dark places of the earth with the light of his glorious gospel.

Smith and I conversed much with Copper to-day about the necessity of a change of heart. It is very gratifying to me to be able to state that light seems gradually shining upon this man's mind. He has already abandoned a few of his country practices, and will I hope be given to us as the first-fruit of our labours.

When I resolved on visiting the Cameroons Mountains I fully expected difficulties on the way. True I did not entertain the slightest apprehensions of personal danger, yet I by no means imagined that my path would be a smooth one. Indeed from the day of my arrival at Bwea I plainly foresaw that we should meet with opposition before our departure. It was not to be expected that Satan would sit quietly and see one of his strongholds attacked without retaliation. But greater is he that is for us than they who are against us. The prey of the enemy will yet be plucked from his teeth, and the kingdom of

* Alluding to the plants which I brought down with me.

† This district is some distance to the north of Bwea.

Christ established where Satan's empire now raises its proud and lofty head.

Monday, April 29.

I arose unusually early on Monday morning, and spent a sweet season in prayer. My soul was much drawn out in behalf of the heathens in general, but more particularly for Africa. I felt while supplicating the mercy-seat that the Lord was preparing my mind and strengthening my spirit for some trial. When our baggage had been packed up, and we were ready to leave, I presented Dickenye and three of the chief men of Bwea with cloth, garments, and other things, but they were quite dissatisfied, and said they would not allow our boxes to be taken away unless I gave them more cloth. I knew well that if I yielded to their unjust exaction, instead of being satisfied, they would be encouraged to make other demands, and consequently declined giving any thing else. On hearing this they made a great noise, and seemed determined to detain us. Several of the men were armed with cutlasses, and during the palaver flourished them about (not however in a threatening manner), but the Lord graciously preserved me from fear, and kept my mind in perfect peace. Oh, what a blessedness to be able to rest on the arms of him who is powerful to save. Not one of our party had a weapon of any description. On leaving Bimbia I strictly enjoined John King not to carry guns, swords, or cutlasses, assuring him that the God whom I loved and served, and whose truth I was going to declare, would protect and preserve us; and I have no doubt that our defenceless state tended more to disarm the Bwea people than any thing else. I do hope that all our missionaries who may come to Africa will be members of the Peace Society. After a long and noisy discussion, in which John King, Copper, and a few others of the men who conducted me, nearly talked themselves out of breath, the Bwea men withdrew, and held a private consultation. At this juncture Smith became alarmed for our safety, and on my return from the mountain told Mr. Ducket that he was just waiting to know the result of the conference of the Bwea men, and if they had resolved on killing us he intended to request them to destroy him first, that he might not endure the pain of seeing me put to death. Smith's fears were, however, quite groundless. I do not think that the people had the remotest intention of hurting a hair of our heads. All they wanted was the contents of our boxes, and not being able to frighten me into submission, they withdrew to come to some decision respecting the mode of bringing the palaver to a close. They soon returned, and said that as I was unwilling to give them more cloth, they would be satisfied with a book (certificate) stating that I had visited the mountain from their district, in order that they might show it to any white man that might come after me. I very soon furnished the "book," when our carriers were permitted to leave; but we had only walked a short distance when one of our people was stopped by Dickenye's brother because he said he had not received a shirt. The fact is, this man took a fancy to Smith's flannel shirt, and requested me to give him one like it. On leaving I borrowed Smith's flannel, and gave it to him, but after receiving it he was quite dissatisfied, and said he wanted a shirt similar to those the other chiefs had received; but as all of that description were distributed I could not comply with his request. He was however, determined to get a shirt, and therefore followed us after we left his brother's town, and stopped one of the boxes. Copper directly drew off his shirt, and gave it to Bunggome, but took good care to secure for himself the flannel shirt, which is of more value than the one with which he parted. We left Dickenye's Town at twenty-five minutes before eight, and after passing a town in the Bwea district, entered the Bokwei district at half-past eight; and after leaving the towns of Morio and Namunde entered the Bakuku district at five minutes before nine, and arrived at Junge's Town at two minutes before nine. We again reached Manja's place at seven minutes after nine. The old man appeared happy to see me, and pressed me to remain over the night, expecting no doubt another present in the event of my doing so, but I told him I could not by any means stop, as I was anxious to get down as early as possible.

After breakfast our party prepared to leave Manja's Town, but one of his men who had accompanied us to Bwea stopped our boxes because he had not in his opinion been sufficiently remunerated for his services. This man was not at all engaged by us, but contrary to my desire was sent by Manja to accompany us to Bwea. On my return to his town I made him a suitable present, but he would not allow us to proceed till he had received some cloth. During my journey I had to protest against people following me from different towns, who desired to do so without at all being required, for the purpose of getting something. Unless the African traveller is watchful, he will at the end of his different journeys find many more servants in his employ than he set out with. Manja did all in his power to prevent Singga from stopping us, but such is the small influence and power of the old chief that he could not succeed.

At twenty minutes before two we left Manja's Town, and travelling through the Bakuku district, passed Mokeba's Town at five minutes before two, and at two crossed a small stream. It is perhaps necessary to note here that all the streams which we crossed to-day were small. Crossed a stream at

twenty-eight minutes after two. At half-past two left Pende-Diboka's town. Crossed a stream twenty-five minutes before three, and another at twenty minutes before three, called Wangge, and entered the Bunjoku district.

At five minutes after three passed Ekanye's Town, and shortly after that of Ebisa. There is a small house a few yards from the latter town. The road in this district is much better than any I have travelled over since I left Bimbia.

At ten minutes before four entered the Bunjumba district, and passed the town of Ipike. At three minutes before four passed in sight of Dibesse's Town, near which is that of Matande. Crossed a stream called Wende at five minutes after four. At ten minutes after four passed in sight of Ngaki's Town, and entered the Minyari-munggo district. Eighteen minutes after four we passed three towns together; two the property of one man. The names of the chiefs are Dikri and Ngande. A short distance from these towns we passed in sight of the house of Ekubakuba, and a few minutes after passed the town of Musio.

At half-past four arrived at a town whose chief, Dibutu Lanja, had died three days ago. The usual funeral ceremonies were being performed when we arrived, which were exceedingly ill adapted to the occasion. From five to six hundred people were assembled on an oblong piece of ground, and amidst the noise of drums and the greatest confusion, danced up and down in the most ludicrous manner. A group of ten met together, and raising up their right hand struck it against the hand of each other till the ceremony of striking hands had been performed throughout the whole group.

On my arrival I was conducted to the house of a man named Foke, a short distance from the scene of the funeral ceremonies, lest, as I was told, my presence should attract the attention of the people, and thus put an end to their mirth. Many followed me, to whom I showed the letters of the alphabet and my Isubu lesson. My watch as usual was quite an object of wonder and amazement. Unable to obtain a sight of me, some of the boys, Zaccheus like, climbed on trees to gratify their curiosity. Being anxious to see the whole of the funeral ceremony, I got up to walk to the place where the people were dancing, but Foke would not allow me to go. However, shortly after Madiba, whose town I visited before going to the Camaroons Mountains, and to whom I have already alluded, came up, and taking me by the hand, conducted me to the scene of action, and thus afforded me an opportunity of seeing all that was going on. I had not sat long before the man who was to succeed the deceased chief made his appearance in a soldier's coat. A man held an umbrella over his head, and followed wherever he went. In a stooping posture the new chief ran among the crowd amidst the caressing of several young women, striking hands with all who presented theirs to him.

After a great deal of noise and dancing, silence was commanded, when Madiba, being master of the ceremonies, arose to speak; but before he commenced his address he picked up a pebble, and spitting upon it, placed it under his foot, and then walked up and down the avenue speaking as he walked along. He said that Dibutu Lanja had died three days ago, and had left so many pieces of cloth (I do not recollect the number), pigs, sheep, and goats; and that during his illness two of his goats had been killed for him. Madiba having finished his address several of the people exclaimed "He, he," yes, yes; shortly after which the party began to disperse.

I understand that on the death of a chief or master of a town, all his property, which generally consists of cloth, pigs, goats, and sheep, are distributed among his relatives and friends, and nothing is thought so honourable to a man as to be able on his death to leave a great deal of property for distribution. All the cloth which Dibutu Lanja possessed was on his death exhibited to the public for inspection, but was taken in before my arrival. I however saw his pigs, sheep, and goats, all of which were tied to stakes placed in the ground for the purpose.

At the close of the ceremonies Copper, Smith, and I left for Ebore's Town, where we intended to sleep. Madiba on his way home walked with us a part of the road, and was very attentive and affectionate. On leaving us he inquired whether I did not intend to come and see him on the morrow. I promised to do so, and told him, in Isubu, as I best could, that I hoped he would love God, and give him his heart. As I walked along I began to think that the kindness and affection manifested by Madiba that evening (so contrary to his reserve and apparent sullenness when I visited his town a few days ago) proceeded from God, who I thought was moving his heart to favour us. I therefore resolved if I saw it my duty to ask him for some land on which to establish our first missionary station at Bwengga, which is a well populated district, and where the inhabitants are not so widely scattered as in other parts of the country. The attention of our missionaries as soon as they settle in the interior must be directed to the concentrating of the population, or their work will be considerably increased. It will of course be a work of time, but with perseverance will I hope be effected.

We left the town of the deceased man at fifteen minutes before six, and after crossing a stream and passing three towns, arrived safely at Ebore's place about half-past six. Our dinner consisted of ripe plantains, palm oil, and palm nuts, after which we retired to rest thoroughly wearied.

Tuesday, April 30.

The selection of a place in the Bwengga district for the establishment of a station pressed much on my mind all the morning. Ebore is very willing to give land, and would be glad to see a missionary settled at his place, but his town is situated on an unfrequented spot, and is therefore ill adapted for a missionary station. On the contrary Madiba's Town is near the highway which leads to the Bwengga market, and consequently is the resort of many people.

After making Ebore another present our party left his town at fifteen minutes before one, and proceeded to Madiba's. On our way we crossed the stream which we passed last evening on our return to Eboe's place. This stream supplies Madiba's Town and the adjacent ones with water. It is very small, and I was fearful that during the dry season it ceased to flow, but Copper informed me that it never dries.

I met a very warm reception from Madiba on my arrival, and after a short conversation respecting the object of my visit, I gave him an excellent wrapper and a child's garment. I then stated that I was desirous, if agreeable to him, to establish a missionary station near his town, for the purpose of imparting to him and all the people of the district the knowledge of the true God, for I well knew that unless they became acquainted with God, and served him with their hearts, they could neither be happy in this life nor after death. I then inquired whether he was willing to give me land on which to build, &c. He most readily assented to my proposition, and requesting me to follow him, showed me the land which he would give when we were ready to settle. I suppose he walked over ground about the sixth of a mile in length, and pointing to the right and left said, "This is yours; this is yours." On our return to Madiba's house I requested Copper to tell him plainly that he and his people were not to expect presents from the god-men who might come to reside at his town; that we did not intend to trade, but that our sole object was to impart religious instruction. Madiba replied that he heard what I had said, and would communicate the intelligence to all the people. Shortly after he asked John King whether, like some of the white men who came to Bimbia to trade, I was in the habit of beating black men; and on being told I was entirely different from such men he said he believed so, or I would not have brought them such good news respecting a future state.

With earnest longings for the enlightenment and conversion of Madiba, we left his town at three minutes before five, and eleven minutes after five entered the Bunjo district, and passed the towns of Bepingge and Bomani, which are very near each other. Seventeen minutes after five we arrived at Mekwalle's Town. This man is the father of Bepingge and Bomani, and is the most healthy individual in that part of the country. He is advanced in age, and according to the course of nature cannot be far from the gates of death. I explained to him the object of my visit, and requested him to assemble his people, which he readily promised to do after dinner. At the appointed time about eighty people assembled, and listened very patiently to the solemn truths of the gospel; but would not at all believe that Christian teachers would in time settle among them. I am not at all surprised at their incredulity, for unacquainted as they are with the benevolence which the gospel inculcates, it cannot but appear an anomalous thing that people should leave their country and come to reside among them, not for the purpose of gain, but only to do them good.

Wednesday, May 1.

Early this morning Madiba came to see me, and evinced much affection. May the Lord move his heart to favour the missionaries who may settle in his district, and not only so, but renew his mind and adopt him into his family!

At seven o'clock our party left Mekwalle's Town. Five minutes after eight we passed a large farm in the Bunjo district. Indeed from this time till half-past nine we passed a number of farms, some of them rather extensive. The country in this district is well wooded.

Ten minutes before nine we entered the Mobeta district. Seeing one of our carriers with a few plantains, and knowing that he had taken them from the farm through which we were passing, I mentioned the circumstance to John King, in order that he might speak to the man about the impropriety of taking what was not his, but learnt that any person in passing a farm may, if hungry, take a few plantains, or cans, or any other edible without being regarded as a thief.

At fifteen minutes before ten we came in sight of a large stream running in a south-easterly direction, called Kumbe. The river and country in this vicinity reminded me much of the Bog Walk River in Jamaica, and induced a few thoughts respecting my dear native country. Twenty-five minutes before eleven we crossed the stream just alluded to, which is about forty yards at the fording. A splendid settlement might be formed on the banks of this river. The country is well wooded, the soil excellent, and there is abundance of water.

Ten minutes after twelve crossed a stream. Near the fording was a beautiful waterfall. The fall is about twenty feet, and at the landing of the water there is a basin about sixty yards in circumference.

Twenty-five minutes before one we entered

the Gijangu district, and crossed a small stream called Musunggu. Ten minutes before one we came in sight of another creek, and crossed a small stream which flows into the creek. We arrived at Bupe's Town, in the Gyangu district, at eight minutes after one. There are three towns near each other in this district, whose chiefs are called Bupe, Ngeke, and Ekeme. Shortly after entering the Mobeta district I discovered that John King, in order to arrive home to-day, had passed through a wood, so that from the time we left Mokwelle's Town in the morning, we did not see a single person till we arrived at the Gyangu district, which is situated on the coast a short distance north of King William's Town. The sea being too high to enable us to walk along the beach to Dick Merchant's Town, from whence there is a road or tract to King William's place, our party got into a canoe, and returned home by sea.

We arrived safely at John King's Town about half-past four, where I met Mr. Ducket on his way to Macko's Town to instruct the people, and was thankful and happy to find him in good health and spirits. On reaching King William's Town the children ran from all directions to greet me, and seemed very glad that I had returned in safety. I assembled them in the house, sung one of their school songs, and dismissed them with prayer.

Thus, my dear sir, I have endeavoured to furnish a brief, and I fear uninteresting account of my tour. The grand object of my visit has, however, been attained, and with that I am satisfied. I have discovered that the way is opened for the introduction of the gospel from Bimbia to the Camaroons Mountains, and I have no doubt much further in the interior. Land has been received for the establishment of our first station, where I hope myself to settle in a short time, and from whence the glorious gospel will yet diffuse itself far and wide, not only among the Isubu tribes, but among other nations of Africa. May the great Head of the church qualify us for our work by imparting every necessary grace and gift. I need hardly tell you that much, much devolves on our dear friends in England, Jamaica, and other parts of the world where they know and experience the blessedness of the gospel. Oh that the church may always be found at her post, and daily become more diligent and zealous in this best of all works. I cannot too strongly press upon the Christian public the necessity of furnishing garments for distribution in Africa. Our female friends in England and Scotland have already exerted themselves nobly in this benevolent work, but I hope they will continue to send other supplies from time to time.

I must not forget to mention that one of the most pleasing facts which I learnt in my journey was, that there were very few slaves in that part of the country. When the people were at one time very noisy at Manja's place, I requested John King, if possible, to command silence. His reply was: "Oh, what a pity all the people in the bush are free; we cannot get them to be quiet when we like." The information made my heart leap for joy, and rendered the noise far less disagreeable than I at first considered it.

The districts I have visited are to the north-west of Bimbia. I expected before now to have seen several others to the south-west, but the arrival of dear brother Clarke on the 1st instant, with the house which was given him by the Jericho people, and which is being erected here, has hindered me from carrying my intention into effect, my time being now occupied in looking after the building.

FERNANDO PO.

Our latest intelligence from Africa bears the date of October the second. Mr. Clarke had then received information of the insuperable difficulties which the Committee had met with in their attempts to obtain a suitable steam vessel; and expresses, as might be expected, great disappointment and sorrow. The good work was however proceeding, both at Fernando Po and on the Continent; and before long we trust that he and his fellow labourers will be cheered by the arrival of the Dove, which, though it cannot answer all the purposes of a steamer, is thought by competent judges to be admirably adapted for the use of the missionaries as a sailing vessel. The following are extracts from Mr. Clarke's most recent letters:—

I think God is giving us prosperity here. The teachers are all at work. No heavy sickness is upon any of us. Three towns which have long refused us liberty to build school-houses now agree. These are Banappa, Bassith, and Reholah. At Bassipu, the old king lives and is favourable. Many children attend the school; and at Reholah the dear little creatures ran after me so much that one of the old men used this as an argument why I

should not come among them to live, lest I should teach their children to act differently from their forefathers. "See," said he, in an energetic speech, "how the children follow him in a crowd already." . . .

Brethren Merrick, Ennis, Bundy, and two carpenters are at Bimbia. Brethren Duckett has come to take over Mrs. Duckett; and Mrs Fuller intends likewise to return as soon as possible. Brother Gallmore is with his wife and family at Bassipu; and Mr. and Mrs. Trusty are at Bassualla. . . .

I have a large class of natives each sabbath I am here, and teach them from my manuscript class book. A sensible, middle aged man, has attended regularly, but in all his native habiliments. I conversed with him on this subject. He replied, "Have patience with us, we cannot learn all at once; when you said keep the sabbath, we laughed, and thought we would never do that; now we do it willingly. You tell us to cut off our clay, not to cut our children's faces, and such things; by and bye we may do these things, but we cannot do all at once." I told him we gave him good advice; but would never force him to do any thing but of his own free will. Yesterday I had five men from Rebolah, for a goat, in payment for work. The king sent a fork by one of them (which I gave him when last there), to convince me, by my own present to him, that he had sent the men, and that they did not deceive me. These men first asked me to read my book to them. I next showed them some pictures, but they disliked the view of a human skeleton, and requested me to read again my book to them. Afterwards they wished to see the compass, and some other curiosities; and a third time asked me to read more in their language. They repeat the sentences after me; and I believe retain many of them in their memory. When they understand the meaning they look pleased; when it is too great a mystery for them they look thoughtful, and seek an explanation through my interpreter. The king of Bassipu has had a mixture made to prevent the white teacher from having power over him to induce him to forsake the customs of his forefathers. At Bassikatto the people wish to have Mr. Ennis sent to them again. All the things in his house were quite safe, as far as the natives were concerned. The king had hung the key and a charm at the entering, above the door, and only the wood-ants disregarded the intimation.

ASIA.

CALCUTTA.

A letter from Mr. George Pearce has been received, dated Intally, Calcutta, Nov. 14, 1844, containing the following recent intelligence:—

I am thankful to say that I am pretty well recovered from the indisposition of which you may have heard in the letters from Calcutta of the last month. May my renewed health be fully devoted to my Redeemer's service! We have received too, good tidings from Dr. Yates, who is at the Sand-heads. His strength has rapidly returned, and we therefore hope that he will be spared a while longer to carry on his important labours in the translation and revision of the scriptures.

Brother Makepeace and his wife arrived safely about a fortnight since quite well, as did also Miss Moore; but she, poor thing, has been since called to mourn the death of her aged father, who was called to his rest, after a residence of nearly forty years in India, by an attack of cholera. He was eminently a good man. The brethren Small and Makepeace, with their partners, leave us on Saturday to proceed to their respective stations, at Benares and Muttra. The whole of our mission circle here meet at my house this evening to commend them to God in prayer.

From Dr. Yates a letter has been received by Dr. Hoby, dated Sand-heads, on board the H. C. Schooner, Cavery, Nov. 7th, of which the following is an extract:

Here I am for the benefit of the sea air, having been laid aside from all work for more than six weeks. Mrs. Yates is with me, and the lady of the captain is on board, so that though absent from home I am treated with every kindness just as if at home. I have derived the greatest benefit from the change of air, am now able to enjoy my food as usual, and am looking forward to a speedy return to my beloved labours. The complaint from

which I have suffered a great part of the year has been dyspepsia, which at the close of the rains terminated in dysentery. This has been a year of very general sickness in Calcutta, and of great mortality. I have only been a sharer with many others; and I know that these or some other afflictions are common to my brethren that are in the world.

In returning to my work I am resolved that my attention shall be directed to the scriptures more than ever, and to such works only as will fit those coming out to enter more speedily on their high vocation. I have therefore determined to give up the secretaryship of the School Book Society, and though this will be a sacrifice of more than £100 a year, yet I cheerfully make it, seeing that more important objects demand my attention, and the time must now necessarily be short in which I can attend to them.

It is a great pleasure to me to think that when I am gone, there is another preparing to carry on my work. My friend Wenger has the greatest aptitude for the work, and if I am permitted to see him as far advanced in Sanscrit as he now is in Bengali, I shall say, "Now, Lord, let thy servant depart in peace."

MONGHIR.

Mr. Lawrence writes to Mr. Brawn, Nov. 6, 1844, as follows:—

During the last month our English congregations have been lessened by sickness. It has been a sickly time. Several of our members have been, and still are very ill. A few days ago we were called to follow our oldest European member to the tomb. He was baptized by Mr. Chamberlain about twenty-two years ago. Now only two members remain who received baptism at his hands; Nainsuke, our native preacher, is one, and Mrs. Page, the widow of Captain Page, the other.

Myself and family have all been ailing for some weeks. My dear wife has been very ill, and though now better, she is unable to bear excitement or much exertion.

HOME PROCEEDINGS.

JUVENILE MISSIONARY HERALD.

This publication, designed for the use of our young friends, has already met with a reception which encourages the hope that its circulation will soon be very extensive.

In the expectation that most of the friends of the Society will obtain either the Herald or the Juvenile Herald, the Committee have resolved on the discontinuance of the Quarterly Papers. A material saving to the funds of the Society will thus be effected, and missionary intelligence will be no less widely diffused.

THE MISSIONARY VESSEL.

Before these pages come into the readers' hands it is hoped that the Dove will have commenced her voyage towards Africa. In addition to the friends mentioned in our last as about to proceed in her, we have to add the name of Mrs. Prince, who having found it necessary to bring her afflicted daughter to this country, is eager to embrace so favourable an opportunity of rejoining Dr. Prince in Fernando Po, though her stay here has been exceedingly short. May a prosperous voyage be vouchsafed by Him who rules the winds and the waves, to this interesting company!

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of December, 1844.

	£	s.	d.
Annual Subscriptions.			
Priestley, Mrs.	2	2	0
Thomas, Mr. Joseph	1	1	0
Thornton, Miss S.	1	0	0
Whimper, Mr. J. W.	1	1	0
Donations.			
Gurney, Samuel, Esq., for *Saw Mill*	10	0	0
Sibthorp, Rev. R.	10	0	0
Sutton, Mr., 10, Gough Street	0	10	0
Tritton, Joseph, Esq., for *African Schools, Clarence*	2	2	0
Tritton, Mrs. J., for *do., Bimbia*	2	2	0
London Auxiliaries.			
Buttesland Street, Hoxton, Sunday School			
Girls	0	5	6
Meard's Court	9	12	8
Bedfordshire.			
Biggleswade—			
Huckle, Mrs. Dorcas, 2 years' subscription	0	10	0
Toll, Sarah, Collected by, for *Native Teacher, Fernando Po*	1	5	0
Berkshire.			
Datchet	3	10	0
Windsor—			
Collection	9	13	9

	£	s.	d.
Darvil, H., Esq.	2	0	0
Lillycrop, Rev. S.	1	1	0
Lillycrop, Mrs.	0	10	6

BUCKINGHAMSHIRE.

High Wycombe—			
Collections	16	11	6
Contributions	25	12	6
Ditto, for *Schools, India*	1	11	0
Do., for *Rev. J. M. Phillippo's Schools*	0	10	0
Do., British School Girls	0	3	7

CAMBRIDGESHIRE.

Cambridge—			
Contributions, by G. E. Foster, Esq.	20	11	7
Carton, Collection	4	14	10
Great Gransden, do.	5	10	0
Wisbeach—			
Collected by Master Richard Dawbarn Ollard	0	16	4
Do., by Misses Curtis, & Ellen Dawbarn	3	11	1

GLOUCESTERSHIRE.

Cirencester—			
Collections	8	13	7
Contributions	2	18	5
Do., Sunday School	0	3	2

HAMPSHIRE.

Andover—			
Collection	4	18	8
Contributions	28	6	8
Do., Sunday School	0	6	5
Beaulieu—			
Burt, Rev. J. B.	10	0	0
Broughton—			
Collection	7	17	6
Contributions	9	1	0
Do., Sunday School Girls	0	8	8
Romsey—			
Collection	7	2	0
Contributions	5	7	8
Do., Sunday School	0	12	11
Wallop—			
Collection	2	0	7
Contributions	2	14	1
Do., Sunday School	0	5	0

HEREFORDSHIRE.

Byeford—			
Collection	4	2	0
Contributions	2	13	0

HERTFORDSHIRE.

Ware—			
Contributions, by Mr. B. Medcalf	3	10	0

KENT.

Ashford—			
Collections	7	10	6
Bexley Heath—			
Sunday School	0	1	6
Margate—			
Cobb, F. W., Esq., for *African Saw Mill*	2	0	0
Meopham—			
Collection	4	7	2
Contributions	2	1	2
Sevenoaks—			
Collection (part)	11	19	6
Contributions	36	17	5
Town Malling—			
Collection	5	13	4
Tunbridge Wells—			
Collections	15	4	5
Sunday School	1	6	2

LANCASHIRE.

Oldham—			
Collections	14	7	3
Contributions, by Miss Davies.	6	0	0

NORFOLK.

Fakenham—			
Collected by Miss M. M. R. Cates, for "*Dove*"	1	0	0

NOTTINGHAMSHIRE.

Nottingham, Park Street—			
Collection	11	0	0
Juvenile Society	3	10	0

SHROPSHIRE.

Bridgnorth—			
Collections	14	12	11
Contributions	10	14	5
Do., Sunday School	4	10	2

SOMERSETSHIRE.

Bristol—			
Sherring, R. B., Esq., New Year's Gift, for "*Dove*"	5	0	0
Sherring, R. B., & E., for "*Dove*"	1	0	0

STAFFORDSHIRE.

Walsall—			
Contributions, by Mr. R. Hamilton	3	2	0

SUFFOLK.

Aldborough, on account	1	0	0
Aldringham	1	10	6
Beccles	6	12	4
Bildestone	2	15	0
Bury St. Edmunds (Juvenile Society about £13, particulars not received)	38	13	0
Charsfield	0	15	6
Clare	2	0	2
Crowfield	0	16	1
Rye	12	0	0
Framsden	1	3	2
Friston	0	18	3
Grundisburgh	7	1	2
Hadleigh	0	7	4
Halesworth—			
Bayley, Mrs.	0	10	0
Horham	7	7	0
Ipswich—			
Collections—			
Public Meeting	11	1	7
Stoke Green	12	3	7
Contributions, do.	19	6	0
Laxfield	2	2	6
Otley	3	8	1
Rattlesden	1	1	8
Somersham	1	10	9
Stowmarket	1	15	2
Stradbrook	9	0	0
Sudbury	3	10	0
Sutton	1	5	9
Waldringfield	0	17	0
Walsham	1	5	8
Walton	4	2	0
Alexander, R. D., Esq.	0	10	0
A Suffolk Farmer	1	0	9
Wattisham	6	0	0
	163	8	6
Acknowledged before and expenses	121	5	2
	42	3	4

SURREY.

Addlestone—			
Collection	1	18	7
Contributions	0	4	0
Dorman's Land—			
Collection	6	18	5
Boxes	5	8	8
Horsell—			
Collection	1	1	0
Sunday School	0	13	0

SUSSEX.

Battle—			
Collections	2	14	4
Contributions	2	13	0
Brighton—			
Collection, Public Meeting	10	7	4
Bloomfield, Sir T. W., Bart., at do.	5	0	0
Contributions, by Rev. W. Savory	4	1	6
Bond Street—			
Collections	10	6	1
Contributions	14	8	11
Do., Sun. Schools	2	8	6
West Street—			
Collections	11	4	10
Contributions	2	11	
Do., Sun. Schools	2	0	0
Chichester—			
Collections	3	16	0
Contributions	1	9	3
Forest Row—			
Collections	2	1	9
Boxes	0	18	10
Hailsham—			
Collections, &c.	6	0	0
Hastings—			
Collections	9	12	9
Contributions	3	16	10
Do., Sunday School	0	16	1
Horsham—			
Collections, &c.	1	17	11
Lewes—			
Collections, &c. (two thirds)	15	12	0
Contributions	7	7	0
Midhurst—			
Collections, &c.	5	3	9
Newick—			
Contributions	7	12	10
Rye—			
Collections, &c.	3	8	6
Uckfield—			
Collections	3	15	0
Contributions	9	8	9
Do., for *Translations*	1	0	0
	151	13	2
Acknowledged before and expenses	137	16	4
	13	16	10

	£	s.	d.
WARWICKSHIRE.			
Birmingham—			
Collection, Public Meeting	21	10	2
Reserved Seats, do.	3	4	6
Cannon Street—			
Collections	21	14	6
Contributions	46	10	7
Do., Sun. School	1	9	10
Do., for *Africa*	16	8	4
Bond Street—			
Collections	20	1	4
Contributions	34	6	6
Do., Sun. Schools	12	9	0
Do., for *Africa*	1	11	0
Do., for *Translations*	0	10	0
Do., for *Vessel*	13	0	0
Mount Zion—			
Collections	9	12	6
Contributions	17	0	8
Do., Sun. School	2	3	0
Heneage Street—			
Collections	9	3	8
Contributions	2	15	0
Newhall Street—			
Collections	6	2	5
Bretel Lane—			
Collection	1	0	0
Coventry—			
Collections	17	14	8
Contributions	30	16	6
Do., Sun. Schools	7	15	8
Cradley—			
Collections, &c.	3	1	3
Darkhouse, Coseley—			
Contributions	9	5	3
Dudley—			
Collection	7	15	0
Contributions	3	5	2
Netherton—			
Collection	1	17	5
Sunday School Female Teachers	0	10	0
Stourbridge—			
Collection	1	17	4
Contributions	0	3	1
Do., Sunday School	0	4	11
Summer Hill—			
Collection	0	10	0
West Bromwich—			
Collection	2	0	0
Withybrook	1	10	0
	328	19	3
Acknowledged before	291	0	9
	37	18	6

	£	s.	d.
WORCESTERSHIRE.			
Blockley, in addition to £17 2s. 1d. acknowledged last month	6	7	11
SOUTH WALES.			
BRECKNOCKSHIRE—			
Hay—			
Phillips, Rev. Thos., for *Chapel, Morlaix*	1	0	0
CARMARTHENSHIRE—			
Rhydwilym—			
Collection	3	12	0
GLAMORGANSHIRE—			
Caerphilly—			
Collection, for *Chapel, Morlaix*	1	17	4
——— for *do.*	0	13	6
Cardiff—			
Bethany—			
Contributions, for *do.*	11	9	0
Tabernacle, Welsh Church—			
Contributions, for *do.*	2	0	0
Croesypark—			
Collection, for *do.*	0	14	0
Hengoed—			
Collection, for *do.*	1	15	2
Contributions, for *do.*	6	6	6
Llavane—			
Collection, for *do.*	1	3	0
Roath—			
Contributions, for *do.*	1	10	0
Twynywdyn—			
Collection, for *do.*	0	10	0
Wauntrodau—			
Collection, for *do.*	1	0	0
MONMOUTHSHIRE.			
Abersychan—			
Collection	1	10	1
Contributions	2	2	6
Beulah—			
Collection, for *Chapel, Morlaix*	1	18	9
Bedwas—			
Collection, for *do.*	0	8	3
Blaenaw Gwent—			
Collection, for *do.*	1	1	0
Caerleon—			
Contributions, for *do.*	13	12	0

	£	s.	d.
Lanhithel—			
Collection, for *do.*	0	12	4
Llanddewi	1	19	2
Llanwenarth—			
Collection	5	0	0
Contributions	1	10	0
Penygarn—			
Contributions, for *Chapel, Morlaix*	1	0	0
Pisgah—			
Collection	0	17	6
Sunday School	1	0	0
Pontypool—			
Contributions, for *Chapel, Morlaix*	3	8	0
Trosnant—			
Collection	1	19	4
Contributions	0	10	0
Do., Sun. School	0	9	10
Tabernacle—			
Collection	2	2	6
Contributions	2	17	6
Tywngwyn—			
Collection, for *do.*	1	0	0
RADNORSHIRE—			
Bwlchysarnan	0	11	9
Dolan	1	6	0
Frank's Bridge	0	15	6
Garth	1	17	6
Maesyrhelem	0	10	6
Mount Moriah	0	17	6
Nantgwyn	0	15	0
Newbridge	1	8	2
Newchapel	0	16	8
Rhayader	0	6	4
Rock	1	7	6
SCOTLAND.			
Glasgow—			
Collections	4	19	2
Contributions	118	10	10
Do., for *Translations*	20	0	0
Irvine—			
Collection	11	0	0
Contributions	11	16	0
Paisley, Storie Street—			
Contributions, for *Translations*	5	0	0
Stirling—			
Collection, John Street	6	2	6
Contributions	5	12	6
Wick—			
Collection (moiety)	2	10	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

PREJUDICES AND FACTS.

The contributions we have had to acknowledge from time to time, during the past year, are a pleasing proof of the growing interest felt in the Irish mission. Hence, the tone of the Chronicle has lately been more joyful; less of admonition and rebuke; more of congratulation and of hope. The expression of gratitude, rather than the utterance of complaint, has been our duty and privilege.

Notwithstanding, we hear now and then, the question reiterated, "What are you doing?" The prejudice is not yet silenced, "that missionary effort is of no use in Ireland." Some want more information, others say, give us facts, not opinions. We are constantly endeavouring to meet *both* these demands. But time is needed for the first. We cannot be everywhere at once. But we can point to the Chronicle for the last. Are there no facts in it which *prove* the usefulness of our mission? Come, brethren, read them, and remember your prejudices are only opinions; and it may be mistaken opinions.

There has been a steady supply of information from our schools, readers, and missionaries. We have tried hard to give, from the correspondence of our honoured brethren, a proportionate view of their operations. All things considered, their success has been great. The state of public opinion and feeling in Ireland, affords ground for hope that it will be greater still. We cannot *increase* our agency—we have not the means. But read the facts we lay before you month after month. They encourage our friends. They will ere long, extinguish prejudice; the last thing to surrender to the force of truth.

Mr. Hardcastle, writes under date of December 27, 1844:—

"I have much pleasure in reporting a good attendance on our Lord's day services, and the increasing diligence of our young friends who have recently commenced a weekly Dorcas meeting, and also a meeting for prayer in one portion of the city, where it is likely to be very useful."

Mr. McCarthy, says, Dec. 5, 1844:—

"I was at Tullamore on the 25th of last month. We are greatly checked here by the badness of the place we meet in. It was reviving, however, to see so many persons anxious for the bread of life. The prejudice raised by the high church party, against our denomination, is fast dying away. The people as rational creatures, are beginning to assert their right to receive the word of life from whomsoever they think dispenses it most faithfully.

"On Lord's day, Dec. 1, I preached at Rahue. The schools, as you will see from the rolls, are in a thriving condition. The priestly interdict we had some time ago, is vanishing away. Satan cannot stop the work of God."

Mr. Mullarky's communication of the 23rd Dec. will be read with interest:—

"Since my last I have had an interesting tour round Clough-Jordan, Palace, Castle-Otway Mountains, Nenagh, Brookfield, on the verge of Lough Derig, and Portumna. In each place I found the people anxious to hear the gospel. I am endeavouring to arrange for a tour through the remote parts of Galway, *those parts which have not been visited by any other missionaries.*

"The congregations at Bier have considerably improved, particularly in the evenings. At the other stations the attendance is steady, and the respectful attention which romanists, in this neighbourhood, pay to the reading of the scriptures, exceeds anything I have experienced in the province of Munster. I am sure of being heard with attention, in any house I enter in this parish, and the Lord has already blessed my efforts among the people."

Mr. Eccles, in a recent letter again urges his plea for more help in his district. That he needs it the following facts will show:—

"I have succeeded in opening two new

stations, both of considerable promise. One is Garvagh, a village nine miles from Coleraine, the other Ballynaeally, a rural district, distant about six miles. In villages and small towns, the people are so much under the observation of their clergy, and so fearful of giving them offence, that it is only in a remarkable case they will dare to attend our preaching. In the rural districts they are neither so swayed by interest, so shackled by prejudice, and consequently they attend more freely. I find too, my "solemn appeal" has met with a cordial welcome from several in this neighbourhood. In every point of view, I have considerable reason to thank God, and take courage.

"I am also invited to another quarter, about thirteen miles distant. It is represented as an important opening. The right of private judgment is beginning to make way here also. You may scarcely understand this; but among protestants, as well as romanists, disbelief of their respective standard is attended with the infliction of pains and penalties; not certainly bonds and imprisonments and death, but of a nature more subtle, and equally distressing and potent.

"'Coming events cast their shadows before.' The arm of the Lord is evidently bared for the overthrow of his enemies. Popular ignorance, and consequently servile submission to the clergy, are gradually disappearing. Our operations are but as it were *commencing*. Difficulties of every kind stand in our way. The wall must be built in troublous times. We must sow the seed, and wait till God gives the harvest. The grandest work is not the soonest accomplished. Give us, then, thou Glorious One, to whom the residue of the Spirit belongs, the faith, the grace, the patient hope we need!"

Mr. Bates, in his last communication, mentions a *fact* which deserves the notice of all our readers; and we earnestly beg them to consider it:—

"I have visited Skrew, Coolaney, Dromahair, and other places, during the month. It is a *fact* that opposition is increasing, *not from romanists, but from the clergy and landlords of the Protestant Church*. They are the greatest obstacle we have to contend with, in diffusing the truth, except the enmity of the carnal heart. They say to their tenants, "if you go to hear dissenters preach, you shall leave my property;" and then the matter is at an end. I would wish to be as gentle as a breeze of a summer's morning, if it were calculated to do the least good; but I plainly perceive that moderation in dissent is of no avail. In itself it is an unpardonable sin. To be on their side in theory, while we are dissenters in practice, will procure no mercy, while state churches are in power. Generally speaking, they torment, harass, or destroy, those whom they cannot subdue, or convert. When nothing but the extinction of dissent will satisfy a people among whom you dwell; and nothing less than equal rights will satisfy the friends of civil and religious liberty, what is to be done? O for a spirit of living faith in the principles of divine truth, a holy prayerful life, with dependence on Jesus! Then the consistent friends of liberty and religion will be *too strong* to be violent, and *too calm* to be overcome. Though this opposition, in most places, is systematic and powerful, yet, in most stations *I had larger congregations, this last month, then I ever had before.*"

This sort of opposition, though a calamity is often overruled for good. We subjoin a testimony to both these facts. John Monaghan writes December 19:—

"I mentioned in my last, with deep regret, the continued opposition with which we are assailed. I have now to say, that every possible effort is still unsparingly made, to prevent the spread of divine knowledge. Blessed be God, these efforts, are, in a great measure, vain. The more they persecute, the more the persecuted are becoming stedfast, in insisting on their right and claim to read and study that word which can make them wise to salvation.

"From the people at L——, which is, perhaps, one of the places where there has been most of it, I have received an invitation to hold meetings for scripture reading and prayer. The meeting held in my own house, during the winter, has not been in vain. Two young men who then attended, and who have through it been brought to see their own sinful state, called upon me, a short time since, and wished to commence similar meetings at each of their own houses, as they hoped the Lord would mercifully bless these meetings to others, as they had been to their own souls. I have now to add that their efforts seem to prosper, and that considerable good will result from their labours."

Here is another fact, which will not only be read with surprise and pain, but which will show that our brethren in Ireland have need of patience, meekness, gentleness, and love. It is from a letter of Thomas Cooke's, dated Dec. 21:—

"I had lately to meet the curate of this parish who had been trying to put down our prayer-meetings. He came to preach in a house at K. where I hold one, and before he began he said our people were ignorant and narrow-minded. He said, 'Perhaps the baptist now is here, and now let him come forward.' After the sermon was over, I stood up and defended myself from his attack. The people listened with great attention; and after proving from the scriptures our doctrines and

practice, he acknowledged that immersion was the practice of the apostles, but it was changed, and *sprinkling would do quite as well*; he got into a passion with me, and said that baptists might go and duck themselves in puddles as often as they liked; they were worse than papists, and that he would as soon meet the devil as a baptist! I begged him to be so kind as to hear me; and not to take all the time and conversation to himself. After his anger was over, I went over many scriptures to show that from Abraham to Christ and his apostles, all true believers worshipped God according to the dictates of their consciences,—that it was not according to scripture to preach in a bad spirit, nor agreeable to Christian character to go about breaking up little prayer meetings. He went away, but the next morning sent a man to apologize for his conduct."

Surely such statements as those furnished by ADAM JOHNSON in his communication of the 14th ult. will awaken gratitude and hope :—

"I have reason to believe, from observation, that men are very much upon the inquiry, caused by the different charges the priests have made at the wells, lakes, stations, fasts, &c. Frequently, before I have time to introduce any thing spiritual, some one or other of the romanists will do it. One who resides here, lately made some very interesting remarks on the scriptures, and I have reason to believe the scriptures are making a very powerful impression on his mind, and that he will soon throw off the yoke of bondage. Respecting another with whom I have often conversed, my labours have not been in vain. I found him a few days ago, *exhorting others on scriptures which I had read, and doing it in the presence of many more.* He was hearing you the last time you were here. He often converses with Miss S. and Miss G. and says he finds their instructions very profitable. I trust he is under the teaching of the Holy Spirit. There are many who are thirsting for a further acquaintance with the oracles of God. Indeed not a day passes, but I have opportunity of reading and conversing with such inquirers.

"I am fully persuaded many of these would renounce the church of Rome, and all its errors, but for fear of persecution. Some have confessed to me that they would fear for their lives if they did. It is, however, truly delightful to hear many poor romanists telling what Christ has done for their souls."

WM. MCADAM, in a letter of the 22nd November, mentions several striking instances of similar usefulness. Two or three are selected, and we trust it will be remembered that they are only selections from a mass of facts :—

"I went on the 4th to B. and had an opportunity at the house of Mr. L. of making known salvation by Jesus. Many romanists were present. One of them could read, and after a little conversation, he asked some absurd questions about the devil, when he was created, and when he was cast out of heaven. I merely said your questions tend to no profit, and turning to the rest, in a mild and serious manner, spoke to them of the scriptures. I gave an Irish testament to this man who could read, and we read together, verse about, many suitable parts of truth. One man, who was near me, asked many important questions. I answered him as well as I could. We read more; I expounded. The man before-mentioned suddenly got up, and asked Mr. L. some questions about worldly things, when a Roman catholic, who had paid great attention, exclaimed, 'See how the devil is tempting him, at this moment, to rise from hearing the word of God, and turn again to folly.' I was really amazed, but delighted to hear such words from a papist. Many more questions were put to me, and they all thanked me for my instruction. This person particularly said that the questions were put solely for the sake of information.

"At another place, on the 15th, in the house of a nominal protestant, several romanists came to hear me read and explain the scripture. One man tried to interrupt us by asking a companion to sing a profane song; but another rebuked him for it, telling him it was sinful to sing such things."

Again on Dec. 19, in the same journal, we find, among other intelligence, the following :—

"On the 12th, 13th, and 14th, I had many grand opportunities of reading the scriptures. One romanist called at Mr. L.'s purposely to receive instruction. I read in the Irish testament, and translated them to others, several portions of Romans, Titus, James, and Peter, in order to show that there is but one church, composed of all true believers, one Shepherd, Jesus Christ, and one faith, and one baptism. I gave them several tracts, 'On the Novelties of Popery,' 'Have you heard the News?' 'Repeal of the Union,' &c., for which they thanked me. The person first mentioned came along with me seven miles, to have more conversation. He told me he thanked God he had learned to read, for his father had often kept him from school to obey the priests, but he used to steal away to school in spite of them, and got some learning. And now, said I, what do you think was the priest's reason for preventing their people reading the scriptures. Oh, said he, for fear the people would get a knowledge of them, and surely if they did their gains would be gone."

The following is interesting as giving a good notion of the way in which the readers carry on their work, and adapt their plans to circumstances. It is from PATRICK BRENNAN'S letter of the 20th ult.:

"In going from house to house, reading the scriptures, I leave tracts for the people to read, and when I come again, I take these and give others in exchange. This is the most useful way to dispose of the tracts, as they will be careful to keep them safe, and also to read them; for I generally ask them questions about what they think of such and such a tract, or what did they see which they did not like. This gives an opportunity of speaking more fully on the subject.

"Last week I visited a poor old man that was very ill. When I went into the house I found a good many neighbours. Some said he was a good neighbour, others that he had a good heart, and all uniting in the remark, God help others, if *he* was not happy. I told them not to be deceiving the man, telling him he had what he never possessed, a good heart. I read several passages which speak of the heart of man being deceitful above all things, &c. They listened with deep attention, and the poor sick man said often, while I was reading, 'That is the truth. May the Lord bless you that is reading that blessed book.' I endeavoured to direct them all to Jesus."

POSTSCRIPT.

We beg our friends to look to Ireland just now, and to view the *facts* here before them, in connexion with two important events in that country. The Roman Catholic mind is deeply agitated by the apprehension of a union between their church and the state. The signs, to them, are the Bequests' Bill, and the Pontiff's Rescript. At the same time a *majority* of the prelates of the Established Church have again taken the field against the national system of education, thereby reviving the whole spirit of domination and injustice. Who can take advantage of these things but the Voluntaries? Do they present no ground of hope? Oh! when will you come up to the help of the Lord against the mighty? The work must be done. Come with us and engage in it. If you share its anxieties and toils, you will share its triumphs too.

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J. Haddon, Printer, Castle street, Finsbury.

THE

BAPTIST MAGAZINE.

MARCH, 1845.

MEMOIR OF MR. WILLIAM RUSHTON.

To the Editor of the Baptist Magazine.

I SEND you, dear sir, the subjoined memoir of the late Mr. William Rushton of Abercromby Square, Liverpool. The first part is transcribed from a MS. found among his papers after his death. For the latter part I am answerable.

I remain, Yours, &c.,

JAMES LISTER.

Liverpool, Dec. 14, 1844.

I WAS born of honest and industrious parents, 9th of March, 1769, near St. Peter's Church, Liverpool, and was put to a child's school when about five and a half years old. I had a sister of the name of Ellen, who died suddenly on the 30th of March, 1775. Her death made a very deep impression on all the family, particularly on myself. She was eleven and a half years old, a girl of a very amiable temper and disposition, much given to reading books of a religious nature, and we have every reason to believe there was some good thing implanted in her soul by the Holy Spirit towards the Lord God of Israel.

In 1777, 24th of February, I was placed in a boy's school kept by a Mr. Crosley, who was afterwards governor of the Blue Coat Hospital. Under his tuition I learned grammar, arithmetic, and other useful branches of education, which were in those days thought suitable for one in my situation of life. On the 11th of September, 1778, I lost my father by death, aged sixty-one years. He left behind him my dear mother, brother, and myself. On the 30th of April, 1781, it pleased our gracious God to visit our little family with a very severe bereavement in the death of my dear mother. She was a woman of good sound sense, and of inflexible integrity. She brought up her family, after the death of her husband, in the most creditable manner, and gave her two sons that education she thought suitable to her station in life, and to fit them for future prospects of advancement in society. She brought up her family in the principles of the church of England, and constantly attended divine service

under the ministry of the Rev. Mr. Bragge. In the year 1781 I was apprenticed to Messrs. Peter and William Hope, mercers and drapers, for the term of seven years, which I served faithfully. After my servitude was expired, I continued as an assistant with Mr. William Hope till 1795 or 1796. From him I received every mark of kindness. Mr. Peter Hope had given up his share in the business in 1786. Twenty-first of May, 1795, I entered into the marriage state with Phœbe Copley, the daughter of a respectable manufacturer, near Leeds, Yorkshire. I had a long and very strong attachment for her. She was truly a helpmeet, and her praise is still in the churches of this town, and in the circle in which she moved. We lived together in love and harmony thirty-eight years.

In 1798 I entered into business with Mr. Joseph Banks, with whom I remained till the expiration of our term of partnership, and then began business on my own account. I continued my business in a wholesale and retail way until the year 1825, when I gave up all to my two sons for their mutual advantage.

During my apprenticeship I attended with Mr. Hope's family the ministry of the late Mr. Medley; but whilst under my mother's roof I had always gone with her to St. Mary's Chapel, where Mr. Bragge preached. The first two years I heard Mr. Medley preach, I had great and violent prejudices against him, merely because he was a dissenter; and I had the folly to think that no one out of the church could preach so as to do any good. But it pleased God by degrees to abate my pride and self-conceit, and before my apprenticeship expired, I became as zealous an advocate for that dear man of God as ever I had been opposed to him before. So unsearchable are the ways of him who worketh all things after the counsel of his own will.

In my boyish years I never ran into those gross sins which many around me did, being restrained by parental authority. My mother was very zealous for the rites of the established church, and regularly attended with her family to her ritual every Lord's day. Her punctual attendance there I now consider was one way, under divine providence, of preventing her children from thinking lightly of the sabbath day. But in all this time I was a total stranger to a change of heart, and knew nothing whatever of the value of a Saviour, or my need of him. A round of duties always satisfied me—fulfilling them pacified my conscience; but when it pleased God, who separated me from my mother's womb, and brought me under the searching ministry of the late Mr. Medley, my mind became gradually enlightened as to the nature of divine truth; but for many years I only knew it in theory, until one sabbath evening my late valued friend took for his text a verse out of the twenty-eighth chapter of Isaiah, "The bed is shorter than a man can stretch himself upon it, and the covering narrower than he can wrap himself in it." I remember that memorable night, and shall not forget the effect that sermon had upon my mind. While Mr. Medley was setting forth the insufficiency of a man's righteousness before a holy God in the matter of his justification on the ground of his own doings, the Holy Spirit led me to see the real state I was in, notwithstanding all my pretensions to the knowledge of divine truth. I then saw the divine sovereignty in such a light as I have never since enjoyed, and which continued with me for some time. The impression then made gradually abated. I often repeated to myself that beautiful hymn of Dr. Watts,

> "Why was I made to hear thy voice,
> And enter while there's room?"

It was the Holy Spirit that led me to see the impossibility of justification by

the deeds of the law, and at the same time to ascribe all to the counsel of his own will. If ever I adored the high sovereignty of Jehovah, it was at that season. So convinced was I that nothing but the mighty power of God could effect such a change in my mind, that I was led to wonder how any could vainly imagine such a work could be effected by man's free will. And I bless God to this day that ever I was taught by the good Spirit of my God to view all in his

"Eternal unchangeable love."

"O, the depth of the riches and wisdom of our God, whose counsel shall stand, and he will do all his pleasure." I remember being deeply impressed with the thought, "Lord, why me and not others?" But I was enabled to see in such a manner as I have never since seen, that it was owing to God's electing love, irrespective of anything in the creature. On the first sabbath in June, 1792, I joined the church meeting in Byrom Street, under the pastoral care of my dear pastor, Mr. Medley, from whom I received, as an instrument, my first religious impressions. There were eleven others baptized at the same time. Some of them have departed in the faith, and others are still in the wilderness. I continued in that church until the death of my venerable friend, July, 1799. In the year 1811, June 26, I was chosen a deacon of the church in Lime Street, under the pastoral care of Mr. James Lister, a man whose praise is in all the churches.

In the beginning of 1833, it pleased the all-wise Disposer of all events to afflict my dear and valuable wife. She partially recovered, but on the 24th of May she was seized with her last and severe affliction, which brought her to the dust of death. On the 27th of May she was translated from her earthly house to her heavenly one, and to enjoy the beatific vision of that God whom she long had fellowship with through his dear Son.

My dear wife was a great blessing to me. She was a woman of a strong masculine mind, and managed her house and affairs with very great prudence; strong in her prejudices, but warmly attached to her friends. It pleased God to bless our union with four sons and five daughters. Three of the former are removed by death; the rest are, through rich mercy, spared to me, and I trust will be my earthly stay and comfort in my declining years. My beloved son William, our first born, fell asleep in Jesus, 6th of February, 1838.

The preceding statement terminates abruptly, and gives no information on some of the leading occurrences in Mr. Rushton's life. In July, 1799, the Rev. Samuel Medley died, at the close of an honourable and useful career. Under his ministry, Mr. Rushton's religious views had been formed, and to him, as a pastor, he was warmly attached. Nor was that attachment weakened by the death of that worthy man: he continued long afterwards to render the kindest attentions to his family. After the removal of Mr. Medley, the church in Byrom Street was divided in the choice of a successor. The late Richard Davis was chosen by a majority; but the minority could not accede to the decision, and with a considerable number of the congregation left Byrom Street, and formed another society. In this movement, Mr. Rushton took a lead, with Messrs. Phillips, Cearns, Lang, Houghton, Holmes, Johnson, and others; all of whom are now in the silent tomb, but whose descendants are honoured to carry on the cause for which their parents contended. Mr. Rushton's attachment to Mr. Medley was based on the unity of their doctrinal principles. Mr. Medley's preaching was of the

Whitefield class, decidedly Calvinistic, in union with experimental godliness and holy practice. He was one of the yearly Tabernacle preachers, and associated with the late Rowland Hill, Captain Scott, and their contemporaries of the same mind. The doctrines of grace, and the order of our particular baptist churches, Mr. Rushton held with steadiness, nay, if possible, with augmenting firmness, to the last; feeling deeply, and lamenting bitterly, any deviation on the part either of minister or people, from the distinguishing tenets and order of the particular baptists. The church in which he acted so long an eminent part, was formed in May, 1800, and assembled in Church Lane. In March, 1803, the present pastor came to Liverpool, and cannot forget his warm reception from Mr. Rushton and others, whose removal he has been spared to see, and whose loss to himself, not to speak of the loss to the church, he cannot but lament.

It now remains for him to give a sketch of the Christian character of his esteemed friend.

Above fifty-two years he has been a consistent, zealous, active member of the church, and pre-eminent for every good word and work. In the church he was marked for kindness, frankness, and courtesy; there was nothing repulsive, but inviting in his manner. He loved the house of God, his ordinances, and every part of his worship. He laid much stress on *praise*, and in the early and middle part of his life he often led the singing. Even as late as the first sabbath of November, when he for the last time took his seat at the table of the Lord, he raised the tune and led the singing of the closing hymn. His zeal was stedfast throughout the whole duration of his profession. He never appeared to wax cold, or suffer any declension, or lose his warm interest in the cause or service of his Master. The beginning, progress, and end of his profession was pervaded by zeal and activity which discovered no abatement. If any difference was observable, his fervour of late seemed to be greater in his attendance on all the ordinances of God. His whole heart, supported by an unusually lively temperament, was thrown into his religious duties. The doctrines he held were principles which wrought powerfully in his conduct. His liberality was great and constant, and very unconfined. He contributed largely to the two chapels erected by our church and friends. He gave freely to the support of all connected with the cause and the minister. He was a regular and exact contributor to our different institutions, and extended his benefactions to the public charities of the town. Indeed, after he retired from business he entered on many labours subservient to the public good, as well as more directly bearing on the spiritual interests of men. In one department he carried his kindness and liberality to a very great height—in hospitality and the entertainment of strangers. He kept nearly an open house and table, to which the friends of our Redeemer were welcome. In his own house he was seen to much advantage. Happy in himself, he diffused happiness around him. In this Christian excellence his late wife had set a bright example, from which he never departed. He loved the company of the saints, seeking and enjoying their society with the liveliest relish. With them he loved to converse on every subject furnished by the inspired book, with every portion of which he discovered a minute and exact acquaintance. He delighted in good men of every name, and in ministers who preached Christ plainly and affectionately, to whatever denomination they belonged. But if one trait of his character was stronger than another, it was the punctuality of his attendance on all the public services, on the week day as well

as the sabbath. His attendance was uniformly early, and punctual, and constant,—when he was young,—in middle life, when in extensive business, and when retired from it,—when old and feeble, and even up to the last week of his life. Neither weather, nor business, nor company was ever known, at any time, to interfere with his early and regular attendance.

For half a century has Mr. Rushton been sustained by the grace of the Holy Spirit, to run his course in the church here, to the honour of our Master, and the comfort and encouragement of his fellow professors. His conduct in the family and in the world was equally influenced by the great principles of the gospel.

He was truly a Christian father, husband, master, and host. He loved order, and carried it strictly into every domestic department. All in his house was rendered subservient to the service of his Lord; and none could remain under his roof without finding him and his, under the authority of the Saviour. In the commercial world for many years he mixed much, and occupied an honourable place in this large town. His business transactions, at one time, were wide and extended, reaching to several foreign countries. But he was not carried away by prosperity. He continued the same humble, regular follower of his beloved Master, and was careful to regulate all his business by the principles of honesty and truth, exactness and diligence, which so highly commend Christianity among worldly men.

His end was rather unexpected. Nearly twelve months ago he had begun to lose vigour. During the summer, with a view to his recovery, if it were the will of God, he took three successive excursions, to Leamington, Harrowgate, and Buxton. None of them afforded efficient aid. His appointed time was come. Friends flattered themselves with the hope of his recovery, and were unwilling to believe that he should soon leave them.

On Friday, the 8th of November, he was in town as usual, and spent the evening at home; but after tea he seemed drowsy, had family worship early, and went to bed. In the morning he did not come down at his usual hour, and was found very unwell. He had a seizure in the head, and discovered much lethargy. Medical aid was sent for, and all attention paid him by the two surgeons and the physician. One of these, Mr. Godfrey, a deacon of the church, remained with him (a few short intervals excepted) the two nights and days of his illness, administering the medicines, watching the symptoms of his attack, conversing with him, and giving him all the aid which his sympathy and skill could supply. During his short illness he slumbered nearly the whole time, yet very gently, and spoke when spoken to, recognizing every one who addressed him, and conscious of all that was done to him. He suffered little pain, and had much mental composure and peace. He was unable to speak at any length, and uttered only short sentences, or parts of scripture verses or hymns.

His pastor saw him repeatedly, and received very comforting replies to the queries on his state of mind and prospects. Christ, he said, was very precious, very precious to him. "All was right for eternity." He had "no fears." When one of the medical attendants expressed his sorrow at finding him so ill, he looked up and said, "Is there not an appointed time to man on the earth?" His interview with his only son, Mr. Joseph Rushton, who had been sent for, and arrived on Sunday evening, was very affecting. He kissed him and blessed him. At intervals he was heard repeating parts of sentences:—"Rock of ages cleft for me." "Oh, this

agony in the garden!" "He himself purged our sins." "When I shall see him as he is, then I shall sing." Much of his time was spent in ejaculatory prayer for nearly the two hours before his death. He seemed occasionally as if he saw and conversed with one who was near him. "I cannot come. I am coming. 'Him who cometh I will in no wise cast out.'" There was no complaining, but a calm surrender to the will of God; and without a struggle he fell asleep. Before he breathed his last he was engaged in fervent prayer, and uttered faintly and repeatedly, "I am coming," and "Lord Jesus, come quickly." The last words he was heard to say, were, "I come, I come."

On Monday, the 18th of November, his body was conveyed to the Liverpool Necropolis by a large number of sincere mourners. The funeral was attended by persons of all ranks in society, and of various denominations of Christians. On Sunday morning, the 24th, his removal was improved by his pastor to a crowded audience, in Myrtle Street Chapel.

SKETCHES OF OUR EARLY LITERATURE.

BY THE REV. BENJAMIN EVANS.

Speaking to an individual of some standing in the denomination, a few months ago, on the desirableness of republishing the early literature of our body, he said, "The literature of the baptists! Why what literature have they that is worth republishing?" This reply painfully discovered the utter ignorance of my friend upon a subject in which for years I have felt the deepest interest, and which, happily, is now attracting the attention of baptists every where. But in this he is not alone. Few, indeed, have taken the trouble to acquaint themselves with the character and labour of our fathers in this country, and the prospectus, therefore, of the Hanserd Knollys Society has filled some with astonishment. Again and again I am asked from many quarters, "What are these works? Are they worth republishing? Have we really many writers of any value prior to 1700?" &c., &c. Doubtless, other members of the council will be placed in similar circumstances, and will have to answer questions of the same kind. Nor is this all. Where there is some general knowledge, some imperfect acquaintance with the names and the productions of these early writers, there is too frequently the grossest ignorance of their nature and tendency. With many, who really ought to know better, the impression is, that these excellent men were ever disputing upon baptism, and that their works are devoted to a defence of this Christian ordinance. But this is the opposite of fact. True it is they have left us some excellent works upon this subject, which have been a mine from which many modern writers have largely borrowed; but their writings, in the main, are employed in enforcing those great and imperishable principles which are essential to human liberty and the triumph of truth. We may say, that they contain the elements of many of those opinions for which the wisest and best of our race have pleaded and suffered.

Perhaps the following rough and hastily written notes upon this subject,—one which we consider of great interest, and which we should be glad to see illus-

trated by some competent individual,—may not be unacceptable to your readers.

The first work published by an English baptist, which, we know, was issued in Holland by Mr. J. Smyth. There is evidence, we think, that works advocating many of our views had been widely circulated, and at a much earlier period, in this country, by foreigners; and we are much mistaken if the existing and unpublished writings of Wickliffe carefully examined, would not afford us evidence that he had favoured them. No one yet, likely to tell the whole, has engaged in this inquiry. Neither Vaughan, Le Bas, nor Todd, have told us much about it. I hope, therefore, the council of the Hanserd Knollys Society will make this investigation. Of one thing I am quite sure, that they owe it to the cause of truth, and the body they represent, to make the attempt.

Of the author of this work we know but little, and for that we are partly dependent upon his opponents. The place of his birth is uncertain. He was educated for the church, and for some years preached at Gainsborough, in Lincoln, where, according to Bishop Hall, he published a work on prayer against the Brownists.* Shortly after this he left the church, and in company with Johnson and others, went to Holland about 1606. Here they united with the church over which Ainsworth presided at that time. From a passage in one of Ainsworth's works, it appears he never held office amongst them.† The cause of this it is difficult to determine, because it is clear, from all concurrent testimony, that he was a man of considerable influence. Paget, in his Arrow against the Brownists, calls him one of the four patriarchs.‡ Bishop Hall addressed one of his works to Mr. Smyth and Mr. Robinson, ringleaders of the separation.‖ Addressing Robinson, the bishop says, "I hoped you had been one of their guides, both because Lincolnshire was your county, and master Smyth your oracle and general." Other allusions might be given.

He was separated from the church on the ground of his adoption of baptist sentiments. We incidentally are favoured with a glimpse of the working of his mind upon this subject in a work of Ainsworth's, published in 1609.* The success with which he propagated the opinions he had now adopted amongst the emigrants was considerable, and various efforts were made to weaken his influence, and to keep people from uniting with him, by the employment of means anything but honourable. The former I gather from E. Pagitt, and the latter from Robinson himself. "Mr. Smyth," says the first, "and his party, do at once, as it were, swallow up all the separation besides."† The latter thus writes:—"Once, you know, Mr. Bernard, you did separate from the rest, a hundred voluntary professors, into covenant with the Lord, sealed up with the Lord's Supper, to forsake all known sin, to hear no wicked or dumb minister, and the like; which covenant, long since you have dissolved, not shaming to affirm, *you did it only in policy to keep your people from Mr. Smyth.*"‡

Robinson, moreover, has given us the following account of his baptism, which he professes to have received from some of Smyth's friends:—"Mr. Smyth, Mr. Helwys, and the rest, having utterly dissolved and disclaimed their former church-state and ministry, came together to erect a new church by baptism; into which they also ascribed so great virtue as that they would not so much as pray together before they had it. And after some straining of courtesy who should begin,

* Works, vol. ix. p. 458. † Counterpoison, p. 41.
‡ Page 52. ‖ Vol. ii. Dec. iii. Eph. 1.

* Defence of Holy Scripture, &c., p. 1—5.
† Herisog. p. 77.
‡ Justification, p. 94, quoted by Hanbury.

and that John the Baptist, Matt. iii. 14, misalledged, Mr. Smyth baptized first himself, and next Mr. Helwys, and so the rest, making their particular confessions."* This Mr. Hanbury commends to the serious consideration of all baptists, and with peculiar modesty abstains from showing its full bearings upon us. Had Mr. Hanbury forgotten another remark of the same author; we quote it as a shield under which we might be protected, to some extent, from his assault: — "If the Lord should *now* raise up a company of faithful men and women in Barbary, or America, by the reading of the scriptures, or by the writings, conference, or sufferings of some godly men, must they not separate themselves from the filthiness of the heathen to the Lord; nor turn from idols to the true God; nor join themselves unto him in the fellowship of the gospel; nor have any communion together for their mutual edification and comfort, till some vagrant priest from Rome or England be sent to them, to begin their church matters with his service book?"† Smyth's crime, in the estimation of these men, was separation and the adoption of baptist principles. We would not for a moment palliate his mistake in baptizing himself, if he did so, but we cannot help remarking, that notwithstanding Robinson's declaration, that he received his account from Smyth's friends, no one can read it without seeing that he has dressed it up in his own way, and so mingled his own with the original matter, that we cannot now separate them.

The hostility to which Smyth was exposed compelled him to take up his pen in self-defence; and in 1609 he published the work to which we have before referred. The title of this interesting publication is the following:— "The Character of the Beast; or, The False Constitution of the Church Discovered; in certain passages betwixt Mr. R. Clifton and John Smyth; concerning True Christian Baptism of New Creatures, or New Born Babes in Christ, and false baptism of Infants born after the Flesh; referred in Two Propositions, Rev. xiii. 16; xiv. 9, 10; xxi. 5." The work is a small quarto, and consists of seventy-three closely printed pages. The author adopts the syllogistic form of reasoning throughout, and thus brings before us most of the arguments of his opponent. Not only are the views cherished by Smyth and his friends, on baptism brought out, but he refutes various charges which the ignorance or malice of his foes had brought against him. Some spoke of them as atheists, as denying the Lord's day, the authority of the Old Testament, the authority of magistrates, and the humanity of Christ. These topics pass under review, and we are furnished with clear and scriptural views upon these subjects. The work shows Mr. Smyth to have been a man of considerable ability. Besides this, he published at least three other works, neither of which we have seen; nor is there any allusion to them in either Taylor or Ivimey. They are exceedingly scarce, and we mention them here to excite inquiries about them. "Parallels, Censures, Observations, appertaining to these Several Writings:—1. A Letter to Mr. Richard Bernard, by John Smyth;—2. A book entitled, The Separatist's Schism, published by Mr. Bernard;—3. An Answer to the Separatist's Schism, by Mr. H. Ainsworth, London, 4to."* In the same work there is an allusion to another, entitled, "The Difference of the Churches of the Separation."†

Clifton replied to his Character of the Beast, and Smyth, in 1610, published his last work. It is a "Reply to Mr. R. Clyfton's Christian Plea."‡ The same

* Ibid. p. 48. † Ibid. p. 139.

* Hanbury, vol. i. p. 179.
† Ibid, p. 178. Paget, p 1, margin.
‡ Ibid. p. 272.

year he finished his course in the country where he had fled from the persecuting power of a dominant hierarchy. No doubt Mr. Smyth had imbibed some of the opinions of the remonstrant's, and would be regarded now as a general baptist. Still he was evangelical. The force of his reasoning, and the power of his appeals to his opponents, are thus expressed by a careful observer of these movements. Hall, writing to Robinson, says, "There is no remedy; you must go forward to anabaptism, or come back to us: all your rabbins cannot answer the charge of your rebaptized brother. If we be a true church you must return; if we be not (as a false church is no church of God), you must rebaptize. If our baptism be good, then is our constitution good. He tells you true; your station is unsafe. Either you must forward to him, or back to us."*

The next writer who claims attention is Thomas Helwys. Inferior to Smyth in learning and mental power, but his equal in zeal and attachment to the cause of truth; his influence with the baptized community at Amsterdam was only second to Smyth's, so that upon his death he succeeded him, if not before. Most of our writers have supposed the former, but, we think, without foundation. From a passage in a work which bears his name, and which is quoted at length by Hanbury,† it appears probable that Smyth had left them, or that a separation had taken place; but we only indicate the source of evidence, without entering upon the discussion.

The early history of Mr. Helwys is veiled in great obscurity. We know neither the place of his birth or death. It is clear, we think, that he emigrated with Robinson and others. This writes, in replying to one of his works, says, "The truth is, it was Mr. Helwys who above all, either guides or others, furthered this passage into strange countries; and if any brought oars, or brought sails, as I could show in many particulars, and as all that are acquainted with the manner of our coming over can witness with me."* Robinson was from Lincolnshire, and it is more than probable that Helwys was from the same county, or Robinson could scarcely have spoken of him in this way. His zeal in the cause of truth is recognized by his opponents, though designated or associated with terms which only their anger dictated. Under an impression that it was wrong to flee from persecution, Helwys and the company associated with him, determined on returning to their native land, which they did about 1614, and where he likely finished his course. The works which have been attributed to him are the following:—"A Proof that God's Decree is not the Cause of any Man's Sin or Condemnation; and, that all Men are Redeemed by Christ; and that no Infants are Saved." This is an 8vo. volume, and bears date, 1611. I have not seen it, but it is mentioned by Hanbury.† The same writer also mentions another with the following title, as bearing his signature to the dedication:—"An Advertisement, or Admonition unto the Congregations which men call New Fryelers (Freewillers) in the Low Countries. Written in Dutch, and published in English. Wherein is handled four Principal Points of Religion:—1. That Christ took his flesh of Mary, having a true earthly, natural body. 2. That a sabbath, or day of rest, is to be kept holy every first day of the week. 3. That there is no succession, nor privilege, to persons in the holy things. 4. That magistracy being a holy ordinance of God, debarreth not any from being of the church of Christ.

* Works, ix. p. 384—400.
Vol. i. p. 418, note.

* Religious Communion, p. 41.
Vol. i. p. 271.

After these follow certain Demands concerning God's Decree of Salvation and Condemnation. Prov. ix. 8; xxix. 1. Printed 1611." This singular work consists of ninety-four pages, 12mo. It is dedicated to "Haus de Ries, Reymier Wy. Braunston, and the congregation whereof they are." Neither of these has been examined by any of our historians. Ivimey mentions another work, but upon what authority we know not. "In a treatise written by Mr. Helwys, entitled, 'A Short Declaration,'" &c.* That he wrote something besides what I have mentioned is clear from a work of Robinson's published in 1614, in which he professes to "Silence the Clamours raised by Mr. Thomas Helwys against our retaining the Baptism received in England; and administering of Baptism to Infants." This is, I have no doubt, the work to which Mr. Ivimey refers, but we have not been able to obtain a copy. Mr. Helwys has been claimed by A. Taylor as one of the founders of the general baptist body in this kingdom; and it is most probable that a close examination of his works would confirm what Mr. Taylor has only conjectured.

"MY FATHER IS GREATER THAN I:"

AN EXPOSITORY ESSAY.

BY THE REV. E. HUXTABLE, CLASSICAL TUTOR TO THE BRISTOL BAPTIST COLLEGE.

"Ye have heard how I said unto you, I go away and come again unto you. If ye loved me ye would rejoice, because I said, I go unto the Father; for my Father is greater than I."—JOHN xiv. 28.

IT is well known, that the impugners of the vital doctrine of our Lord's Deity have ever been ready to found on these words an argument favourable to their views, and to regard them as containing an assertion directly negativing the prevailing doctrine of the Christian church. Some, again, whom a just subjection of mind to the explicit teaching of inspired apostles, combined with the whole tendency of the scriptural representation of our Saviour's mediation, has forbidden to entertain a doubt, that the Word, which was made flesh and dwelt among us, was, really and without trope or metaphor, God, have often, as we have reason to believe, read this verse with some degree of uneasy feeling; too deeply tinctured with the Spirit of faith to be scared away from the foundation of the gospel by a passage which they could not clearly understand, they have yet been painfully affected by the words, as not seeming altogether to correspond with the apostolic representation of our Lord's person; and the result, a painful one certainly, has been, that not being able to satisfy their minds what was the precise bearing of the whole passage, they have, just here, suspended the effort which they generally wish to make, to keep their understanding in contact with the sense of what they read, and have drily perused the words, as presenting an enigma which they could not solve, and in which their faith could find no repose. Lastly, there may be a few who, without feeling exactly this kind of uneasiness, have not been satisfied by any interpretation of the passage which they have hitherto met with. A few observations, therefore, intended to place it in

* History of the Baptists, vol. i. p. 123.

its true light, may not be without interest to many amongst our readers.

Some eminent critics have understood our Lord as here making an appeal to whatever feeling of disinterested affection might have existed in the minds of his disciples towards himself. Just as if a dying saint were to say to his weeping relatives, "If you really loved me, you would not weep at the happy change which is now awaiting me; you would rather rejoice that I am about to pass from this state of sin and suffering into one of perfect bliss in the glorious presence of God."

Against this view there appears to me to lie several grave and, indeed, fatal objections. (1.) Although it is certain that our Lord did anticipate his return to his Father with deep emotions of delight (see John xiii. 31, 32, xvii. 4, 5; Heb. xii. 2), it yet does not seem to harmonize, either with the tender sympathy with his sorrowing disciples which pervades the whole of this farewell address, or with the general character of his self-renouncing love to them, that he should ask, and even require of them, this proof of their affection. The supposition seems to me to clash with the whole spirit of the discourse. (2.) At no time would such language be really suitable. A dying saint could never expect that true love to himself would lead his surviving friends to *rejoice* at his being removed from them. He would know too well, that in proportion as they loved him they must grieve in losing his society, and that this grief could be only *mitigated* by the consideration of his happiness, and that it could not thereby be converted into the opposite feeling of delight. In short, it was not true, that if the apostles had loved their Lord they would have rejoiced at his leaving them. (3.) The words, "For my Father is greater than I," are not at all such as would have been naturally chosen to express the idea of his own happiness or glory. The thought of the Father's superiority to himself in greatness and power, is too remotely connected with that of his own consequent glory, to have been chosen to express this idea. We should rather have expected him to say, "My Father is greater than the world," or else, "With my Father I shall be glorified." At any rate, the words which he has employed do not naturally admit of that interpretation of the passage which we are now considering. We are therefore led to consider, whether a review of the context will not suggest some more probable explanation.

Looking back upon the foregoing verses of the chapter commencing with the fifteenth, we observe that our Lord had been inculcating on the minds of his disciples, that, through his intercession, the Father would send them another present Friend and Teacher (for such seems to be the meaning of the word, "Paraclete," translated "Comforter"), who should be with them, not for a brief space, but for ever; not without them, but in them. With most affectionate and, no doubt, tearful earnestness, he repeated again and again this promise. In that Divine Agent, he would come to them; they should see him; they should participate in his glorious life; he would manifest himself to them; he, together with his Father, would take up his abode with them. He himself could at present only address their outward ear; a full comprehension of his meaning he could not give them: but the Paraclete who should be sent by his Father in his name, should fully instruct them, and would give them a perception of his love and care for them, such as it was impossible for them to receive from anything which he could himself say to them, (compare, xvi. 12, 13). In leaving them, therefore, he could say to them, "farewell," in the sense, not

merely of wishing them happiness, but of promising, and absolutely securing it to them. And now we are brought to the verse immediately before us. "Ye have heard me say,—I have told you already,—that I am going away, not to remain absent from you, but to come again to you, and *that* too in a manner inferring for you far higher joy, far more perfect communion with myself, than it is now in my power to impart. If you really loved me, you would not grieve at the very short separation which is about to take place; you would rather delight in the prospect of that intimate fellowship, which, by going away for a very short period, I shall be enabled to establish betwixt us; you would rejoice at my going to my Father; for through my intercession he will effect between you and me an intimacy of union, in mutual love and in mutual sympathy, such as, according to the arrangements of the divine counsels, cannot be established, until by my atoning death I have perfected my work upon earth, and until I have ascended up into heaven. I cannot *now* enable you to recognize and love me in the fulness of my grace as your Redeemer; it is not the divine will, that Jesus, in the lowliness of his mortal humiliation, should so transform your spirits as to qualify you for intimate fellowship with himself; for *this*, I am now weak and powerless. But the Father to whom I am now going *is* able to effect this; with him is the Spirit, not however to be dispensed upon you till I am glorified (compare, vii. 39); the Spirit, who possesses an energy of power for bringing you into sympathy and oneness with myself, such as far transcends the utmost efforts which I can now employ for this end. In this way it is that your love for me will receive its fullest gratification; and therefore that very love should lead you to rejoice at our temporary separation, as necessary for its completer satisfaction. I will see you again, and your heart shall rejoice, and your joy none shall take from you."

This interpretation, I humbly conceive, fully corresponds both with the natural sense of the words, and also with the whole discourse. That it suits the context, both preceding and following, cannot be questioned; and it suits also the words. In proportion as the disciples really and spiritually loved their Lord, would they have rejoiced at his departure in the flesh so soon—in a few weeks only (not to take account of the consolations and joys inspired by our Lord's visits to them between his resurrection and ascension, to which, as I apprehend, he does not immediately refer), to rejoin them in the Spirit? It might, indeed, be to them at that time a "parable," as he afterwards speaks (xvi. 25), how his going to the Father would be the means of the restoration to them of his presence in a far higher and more perfect sense than they had ever enjoyed it; but the reason lay, as he here intimates, in the fact that the power of the Father was greater than his; for with the Father was the Spirit, which as yet was kept back, till the Mediator had made a full atonement for sin, and was come into his presence. As the earthly and yet suffering Christ, he felt,—perhaps with some feeling of pain on behalf of his followers, though, of course, with perfect submission, as always, to the divine will,—that he was unable to impart to them those impressions and those feelings, respecting himself and his work, which he longed for them to possess. And here I would wish to add, that it seems to me that a tone of grief, arising from the circumstance that his meaning should, of necessity, for a space, be so unintelligible to those whom he so earnestly desired to console, may fairly be recognized in the expression, "My Father is greater than I," as it is to be recognized

in other parts of the discourse, particularly ch. xvi. 25.

Viewed thus, it is obvious how little ground the passage before us affords for objections to the doctrine of our Saviour's Deity, whether made by the Unitarian or by the Arian. The Redeemer is evidently speaking of himself, not as the Word, nor yet as the glorified Christ, but as he was in his condition previous to his death, as the yet earthly and suffering Christ. To understand his words as referring to any other relation, would be, as I apprehend, to destroy the whole force of the passage.

In conclusion, it may be remarked that the verse before us furnishes another illustration how fearlessly the mind may surrender itself to the teaching of the scriptures. Passages, which to a careless or cavilling reader present contradictions and difficulties which he pronounces insuperable, when fairly and honestly interpreted in the sense in which they were originally conceived, are found to be in the most perfect and beautiful harmony with all other representations made in those sacred pages. The bible only requires to be candidly and naturally expounded, and then its right to the implicit and entire submission of men is, by the soul which seeks truth in the fear of God, immediately recognized. "Thy word is very pure; therefore thy servant loveth it."

THE YOUNG MAN'S CLAIMS UPON HIMSELF.

BY THE REV. WILLIAM MIALL.

Self-interest, while in its excessive development characteristic of fallen humanity, supplies, when confined within due and benevolently defined restrictions, a proper and laudable motive for exertion. The man who makes his own advantage the end of all his actions, is a stranger to the noblest and sweetest sentiments which the mind of man can cherish; while he who professes in his concern for the welfare of others ever to overlook his own, is either insincere, and so worthy to be branded as a hypocrite, or being sincere, is chargeable with the guilt of moral suicide. To secure our own interests when we can do so without violating the interests of others, is a duty dictated alike by sound reason and the concurrent and authoritative voice of divine revelation.

It may appear a strange assertion, yet it is one which observation will fully confirm, that at the present day there exists a danger of overlooking this elementary and obvious fact. Aroused from the lethargy in which, a few years since, the whole professing church was enwrapped, and stimulated by earnest and pathetic appeals, and by transcendently brilliant example, there is a possibility of extending the arms of our benevolence so that they may encircle all classes of society and all kindreds of men, and, at the same time, of overlooking or neglecting the prior claims of our own souls upon our most attentive regard, our most careful culture.

A young man is perhaps more than any other exposed to this danger. No sooner does he profess to be a Christian than he is besieged on every hand by the advocates of the several claimants on his sympathy, liberality, and de-

voted exertions. The young, so numerous, so ignorant, so vicious because so ignorant, and at the same time so capable of impression; the sick and dying; the multitude who, included in neither of these classes, and totally unconcerned about their everlasting welfare, are inaccessible except to the domiciliary visitor; the widow and orphan; the victim of intemperance; the sailor, so necessarily excluded from the ordinary services of religion; the soldier, so familiar with death, so reckless of damnation; the votary of a fashionable but fearful and truth-subverting formalism; the teeming myriads composing the multiform sections of idol worshippers; these, and many others in addition to these, are presented to the attention of the youthful convert as appealing to his natural and religious sensibilities, and crying, "Come over and help us." We do not mean to insinuate that the claims of any of these objects of philanthropy are in the slightest degree exaggerated; we do not mean to reflect on the zeal of their several advocates; we do not mean to censure the readiness of our young men to consecrate their energies to their fellow's weal; but we do wish to suggest that there is one claim imperatively urgent in its demands, paramount in its importance,—the claim which the young man has upon himself. From the duty of carefully educating his own mind and disciplining his own heart, no circumstance or combination of circumstances, can possibly relieve him.

Nor let it be objected that a scrupulous performance of these duties will either incapacitate for, or interfere with, a zealous and successful devotement to the good of others. As in the natural world to set aside established laws might be to ensure a limited and transient benefit, but which, occasioning general derangement, would assuredly result in universal and permanent evil; so in the moral world to act upon mere impulse, and in opposition to philosophy and scripture, may be to secure temporary consequences the most brilliant, but which must inevitably be succeeded by correspondent, general, and long-continued ills.

The young man who zealously devotes his energies to the benefit of others, while at the same time habitually regarding the claims of himself upon himself, will enter on his benevolent engagements in the enjoyment of the approval of his own conscience, with a mind that cannot be exhausted, and a heart that knows not to faint. His success, though not always apparent, will be real; it will not be fitful, but constant; not evanescent, but lasting; and his course, though protracted beyond that of others, will be like that of the sun "which shineth more and more unto the perfect day." When at length, having "served his generation by the will of God," he shall be gathered to his fathers, the good accomplished by him will be incalculably greater than that resulting from the labours of his early and more ostentatious competitor who, intent upon keeping others' vineyards, neglected to keep his own.

"Keep thy heart with all diligence," is the certainly not unneeded command of inspiration. Improve thyself if thou wouldst improve others, is the suggestion of past experience, the dictate of solid sense.

If, then, you desire to be found in the consistent and uniform observance of every incumbent duty; if contemplating the mental elevation or spiritual renovation of your fellow-creatures, you are anxious so to labour that results the greatest and most glorious may ensue, bear in mind, and constantly endeavour to discharge, the young man's claims upon himself.

FACTS AND OBSERVATIONS.

All the money expended for bibles, tracts, and missionary societies, does not amount to one hundredth part of the sum wasted in China for buying gold and silver paper to burn before the idols. GUTZLAFF.

In the year 1793, the present sovereign of France, then the young and destitute Duc de Chartres, a member of one of the most ancient reigning families, travelling with a single domestic, on foot, over the snowy Alps, approached the hospitable convent of St. Gothard. He rang the bell, and a capuchin appearing at the window, asked in Italian, "What do you want?" "Some nourishment for my companion and myself," replied the wanderer. "We do not receive foot passengers or persons of your sort here," rejoined the capuchin. "But," reverend father, "we will pay what you demand," said the Duke. "No, no; the inn opposite is good enough for you," said the monk, and pointing to a miserable shed where the muleteers stop for refreshment, he closed the window and disappeared. Surely this one slight scene might teach us that the account of vicissitudes incident to greatness three thousand years ago: — "He poureth contempt upon princes, and causeth them to wander in the wilderness wherein there is no way," has not become wholly inapplicable by the lapse of ages. SHEPPARD.

They who followed the multitude rather than Noah, were drowned in the flood. They who followed the multitude rather than Lot, were destroyed in the cities of the plain. They who followed the multitude rather than Joshua and Caleb, perished in the wilderness. And as it was then, so it is now:—"As for such as turn aside to their crooked ways, the Lord will lead them forth with the workers of iniquity." JAY.

David sinned at the age of fifty-one more dreadfully than ever. Do not trust, therefore, to your own past experience to preserve you: feel your dependence every moment. A criminal passion shot in at his eye, seized the castle of his heart, and led him captive. RYLAND.

Printed pastoral charges have also yielded me much benefit; especially, and above all of this class, that incomparable and inestimable one by the venerable Abraham Booth, entitled, "Pastoral Cautions," which, in the early parts of my ministry, I read so frequently that I have learned many portions of it memoriter. I owe more to that small tract than perhaps to any book, except the bible. It is the best manual for pastors, for its size, that I am acquainted with. JAMES.

Much more injury is done by the recognition of false principles, than by ignorance of true ones. CARSON.

THOUGHTS ON MELANCHOLY.

Whene'er oppressed by grief or gloom,
And sadness fills the wearied soul,
Soft comes the memory of the tomb,
To bear us from the world's control;
And sorrow to the lonely mind,
Seems like a spell to mortals given,
To leave this grovelling earth behind,
And turn a longing gaze to heaven.

When pleasure but a canker seems,
And mirth is bitterness to hear,
Its holy presence calmly beams,
And soothes our sorrow, dries our tear;
And then that dark and dreary stream,
Which parts from those we used to love,
Tempts with such bright, such peaceful beam
That earth is lost in views above.

Oxford. J. T. W

REVIEWS.

Elements of Church History. Vol. I. Comprising the External History of the Church during the First Three Centuries. By DAVID WELSH, *D.D., F.R.S.E., Professor of Divinity and Church History, New College, Edinburgh; formerly Regius Professor of Divinity and Church History in the University of Edinburgh.* Edinburgh: 8vo. pp. 479. Price 12s.

A Family History of Christ's Universal Church. By the Rev. HENRY STEBBING, *D.D.* London: 8vo. Parts I. and II., Price 2s. each.

THOUGH the materials for forming a complete history of the Christian church are far too scanty to satisfy the desires of an earnest inquirer, and some particulars relating to its internal state in the earliest and most interesting centuries are comparatively obscure, there are records accessible with which it is important to be acquainted. It is not known, perhaps, as generally as is desirable, that independently of the writings of its members or friends, there is abundant evidence to show that the Christian church did not spring into being at the time when a Roman emperor first took it under his protection; that from the days of the apostles to the days of Constantine there had been such communities as the writings of the apostles would lead us to expect should exist; that the professed followers of Christ experienced in those times just such treatment from "the world" as he had declared they would receive; and that, unassisted by the patronage of the great or the favour of the public, they sustained persecutions, for their firm endurance of which their adversaries were at a loss to account, and increased in a manner which showed that while supernatural energy supported their minds it also accompanied their doctrine. However little dependence we may be disposed to place on the testimony of those who are called the Fathers, or on the purity of the channels through which their works have been transmitted to our times, we find in the writings of their opponents ample proof that there were such men, and that their professions and circumstances were similar to those depicted in their ostensible remains, and especially, abundant corroboration of the statements contained in the scriptures of the New Testament respecting the times of the inspired penmen, and their immediate successors. There are classes of our readers to whom it may be useful to show this. We are not aware that it has ever been done, except in connexion with critical disquisitions, and historical facts deduced from other sources; and though we cannot do the effort justice within allowable limits, we may give such an outline as will be to some of our friends both pleasing and salutary. To many, indeed, the citations will not be new; but even to them it may be gratifying to see testimonies with which they are familiar thus consecutively arranged.

In the year 64 of the Christian era, while some of the apostles were still living, the greater part of the city of Rome was destroyed by a tremendous fire, which lasted a whole week, and which contemporary historians ascribe to the wanton barbarity and love of mischief by which the emperor Nero was at that time actuated. The celebrated historian, Tacitus, was then a boy. In his Annals, sixteen books of which have come down to us, after adverting to the indignation of the public, and the efforts of the emperor to propitiate the people and their deities, he gives the following representation, in which may be seen at once his prejudices against the sect "every where spoken against," and his acquaintance with its prevalence and sufferings:—"But neither human help, nor the largesses of the emperor, nor the atonements offered to the gods, could screen him from the infamy of having caused the conflagration. Nero, therefore, to suppress the reports that were abroad, turned the accusation against others, and inflicted the most exquisite tortures upon those people who were held in abhorrence for their crimes, and were commonly known by the name of Christians. They derived

their name from Christ, who in the reign of Tiberius had suffered death as a criminal under the procurator Pontius Pilate. This pernicious superstition, though checked for a while, broke out again, and spread not only over Judea, the source of this evil, but reached the city also, whither flow from all quarters all things vile and shameful, and where they find shelter and encouragement. At first, those only were apprehended who confessed themselves of that sect; afterwards a vast multitude was discovered by them, all of whom were condemned, not so much for the crime of burning the city as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to pieces by dogs. Some were nailed upon crosses; and others, having been daubed over with combustible matter, were set up as lights in the night time, and thus burned to death. Nero employed his own garden as the theatre for this dreadful spectacle, where he also exhibited the diversions of the circus, sometimes standing in the crowd in the habit of a charioteer, at others driving a chariot himself, till at length these men, though really criminal, and deserving exemplary punishment, began to be commiserated as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man."

Pontus and Bithynia, it will be remembered, were two of the provinces in which the persons resided to whom the apostle Peter addressed his first epistle, in order to strengthen their faith and encourage them to bear patiently the persecutions they were called to sustain from their heathen neighbours. About forty years after this, in the year 107, the governor of these provinces was an eminent philosopher, a man who had been consul of Rome, and an intimate friend of the emperor, Trajan. Above two hundred of his letters are extant, and the following, written to his imperial master, is one of them:—

"It is my constant custom, sire, to refer myself to you in all matters concerning which I have any doubt. For who can better direct me where I hesitate, or instruct me where I am ignorant?

"I have never been present at any trials of Christians: so that I know not well what is the subject matter of punishment, or of inquiry, or what strictness ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to made upon account of age, or whether the young and tender, and the full-grown and robust, ought to be treated alike: whether repentance should entitle to pardon, or whether all who have once been Christians ought to be punished, though they are now no longer so: whether the name itself, although no crimes be detected, or crimes only belonging to the name, ought to be punished. Concerning all these things I am in doubt.

"In the mean time, I have taken this course with all who have been brought before me, and have been accused as Christians. I have put the question to them, whether they were Christians. Upon their confessing to me that they were, I repeated the question a second and a third time, threatening also to punish them with death. Such as still persisted, I ordered away to be punished; for I did not doubt, whatever might be the nature of their belief, that contumacy and inflexible obstinacy ought to be punished. There were others of the same infatuation, whom, because they are Roman citizens, I have noted down to be sent to the city.

"In a short time, the crime spreading itself, even whilst under persecution, as is usual in such cases, divers sorts of people came in my way. A written information was presented to me without mentioning the author, containing the names of many persons, who, upon examination, denied that they were Christians, or had ever been so: who repeated after me an invocation of the gods, and with wine and frankincense made supplication to your image, which, for that purpose, I had caused to be brought and set before them, together with the statues of the deities. Moreover, they reviled the name of Christ. None of which things, it is said, they who are really Christians, can by any means be compelled to do. These, therefore, I thought proper to discharge.

"Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it. Some said they had been Christians, but had ceased to be so,—some three years ago, some longer, and one, or more, above twenty years. They all worshipped your image, and the statues of the gods: these also reviled Christ. They affirmed

that the whole of their fault, or error, lay in this, that they were wont to meet together on a stated day, before it was light, and sing among themselves alternately a hymn to Christ, as a god, and bind themselves by an oath, not to the commission of any wickedness, not to be guilty of theft, or robbery, or adultery, —never to falsify their word, nor to deny a pledge committed to them when called upon to return it. When these things were performed, it was their custom to separate, and then to come together to a meal, which they ate in common without any disorder: but this they had forborne, since the publication of my edict, by which, according to your commands, I prohibited assemblies.

"After receiving this account, I judged it the more necessary to examine, and that by torture, two maid-servants, which were called ministers. But I discovered nothing beside a bad and excessive superstition.

"Suspending, therefore, all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering. For many of all ages, and every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this supersition seized cities only, but the lesser towns also, and the open country. Nevertheless, it seems to me that it may be restrained and corrected. It is certain that the temples, which were almost forsaken, begin to be more frequented; and the sacred solemnities, after a long intermission, are revived. Victims, likewise, are every where bought up, whereas for some time there were few purchasers. Whence it is easy to judge what numbers of men might be reclaimed, if room were allowed for repentance."

The reply of Trajan is also preserved: it is as follows:—

"You have done what you ought, my Pliny, in examining the cases of those who have been brought before you as Christians; for it is impossible to establish any one rule that shall hold universally. They are not to be sought for. If any are brought before you, and are convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is, by supplicating to our gods, though he be suspected to have been so formerly, let him be pardoned upon repentance. But in no case, of any crime whatever, may a bill of information be received without being signed by him who presents it; for that would be a dangerous precedent, and unworthy of our age."

In, or about the age of Trajan, lived Epictetus, a Stoic philosopher, whose "Discourses" were published after his death by his friend Arrian. He inquires, in one of them, "Whether a man could not, by the inquiries of reason into the laws and order of the world, obtain that fearlessness which the Galileans obtained by habit and mad enthusiasm?" Blaming persons who assumed the profession of philosophy without acting up to it, he says, "Why do you call yourself a Stoic? Why deceive the multitude? Why should you pretend to be a Greek, when you are a Jew? Do you not perceive upon what terms a man is called a Jew, a Syrian, an Egyptian? When we see a man inconsistent with his principles, we say he is not a Jew, but only pretends to be so; but when he has the temper of a man dipped [*βεβαμμενου*] and professed, then he is indeed, and is called, a Jew."

Lucian of Samosata, who sustained a high office at Alexandria in the middle of the second century, gives an account in a letter to his friend Cronius of the death of a profligate adventurer named Peregrinus, who burnt himself publicly at the Olympic games. He had been guilty of many crimes; and appeared in many characters, among others in that of a Christian. According to Lucian's statement, he imposed upon the generosity of the Christians among whom he was placed, received succour from them when imprisoned, but at length was expelled from their society. "He wandered about," says Lucian, "in divers countries to conceal the place of his retreat, till, upon coming into Judea, he learnt the wonderful doctrine of the Christians, by conversing with their priests and teachers. In a little time he showed them that they were but children compared with himself, for he became not only a prophet, but the head of their congregation; in a word, he was every thing to them, he explained their books, and composed several tracts himself, inasmuch that they spoke of him sometimes as a god, and certainly considered him as a lawgiver and a ruler. However, these

people, in fact, adore that great person who had been crucified in Palestine, as being the first who taught men that religion. While these things were going on, Peregrinus was apprehended and put in prison on account of his being a Christian. This disgrace loaded him with honour; it was the very thing he ardently desired; it made him more reputable among those of that persuasion, and furnished him with a power of performing wonders. The Christians, grievously afflicted at his confinement, used their utmost efforts to procure him his liberty, and as they saw they could not compass it, they provided abundantly for all his wants, and rendered him all imaginable services. There was seen by the break of day at the prison-gate, a company of old women, widows, and orphans, some of whom, after having corrupted the guard with money, passed the night with him. There they partook of elegant repasts, and entertained one another with religious discourses. They called that excellent man the new Socrates. There came even Christians deputed from many cities of Asia, to converse with him, to comfort him, and to bring him supplies of money; for the care and diligence which the Christians exert in these junctures is incredible: they spare nothing in such cases. They sent large sums to Peregrinus, and his confinement was to him an occasion of amassing great riches, for these poor people are firmly persuaded they shall one day enjoy immortal life; therefore they despise death with wonderful courage, and offer themselves voluntarily to punishment. Their first lawgiver has put it into their heads that they are all brethren. Since they separated from us, they persevere in rejecting the gods of the Grecians, and in worshipping that deceiver who was crucified; they regulate their manners and conduct by his laws; they despise, therefore, all earthly possessions, and use them in common. Therefore, if any magician, or juggler, or cunning fellow who knows how to make his advantage of opportunity, happens to get into their society, he immediately grows rich, because it is easy for a man of this sort to abuse the simplicity of those silly people. Peregrinus, however, was set at liberty by the president of Syria, who was a lover of philosophy and of its professors; and who, having perceived that this man courted death out of vanity, and a fondness for renown, released him, despising him too much to have a desire of inflicting capital punishment on him. Peregrinus returned into his own country, and as some were inclined to prosecute him on account of his parricide, he gave all his wealth to his fellow-citizens, who being gained by this liberality, imposed silence on his accusers. He left this country a second time in order to travel, reckoning he should find every thing he wanted in the purses of the Christians, who were punctual in accompanying him wherever he went, and in supplying him with all things in abundance. He subsisted in this manner for a considerable time, but having done something which the Christians abhor (they saw him, I think, make use of some meats forbidden amongst them), he was abandoned by them, insomuch that, having not any longer the means of support, he would fain have revoked the donation he had made to his country."

Lampridius, a heathen, one of the six writers of what is called the Augustan History, says of Alexander Severus, whose reign commenced in the year 222, "He had a mind to build a temple to Christ, and to receive him into the number of the deities. Which Adrian also is supposed to have thought of before; who ordered temples without images to be erected in all cities; which temples, at this very time, because they have no deities in them, are called Adrian's. And he is said to have prepared them for that purpose: but he was forbid by those who consulted the oracles, they having found, that if that was done, all men would become Christians, and the other temples would be forsaken."

Vopiscus, the last of the Augustan writers, mentions a letter from Aurelian; who was proclaimed emperor in 270, on occasion of the incursion of some people of Germany into Italy, upbraiding the Roman senate for backwardness to open the books whence they might learn what sacrifices ought to be offered for the public safety. "There is," says Vopiscus, "a letter of Aurelian concerning the Sibylline books, which I insert here to confirm the account which I have given. 'I wonder that you, holy fathers, have so long hesitated about opening the Sibylline books: just as if your consultations were held in some church of the Christians, and not in the temple of all the gods.'"

As the first edict of Constantine, tolerating the Christian faith, was issued by him conjointly with his heathen colleague Licinius, it may be fairly conjoined to this series of extracts from pagan writers. In the spring of 313, the two emperors met at Milan, and agreed to the following enactment:—

"When we, Constantine and Licinius, emperors, had an interview at Milan, and conferred together with respect to the good and security of the commonwealth, it seems to us, that amongst those things that are profitable to mankind in general, the reverence paid to the divinity merited our first and chief attention, and that it was proper that the Christians and all others should have liberty to follow that mode of religion which to each of them appeared best, so that God, who is seated in heaven, might be benign and propitious to us, and to every one under our government; and, therefore, we judged it a salutary measure, and one highly consonant to right reason, that no man should be denied leave of attaching himself to the rites of the Christians, or to whatever other religion his mind directed him, that thus the supreme Divinity, to whose worship we freely devote ourselves, might continue to vouchsafe his favour and beneficence to us. And, accordingly, we give you to know that, without regard to any provisos in our former orders to you concerning the Christians, all who choose that religion are to be permitted freely and absolutely to remain in it, and not to be disturbed any ways, or molested. And we thought fit to be thus special in the things committed to your charge, that you might understand, that the indulgence which we have granted in matters of religion to the Christians is ample and unconditional; and perceive, at the same time, that the open and free exercise of their respective religions is granted to all others as well as to the Christians; for it befits the well ordered state and the tranquillity of our times, that each individual be allowed, according to his own choice, to worship the divinity; and we mean not to derogate aught from the honour due to any religion or its votaries. Moreover, with respect to the Christians, we formerly gave certain orders concerning the places appropriated for their religious assemblies; but now we will, that all persons who have purchased such places, either from our exchequer, or from any one else, do restore them to the Christians without money demanded or price claimed, and that this be performed peremptorily and unambiguously; and we will also that they who have obtained any right to such places by form of gift, do forthwith restore them to the Christians; reserving always to such persons who have either purchased for a price, or gratuitously acquired them, to make application to the judge of the district if they look on themselves as entitled to any equivalent from our beneficence. All those places are, by your intervention, to be immediately restored to the Christians. And because it appears that, besides the places appropriated to religious worship, the Christians did possess other places which belonged not to individuals, but to their society in general, that is, to their churches; we comprehend all such within the regulation aforesaid, and we will that you cause them all to be restored to the society or churches, and that without hesitation or controversy; provided always that the persons making restitution without a price paid shall be at liberty to seek indemnification from our bounty. In furthering all which things for the behoof of the Christians, you are to use your utmost diligence to the end that our orders be speedily obeyed, and our gracious purpose in securing the public tranquillity promoted. So shall the divine favour, which in affairs of the mightiest importance we have already experienced, continue to give success to us, and, in our successes, make the commonwealth happy. And that the tenor of this, our gracious ordinance, may be made known unto all, we will that you cause it, by your authority, to be published every where."

Some of these documents are contained in one or both of the works before us; others may be found in the writings of Lardner, which on all such subjects are an invaluable treasury, and of which we perceive that Dr. Welsh has availed himself largely. The preceding sketch would have been much more interesting had we allowed ourselves to quote the language of those avowed assailants of Christianity, Celsus and Porphyry; but, unhappily, their books have perished, and all that we possess are extracts given in the answers of Christian respondents. We do not

doubt the authenticity of these extracts, but still they are not evidence of the same unquestionable character as that which we have adduced. There is a peculiar pleasure to be derived from a series of statements made solely in the undoubted words of hostile witnesses. We wish to derive hence also an argument in favour of the study of ecclesiastical history. If so much information is furnished by the heathen, it may be fairly presumed that the illustrations and additions furnished by Christian writers will be found deeply interesting, and nourishing to faith.

Dr. Welsh's volume is the first of six or seven which he contemplates, and which will comprise, we hope, a more comprehensive and judicious history of the church during the first sixteen centuries than is at present to be found in the English language. This volume, being confined to the external history of the period, does not contain much that is new: its chief excellence is its adaptation to the exigences of the present age, due attention being given to the misrepresentations and false reasonings of such men as Strauss, Semler, and Gibbon. The author's views of church government do not appear in this portion of his work, and though we desire much a sight of the next volume, we cannot help thinking that advantages may accrue from the delay, as Dr. Welsh's new position in reference to the state and the state-church in his part of the island, may enable him now to look at certain questions with a greater freedom from bias than he could have possessed some years ago.

Dr. Stebbing's work is intended, not for students, but for families. He proposes to complete it in twelve parts, forming two volumes octavo. Dr. Stebbing is a churchman: he reads with the eyes of a churchman, and writes the language of a churchman; but, judging from the pages before us,—and though he is not an unpractised writer, we confess our want of acquaintance with his previous productions,—he appears to be a moderate and pious churchman. He receives, without scruple, traditionary anecdotes to which we give no credence, and has very different views of ecclesiastical authority from our own. We shall convey our sentiments, we presume, inoffensively as well as expressively, if we say that he writes very much in the spirit of his predecessors, Joseph and Isaac Milner.

BRIEF NOTICES.

Reality of the Gracious Influence of the Holy Spirit. By the late JOHN JAMIESON, *D.D., F.R.S., and F.S.A.S., Author of "The Scottish Etymological Dictionary," &c., &c. With a Memoir, by the Rev.* ANDREW SOMERVILLE, *Dumbarton.* Glasgow: Robertson. Pp. cv. 351.

The author of this treatise, who was born at Glasgow in 1759, was an eminent minister of the secession church at Forfar from 1780 to 1797, and at Edinburgh from 1797 to 1838, when he died, "universally regretted, esteemed, and beloved, not more for his learning, piety, and social qualities, than as one of the few remaining endeared links which connect Scottish society with the past." By general scholars he was revered as a profound philologist, and assiduous investigator of the antiquities of his country; and he rendered service to theologians more than half a century ago, by the publication of Sermons on the Heart, in two octavo volumes, which we have long known and valued, and a masterly answer to Dr. Priestly's History of Early Opinions. The work before us consists of Dissertations, in the preparation of which he spent many years, and which he bequeathed to the United Associate Synod. They contain much substantial thought, on one of the most important topics that can engage attention; and though we can scarcely hope that they will become popular in this part of the island, we do not hesitate to recommend them strongly to our brethren in the ministry, who will gain from them an ample recompense for the time expended in their perusal.

The Vaudois. Comprising Observations made during a Tour to the Valleys of Piedmont, in the Summer of 1844. *Together with Remarks, introductory and interspersed, respecting the Origin, History, and present Condition of that interesting People. By* E. HENDERSON, *D.D.* London: 12mo. pp. 262.

The author tells us that he was induced to visit the valleys last summer in order to elicit such information respecting the Vaudois as might guide him and his brethren in reference to further proceedings. During the thirteen days that he spent in the district, he appears to have enjoyed much pleasure; in a portion of which his readers will participate, though many of them will probably sympathize with us in

the feeling that the visit was too short for the formation of opinions of much value, as they could be founded only on first impressions respecting the character and condition of the residents. Dr. Henderson is mistaken in supposing that after the times of Dr. Allix the Vaudois were almost lost sight of "till about twenty years ago, when the first of Dr. Gilly's interesting works brought them again into notice." Some years previously public attention had been directed to them by Mr. William Jones, whose History of the Waldenses, first published in 1812, received from the critics of the time deservedly high commendation, and soon passed through several editions. Then, however, or soon afterwards, Dr. Henderson was laudably occupied in other parts of Europe, and this may have occasioned him to overlook Mr. Jones's book and its effects; but we wish that some of our congregational brethren would acquaint themselves more fully than they appear to do with the publications of baptists, and thus preserve themselves from the erroneous supposition that baptism is the only subject on which we write. When Dr. Gilly visited the Vaudois, he looked at them with the eyes of a churchman, and thought he saw episcopacy; Dr. Henderson could find no episcopacy, but he really did see "a small phial with water and a towel," and an infant on whom the water was poured; but neither of them, alas! could see the genuine old Waldenses; for though there are some pleasing points of resemblance between the present and the ancient occupants of the valleys, it is lamentably true that even before the exterminating ravages of the sword at the close of the seventeenth century, alterations in their modes of worship were made, "in conformity with the practice of the protestant churches of Geneva and France."

The Christian urged to Usefulness. An Address to the Churches of Christ. By CHARLES LAROM. London. 24mo. pp. 68. Price 1s. cloth.

In this neat little volume severals incidents are mentioned illustrative of the ignorance and inattention to divine truth which are to be found in our cities, towns, and villages; the consequent duty of a Christian church, the requisites to the performance of the duty, and inducements to discharge it are clearly stated; and the whole subject is urged in a spirit corresponding with the affecting language of a dying woman to whom reference is made:—"A dying woman, ignorant of the way of salvation, when found a few hours before she expired, by a visitor of a Christian Instruction society at a respectable village in the environs of London, who explained to her the plan of redemption by Christ, said to the visitor, whose words had awakened in her mind much concern, and some hope, 'It was not kind of my religious neighbours, who knew how poor sinners could be saved, to let me go on in my sin: we are a great deal too shy to one another about such things.'" An extensive circulation of the work will be a great blessing to the churches.

The British Quarterly Review. No. I. February, 1845. London: Jackson and Walford. 8vo. pp. 336.

None but a bookseller can be expected to know even the titles of all the quarterlies that now issue from the press; and but few booksellers could tell off-hand by what shades of opinion they differ from each other, or from what coterie each emanates. There are the Edinburgh Review, the Westminster Review, the English Review, the North British Review, the Quarterly Review, the New Quarterly Review, the British and Foreign Quarterly Review, the British and Colonial Review, and now we have before us The British Quarterly Review. It may be convenient to some of our readers to be certified that this last is the new quarterly in which Dr. Vaughan and some of his friends propose to exhibit to the world, purely and without baptist leaven, the genuine sentiments of the congregational denomination. As we expected, there is in the present number no attack upon the baptists, or reference of any kind to their existence. There is nothing on biblical science, and little on theology; the predominant topics are political or historical. The first, on the Pilgrim Fathers, which is in fact a sketch of the rise of congregationalism in England and the sufferings of its first advocates, occupies thirty-six pages; to this succeed Tractarian Theology, forty-two pages; — the Morality of Party, thirty-eight pages; — the Factory System and Legislation, forty pages; — Life and Discoveries of Dalton, forty-two pages; — Lord John Russell, thirty-four pages; — Prescott's Ferdinand and Isabella, forty-four pages; —Lord Eldon, forty-six pages; —Critical Notices of sixteen new Books, six pages; —and Literary and Scientific Intelligence, Home and Foreign, eight pages. Throughout, the style of writing is respectable.

The North British Review. No. IV. Edinburgh: Kennedy. 8vo. pp. 347.

This is the quarterly representative of the community calling itself the Free Church of Scotland. It contains ten articles, the subjects of which are, Dana's System of Mineralogy, twenty-seven pages; — Thornton's History of British India, thirty-six pages; —The Scottish Monks, thirty pages; —Fitchett's King Alfred, thirteen pages; — Life and Writings of Dr. Arnold, forty-one pages; — Baron Hugel's Travels in Kashmir and the Panjab, twenty-seven pages; —Poor Laws of Scotland, forty-four pages; —Palestine, fifty pages; —Christian Union, twenty-four pages; — the Jesuits in France, fifty-five pages. The prevailing character of these articles is solidity rather than attractiveness.

The Eclectic Review. February, 1845. London: Ward and Co. 8vo. pp. 120.

The present number of this monthly visitor, with which during the last forty years so many pleasing associations have connected themselves, commences with a critique on Dr. Halley's volume on the Sacraments. The writer, himself a congregationalist, expresses his dissent from some of Dr. Halley's opinions, though, of course, he avoids the topics in controversy between the baptists and the pædobaptists. He expresses his regret that these topics should have been introduced into the Congregational Lecture at all. This article occupies twenty-three pages, and is followed by others, on

Barere's Memoirs, twenty-two pages;—Father Ripa's Residence at Peking, twelve pages;—Justin Martyr, seventeen pages;—the Modern Syrians, seven pages;—Madge's Lectures on Puseyism, ten pages;—Border's Journey to Jerusalem, seven pages;—the Secularity of the Church Establishment, sixteen pages;—and five or six pages of Brief Notices.

The Biblical Repository and Classical Review. Edited by JOHN HOLMES AGNEW. *Third Series. No. I. Whole No. LVII. January,* 1845. New York: Leavitt, Trow, and Co. London: Wiley and Putnam. 8vo. pp. 194.

The Biblical Repository, published quarterly in New York, has long been esteemed highly by theological students on this side of the Atlantic. This is the first number of a new series, in which the words Classical Review are to appear on the title-page, as descriptive of the character of many of the articles. It contains seven essays and reviews, averaging five and twenty pages each, and twenty-seven short Critical Notices. We are happy to see in it a notice of Professor Bush's work on the Resurrection, in very much the same spirit as our own last month. "It seems to us," says the writer, "that, on a subject so momentous, one that cannot be apprehended by intuition, or reasoned out by logic; one that lies beyond human ken, and must be developed by divine intelligence, it were wise not to commence with theorizing, and exalting human reason, but to go and sit, like a little child, looking up into the face of Infinite Wisdom, imploring a revelation of the truth."

Missionary Enterprises in Many Lands. With a Brief History of Missionary Societies. By JABEZ BURNS, *Minister of Ænon Chapel, St. Mary-le-Bone. Author of "Death-bed Triumphs," "Youthful Piety," &c., &c.* London: 32mo. pp. 416. Price 2s. 6d.

This is a good-looking and cheap volume, containing many interesting facts relating to missions, derived from authentic sources. Remembering whence it proceeds, however, we must say, that we are surprised to find so small a proportion of its contents to relate to baptist missions, and reference to recent events connected with them so very scanty.

The Olive Leaf; or, Peace Magazine for the Young. Vol. I. London: Gilpin. 64mo. pp. 382.

To endeavour to inspire the rising generation with a deep seated antipathy to war, is in our view a dictate of Christianity, philanthropy, and patriotism; and we welcome with pleasure a little periodical so well adapted to this purpose as The Olive Leaf.

The Pictorial Sunday Book. Part XIV. 4to. Price 1s. 6d.

Books published in successive parts sometimes deteriorate as they proceed, and disappoint the hopes of purchasers. This, on the contrary, has proved better than we anticipated; and though we hesitated about doing so at first, we have now no difficulty in recommending it for family use. The work being completed, a title-page is given, on which appears the name of Dr. Kitto, as editor.

RECENT PUBLICATIONS

Approbed.

The Union Bible Dictionary. Prepared for the American Sunday School Union, and Revised by the Committee of Publication. *Philadelphia: American Sunday School Union. London: Houlston and Stoneman.* 24*mo. pp.* 648.

Sixty-eight Letters from the Rev. John Newton, late Rector of St. Mary Woolnoth, London, to a Clergyman and his Family, between the years 1791 and 1801. Second Edition. *London:* 8*vo. pp.* 254. *Price* 4*s.* 6*d.*

The Romanism of Italy. Preceded by a Correspondence with the Catholic Institute of England. By Sir CULLING EARDLEY SMITH, Bart. *London:* 8*vo. pp.* 67. *Price* 1*s.*

The Encyclical Letter of our Lord Pope Gregory XVI. to all Patriarchs, Primates, Archbishops, and Bishops, issued May 8, 1844. Translated into English by Sir CULLING EARDLEY SMITH, Bart. With the Latin Text and the Authorized Italian Translation Appended. *London:* 8*vo. pp.* 33. *Price* 6*d.*

Life in Earnest. Six Lectures on Christian Activity and Ardour. By the Rev. JAMES HAMILTON, National Scotch Church, Regent Square. *London: Nisbet.* 24*mo. pp.* 137.

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The Religious Tradesman. A Memoir of Normand Smith of America. By the Rev. JOEL HAWES, D.D. *London: (Tract Society)* 32*mo. pp.* 96. *Price* 8*d.*

The Righteousness of God. By the late ROBERT HALDANE of Edinburgh. Extracted from his Exposition of the Epistle to the Romans. *London: (Tract Society)* 32*mo. pp.* 64.

The Orphan's Inheritance. By the Author of Tenderness Cherished; or, Home Sketches. *London:* 12*mo. pp.* 221. *Price* 2*s.* 6*d.*

Tracts of the British Anti-State-Church Association. No I. An Address to Dissenters on the Religious Bearing of the State-Church Question. *London: Published for the British Anti-State-Church Association, Aldine Chambers, Paternoster Row. pp.* 24.

The German First Book: or, Conversations and Dialogues. For the Use of Schools. By MORRIS MIEHNAUR, Professor of the German Language, and Assistant at the Royal Naval School, New Cross. *London: Groombridge.* 12*mo. pp.* 53.

The Domestic Bible. By the Rev. INGRAM COBBIN, A.M. *London: Arnold.* 8*vo. pp.* 16.

Cobbin's Child's Commentator on the Holy Scriptures. *London: Ward and Co. Pp.* 48. *Part III.*

INTELLIGENCE.

EUROPE.

THE POPE'S ENCYCLICAL LETTER.

The following letter, addressed by the pope to all patriarchs, primates, archbishops, and bishops—published in the official gazette of the papal government, in the Latin and Italian languages—purchased by Sir Culling Eardley Smith at the Roman Gazette Office in June—and by him translated and published in English, Latin, and Italian, since his return, will be deemed by many of our readers an interesting curiosity. It will be seen to exhibit the same unrelenting hostility to civil and religious liberty, to the free circulation of the scriptures, and to the exercise of private judgment, as the papal see has ever been accustomed to evince, while it shows also the wakeful attention of the rulers of the Romish church to efforts for the spread of biblical truth, whether made in the eastern or western hemisphere.

"VENERABLE BRETHREN,

"GREETING AND THE APOSTOLIC BENEDICTION.

"Amongst the principal machinations by which in this our age the anti-catholics of various names endeavour to ensnare the adherents of catholic truth, and to turn away their minds from the holiness of the faith, a prominent position is held by the bible societies. These societies, first instituted in England, and since extended far and wide, we now behold in one united phalanx, conspiring for this object, to translate the books of the divine scriptures into all the vulgar tongues, —to issue immense numbers of copies,—to disseminate them indiscriminately among Christians and infidels,—and to entice every individual to peruse them without any guide. Consequently, as Jerome lamented in his time, they make common to the garrulous old woman, the doting old man, the wordy sophist, and to all men of every condition, provided only they can read, the art of understanding the scriptures without an instructor; nay, which is absurdest of all, and almost unheard of, they do not even exclude unbelieving nations from such community of intelligence.

"But, venerable brethren, you are not ignorant of the tendency of the proceedings of these societies. For you know full well the exhortation of Peter, the chief of the apostles, recorded in the sacred writings themselves, who, after praising the Epistles of Paul, says that there are in them some things difficult to be understood, which they who are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction; and immediately adds, 'You, therefore, my brethren, knowing this beforehand, be on your guard, lest, deceived by the error of the foolish, you fall from your own stedfastness.' Hence it is clear to you, that even from the first age of the Christian name, this art has been peculiar to heretics, that repudiating the traditionary word of God, and rejecting the authority of the catholic church, they either interpolate the scriptures *by hand*, or pervert them in the explanation of their meaning. Nor, lastly, are ye ignorant how great diligence and wisdom are needed in order to transfer faithfully into another language the words of the Lord: so that nothing is more likely to happen than that in the versions of them multiplied by the bible societies, the most grievous errors may be inserted, by the ignorance or fraud of so many interpreters; which errors the very multitude and variety of the translations long conceal to the ruin of many. To these societies, however, it matters little or nothing into what errors the persons who read the bibles translated into the vulgar tongues, may fall, provided they be gradually accustomed to claim for themselves a free judgment of the sense of the scriptures, to contemn the divine traditions as taught by the fathers, and preserved in the catholic church, and even to repudiate the church's direction.

"To this end, these members of bible societies cease not to calumniate the church and this holy see of Peter, as if it had for many ages endeavoured to keep the believing people from the knowledge of the sacred scriptures; whilst there exists many and most perspicuous proofs of the earnest desire which, even in recent times, popes, and other catholic dignitaries under their guidance, have felt, that nations of catholics might be more carefully instructed in the written and traditionary words of God. To which head belong, in the first place, the decrees of the Council of Trent, in which not only is it enjoined on bishops, to provide for the more frequent announcement through each diocese of the *sacred scriptures and the divine law*, but, enlarging the enactment of the Lateran Council, it is moreover provided, that in each church, whether cathedral or collegiate, of cities and considerable towns, there should be a theological prebend, which should be conferred solely on persons capable of expounding and interpreting the sacred scrip-

ture. Respecting the subsequent constitution of the theological prebend on the plan of the above Tridentine enactment, and respecting the lectures to be delivered by the theological canon to the clergy, and even to the people, steps were taken in several provincial synods, particularly in the Roman council of the year, 1725, to which Benedict XIII., our predecessor of happy memory, had convened not only the sacred dignitaries of the Roman province, but also several of the archbishops, bishops, and other local ordinaries, under the immediate authority of this holy see. The same pontiff made several provisions with the same design, in the apostolical letters which he issued specifically for Italy, and the adjacent islands. To you, too, venerable brethren, who at stated periods have been accustomed to report to the apostolic see, upon the condition of sacred affairs in your respective dioceses, it is manifest, from the replies again and again given by our 'Congregation of Council' to your predecessors, or to yourselves, how this holy see is wont to congratulate bishops, if they have theological prebendaries ably discharging their duty in the delivery of public lectures on the sacred writings, and never ceases to excite and assist their pastoral anxieties, if any where the matter has not succeeded to their wishes.

"With regard, however, to bibles translated into the vulgar tongues, it was the case even many centuries since, that in various places the holy dignitaries were obliged at times to exercise increased vigilance, when they discovered that versions of this sort were either read in secret conventicles, or were actively distributed by heretics. To this refer the admonitions and cautions issued by Innocent III., our predecessor of glorious memory, concerning assemblies of laics and women secretly held in the diocese of Metz, under a pretence of piety, for reading the scriptures; and also the peculiar prohibitions of bibles in the vulgar tongue, which we find to have been issued in France soon after, and in Spain previous to, the sixteenth century. But greater precaution was needed afterwards, when the Lutheran and Calvinist anti-catholics, venturing to assail with an almost incredible variety of errors the unchangeable doctrine of the faith, left no means untried to deceive the minds of the faithful by perverted explanations of the scriptures, and by new translations of them into vulgar tongues, edited by their adherents. The lately-discovered art of printing assisted them in multiplying and speedily spreading copies. Accordingly we read in the rules drawn up by the fathers chosen by the Council of Trent, approved by Pius IV., our predecessor of happy memory, and prefixed to the index of Prohibited Books, a provision of general application that bibles published in the vulgar tongue, should be allowed to no persons but those to whom the reading of them was judged likely to be productive of an increase of faith and piety. To this rule, afterwards rendered more stringent, owing to the pertinacious frauds of the heretics, a declaration was at last attached by the authority of Benedict XIV., that the perusal of such versions may be considered permitted, as have been published with the approbation of the apostolic see, or with annotations taken from the holy fathers of the church, or from learned and catholic men.

"Meanwhile there were not wanting new sectaries of the Jansenist school, who, in a style borrowed from the Lutherans and Calvinists, scrupled not to reprehend these wise provisions of the church and the apostolic see, as if the reading of the scriptures were useful and necessary to every class of the faithful, at every time and in every place, and therefore could not be forbidden to any one by any authority whatever. This audacity of the Jansenists, however, we find severely reprehended in the solemn judgments which, with the applause of the whole catholic world, were delivered against their doctrines by two popes of happy memory, viz. Clement XI., in the bull *Unigenitus*, of the year 1713; and Pius VI., in the bull *Auctorem Fidei*, of the year 1794.

"Thus, therefore, before bible societies were formed, by means of the above decrees of the church, the faithful had been fortified against the stratagem of the heretics, which lies concealed under the specious plan of spreading the holy scriptures for general use. Pius VII., however, our predecessor of glorious memory, in whose time those societies arose, and who found that they were making great progress, failed not to oppose their endeavours, partly through his apostolic nuncios, partly by epistles and decrees issued by different congregations of cardinals of the holy Roman church, and partly by his two papal briefs which he addressed to the archbishops of Gnesna and Mohilow. Afterwards Leo XII., our predecessor of happy memory, assailed those same designs of the bible societies in his Encyclical Letter addressed to all the dignitaries of the catholic world, on the 5th of May, 1824; and the same thing was again done by our immediate predecessor of equally happy memory, Pius VIII., in his Encyclical Letter issued the 24th of May, 1829. We, too, who with far inferior merit, have succeeded to his place, have not omitted to exercise our apostolical solicitude upon the same object, and among other things have taken steps to recall to the memory of the faithful the rule formerly enacted concerning translations of the scripture into the vulgar tongues.

"We have, however, great cause to congratulate you, venerable brethren, that, at the impulse of your own piety and wisdom,

and confirmed by the above letters of our predecessors, you have never neglected, when necessary, to admonish the catholic flock to beware of the snares laid for them by the bible societies. From these efforts of the bishops, in conjunction with the solicitude of this supreme see of Peter, it has resulted, under the Lord's blessing, that certain incautious catholics who were imprudently encouraging bible societies, seeing through the fraud, immediately withdrew from them; and the remainder of the faithful have continued nearly untouched by the contagion which threatened them from that quarter.

"Meanwhile the biblical sectaries were possessed with the confident hope of acquiring great credit, by inducing in any manner unbelievers to make a profession of the Christian name by means of rendering the holy scriptures published in their own tongue, innumerable copies of which they caused to be distributed through their countries, and even to be forced on the unwilling, by means of missionaries, or agents in their employ. But these men, thus endeavouring to propagate the Christian name contrary to the rules instituted by Christ himself, found themselves almost always disappointed, with the exception that they were able sometimes to create new impediments to catholic priests, who, proceeding to these nations with a commission from this holy see, spared no exertions to beget new sons to the church, by the preaching of the word of God, and the administration of the sacraments, prepared even to shed their blood amidst the most exquisite torments for the salvation of the heathen, and as a testimony to the faith.

"Amidst these sectaries, thus frustrated in their hopes, and reviewing with sorrowful hearts the immense amount of money already spent in publishing and fruitlessly distributing their bibles, some have lately appeared, who, proceeding upon a somewhat new plan, have directed their machinations towards making their principal assault on the minds of the Italians, and of the citizens of our very city. In fact, from intelligence and documents lately received, we have ascertained that several persons of different sects met last year at New York, in America, and on the 12th of June formed a new society, entitled, 'The Christian Alliance,' to be increased by new members from every nation, or by auxiliary societies whose common design shall be to introduce religious liberty, or rather an insane desire of indifference in religion, among the Romans and other Italians. For they acknowledge, that for several centuries the institutions of the Roman and Italian race have had such great and general influence, that there has been no great movement in the world, which has not begun from this holy city; a fact which they trace not to the establishment here, by the divine disposal, of the supreme see of Peter, but to certain remnants of the ancient dominion of the Romans, lingering in that power which, as they say, our predecessors have usurped. Accordingly, being resolved to confer on all the nations liberty of conscience, or rather of error, from whence as from its proper source political liberty will also flow, with an increase of public prosperity, in their sense of the word, they feel they can do nothing, unless they make some progress among the Italians and citizens of Rome; intending afterwards to make great use among other nations of their authority and assistance. This object they feel sure of attaining from the circumstance that so many Italians reside in various places throughout the world, and afterwards return in considerable numbers to their own country; many of whom, being influenced already of their own accord with the love of change, or being of dissolute habits, or being afflicted with poverty, may without much trouble be tempted to give their name to the society, or at least to sell their services to it. Their whole aim, then, is directed to procuring the assistance of such persons in every direction, transmitting hither by their means mutilated Italian bibles, and secretly depositing them in the hands of the faithful; distributing also at the same time other mischievous books and tracts, intended to alienate the mind of the readers from their allegiance to the church and this holy see, composed by the help of those same Italians, or translated by them from other authors into the language of the country. Among these they principally name the History of the Reformation, by Merle D'Aubigné, and the Memoirs of the Reformation in Italy, by John Cric [John M'Cris]. The probable character of this whole class of books may be inferred from this circumstance, that it is a law of the society, with regard to select committees for the choice of books, that there shall never be two individuals of the same religious sect upon any one of them.

"As soon as this news reached us, we could not but be deeply pained at the consideration of the danger with which we learned that the sectaries menaced the security of our holy religion, not merely in places remote from this city, but even at the very centre of catholic unity. For though there is not the slightest cause for fear that the see of Peter should ever fail, upon which the Lord Jesus Christ has built the impregnable foundation of his church, we must not for that reason cease from maintaining its authority; nay, our very office of the supreme apostolate reminds us of the severe account which the divine chief Shepherd will require of us for any tares sown by the enemy while we slept, which may grow up in the Master's field; and for the blood of any sheep entrusted to us which by our fault may have perished.

"Having, therefore, taken into our council several cardinals of the holy Roman church, and having gravely and maturely weighed the whole matter, with their concurrence we have decided to issue this epistle to you, venerable brethren, in which, as respects all the aforesaid bible societies, already reprobated by our predecessors, we again with apostolical authority condemn them; and by the same authority of our supreme apostolate, we reprobate by name and condemn the aforesaid new society of the 'Christian Alliance,' constituted last year at New York, and other associations of the same sort, if any have joined it, or shall hereafter join it. Hence be it known, that all such persons will be guilty of a grave crime before God and the church, who shall presume to give their name, or lend their help, or in any way to favour any of the said societies. Moreover we confirm, and by apostolical authority renew, the aforesaid directions already issued concerning the publication, distribution, reading, and retention of books of the holy scripture translated into the vulgar tongues; while with respect to other works, of whatever author, we wish to remind all persons that the general rules and the decrees of our predecessors, prefixed to the index of prohibited books, are to be abided by; and consequently, not only are those books to be avoided which are by name included in the same index, but those also to which the aforesaid general directions refer.

"Called, as you are, venerable brethren, to participate in our solicitude, we urgently bid you in the Lord to announce and explain, as place and time permit, to the people entrusted to your pastoral care this our apostolic judgment and commands; and to endeavour to turn away the faithful sheep from the above society of the 'Christian Alliance' and its auxiliaries, as also from all other bible societies, and from all communication with them. At the same time it will also be your duty to seize out of the hands of the faithful, not only bibles translated into the vulgar tongue, published contrary to the above directions of the Roman pontiffs, but also proscribed or injurious books of every sort, and thus to provide that the faithful may be taught by your monitions and authority, 'what sort of pasture they should consider salutary to them, and what noxious and deadly.' Meanwhile, venerable brethren, apply yourselves daily more and more to the preaching of the word of God, as well personally as by means of those who have cure of souls in each diocese, and other ecclesiastical men suited to that function; and especially pay more vigilant attention to those whose office it is to hold public lectures on the sacred scripture, that they may diligently discharge their duty to the comprehension of their readers; and may never, under any pretext, venture to interpret or explain the divine writings contrary to the tradition of the fathers, or differently from the sense of the catholic church. Lastly, as it pertains to a good shepherd not only to protect and nourish the sheep which adhere to him, but also to seek and bring back to the fold those which have strayed away, it will therefore be both your duty and ours, to apply all the energies of our pastoral endeavours, that if any persons have suffered themselves to be seduced by such sectaries and propagators of noxious books, they may, by God's grace, be led to acknowledge the gravity of their sin, and strive to expiate it by the remedies of a salutary penitence. Neither must we exclude from the same sacerdotal solicitude the seducers of others, and even the chief teachers of impiety; whose iniquity, though it be greater, yet must we not abstain from the more earnestly seeking their salvation by all practicable ways and means.

"Moreover, venerable brethren, against the plots and designs of the members of the 'Christian Alliance,' we require a peculiar and most lively vigilance from those of your order who govern churches situated in Italy or in other places where Italians frequently resort; but especially on the confines of Italy, or wherever emporiums and ports exist from whence there is frequent communication with Italy. For as the sectaries themselves propose to carry their plans into effect in those places, those bishops are especially bound to co-operate with us, so as by active and constant exertions, with the divine help, to defeat their machinations.

"Such endeavours on your and our own part we doubt not will be aided by the help of the civil powers, and especially by that of the most potent princes of Italy; as well on account of their distinguished zeal for preserving the catholic religion, as because it cannot have escaped their wisdom, that it is highly to the interest of the common weal that the aforesaid designs of the sectaries should fail. For it evident, and proved by the continued experience of past ages, that there is no readier way to draw nations from their fidelity and obedience to their princes, than that indifference in the matter of religion, which the sectaries propagate under the name of religious liberty. Nor is this concealed by the new society of the 'Christian Alliance;' who, though they profess themselves averse to exciting civil contentions, yet confess that from the right of interpreting the scriptures, claimed by them for every person of the lowest order, and from the universal liberty of conscience, as they term it, which they would thus spread among the Italian race, the political liberty of Italy will also spontaneously follow.

"First, however, and chiefest, let us together raise our hands to God, venerable

brethren, and commend to him with all the humility of fervent prayer of which we are capable, our own cause and that of the whole flock and of his own church; invoking also the most pious 'deprecation' of Peter, the chief of the apostles, and of the other saints, and especially of the most blessed Virgin Mary, to whom it is granted to exterminate all heresies throughout the entire world.

"Lastly, as a pledge of our most ardent love, to all of you, venerable brethren, to the clergy entrusted to you, and to the faithful laity, with unrestrained and hearty affection we lovingly grant the apostolic benediction.

"Given at Rome, at St. Peter's, the 8th of May, 1844, in the fourteenth year of our pontificate.

"GREGORY PP. XVI."

HOLLAND, PRUSSIA, GERMANY.

Cheering intelligence has recently been received of the progress of divine truth on the continent of Europe, though in the face of opposition and danger. In a letter, dated January the 31st, Mr. Oncken writes thus to Mr. Rothery:—

"We are now looking with intense interest to Holland, where a wide and effectual door will, I trust, soon be open to us. A number of converts there have been fully convinced of the truth of believers' immersion, and are now on the point of rendering a cheerful obedience to this important command of our Lord. Among these brethren are two ministers, the one formerly connected with the Dutch reformed church, the other a Mennonite. We have at Hamburgh also a number of Dutch captains and seamen detained by the early frost, who constantly attend our preaching. Not a few of them are renewed characters, hold sound views of divine truth, have nothing to advance against scriptural baptism, and are, in fact, nearly convinced; and may, by God's blessing, obey the Lord in this before the navigation recommences. One of these captains has seven children, none of whom were sprinkled in infancy, having always entertained some doubt as to its validity.

"Many of our single brethren left us during the past year, and at the commencement of the present, for their respective native places, with a view to spread the truth, and we have already received glad tidings from them. Some of them had to encounter the enemy on their journey, and were imprisoned for having preached the name of Jesus. Others reached their homes with much difficulty. Among the brethren is one from near the Baden Sea, on the borders of Switzerland. He was formerly a papist, as were all his relations, and the district from which he comes. Soon after his return, his mother, brother, and sister were converted, and as they are willing to obey the Lord in all things, I have dispatched a brother who labours in Hanover to baptize a number of converts at Marburg in Hessia, and from thence to proceed to the place of the above brother. Our dear brother Straube keeps on testifying among the Romanists in Silesia, that Jesus is the only mediator between God and man. The priests in these parts have attempted to put him down, but the protestant authorities have protected him. I send him, from time to time, bibles, testaments, and tracts.

"In the Grand Duchy of Oldenburg, this spiritual wilderness, the Lord is converting many a dry, hard, and unfruitful heart into a fragrant and fruitful garden. We had about thirty baptisms in that part during 1844.

"In Hanover we have been equally encouraged, notwithstanding the activity of the enemy to prevent the spread of God's truth. Imprisonments, fines, &c., continue as heretofore. Our indefatigable brother Carl Steinhoff, has been, however, amply rewarded for his hard labour, having baptized thirty-one converts in 1844. The churches in Pomerania continue to prosper, and if we had two or three efficient labourers would, to all human appearance, have soon large accessions.

"The church at Berlin has been signally blessed during the past year, having had an accession of, I think, fifty-nine members. We have not been forgotten at Hamburgh by our gracious Lord. Fifty-one precious souls were brought from death to life, and added to our number. We have enjoyed perfect peace from without.

"We have sent a brother to labour at Memel, from whence we hope he will attempt to introduce the gospel into Lithuania. Two other brethren made a long tour along the Baltic during the summer, on which occasion many thousand immortal souls heard the everlasting gospel.

"Our tract operations have greatly increased, having circulated 438,000 copies during the past year. Our funds are, however, quite exhausted, and a debt of about £70 presses upon us. Our excellent tract on baptism, by Pengilly, is out of print, but much in demand. These wants, and the new field in Holland, compel us to apply to our English brethren for speedy aid, that the good work may not be retarded. Have the kindness to state these facts to as many of the brethren as are interested in the cause in Germany, Holland, and Denmark.

"Two new Danish tracts have just left the press. As you have, doubtless, had direct intelligence from brother Mönster, it is not necessary to add anything about the churches in Denmark."

In the same letter, Mr. Oncken refers to the long-continued domestic affliction with

which it has pleased God to visit him, in the following terms :—

"My dear wife's disorder is, without a doubt, cancer of the most malignant kind. Her right arm, from the shoulder down to the fingers, is completely lifeless, very much swollen, and the seat of so much pain, that her groanings cease not day nor night. For the last sixteen weeks she has not enjoyed a single night's rest, and the little doze into which she falls towards the morning, is the effect of weakness and the strong opiates which are constantly given her. The cross which we are thus called to bear is heavy indeed, and yet our adorable and unchangeable Lord has thus far not suffered us to sink beneath it. He has been our hiding place in this storm and tempest; he has dried our tears, and assured us, that though the mountains be removed and the hills depart, his lovingkindness and faithfulness shall never, never be withdrawn. We dare not look on what may yet be before us, without looking to Jesus, and the bright scene beyond the wilderness. The cup will be full by and bye, and oh! how precious to know, whilst one bitter drop after another is falling into it, the painful procedure is dictated by the same love from whence flows our eternal salvation! 'Be still, and know that I am God;' that is the lesson which I am now to learn. May I learn it thoroughly, to the praise of God's grace."

FRANCE.

Two numbers of a new monthly periodical have appeared, entitled The Continental Echo and Protestant Witness, which is intended to furnish a popular medium by which the religious public of this country may acquire a knowledge of the proceedings and literature of foreign protestants, and also to promote and manifest Christian union. A letter from Dr. Cheevers, an American minister now travelling in Europe, is inserted, from which we take the following extract :—

"It is hardly possible to describe to you, to make you conceive rightly, unless you were on the ground, the extraordinary politico-religious fermentation through which France is passing at the present time. An unobservant person, or one who travels hastily through the country, might see nothing of it, might know nothing of it, and might come back to America with the news that all is quiet; but one who looks about him, observes, inquires, converses, reads the journals and the new books, sees that a great movement is at hand. Rome is rousing herself for the conflict; but at the same time great masses of resistance are preparing against her, in quarters where formerly there was no opposition. Rome is gaining power over the court, the Jesuits increase, they are bold and hardy in their movements, religious persecution is let loose, the Jesuits steal children, and are not yet called to account for it, priests are imprisoned for becoming protestants; but amidst all this there is preparing a stronger defence of religious liberty, a wider progress of the truth, a more general and better sustained conflict *against* Rome, than ever has been witnessed in this country.

"This year the public mind has been strongly agitated by the conflicts between the Jesuits and the university, on the subject of public instruction. The Jesuits pretend to support what they call liberty of teaching, but it is only that they may get all the education of France into their own hands. The university contends that education is to be taken care of by the state, the government having a controlling power over all educational seminaries. The university contends for freedom of teaching apart from the tyranny of priests; but while doing this, it gives altogether too much power to the government over the system of education; the Jesuits profess to espouse the cause of liberty, but in reality it is only the liberty of ruling by themselves.

"Books and pamphlets have been published on the one side and on the other. A profound and eloquent discourse by M. Thiers, in the Chamber of Peers, occupies an important place; but I am sorry to say it is mingled with doctrines that tend to absolute despotism; while on the other hand, by this barrier of state despotism it would defend the university from the monopoly of Jesuits and priests. But it is not thus that they are to be conquered.

"Quite separate from this question between the Jesuits and the university, another discussion has been aroused in regard to the Jesuits themselves, and their detestable maxims, character, and policy. MM. Michelet and Quinet have published together a work entitled, *Des Jesuites*, of which, besides an edition in octavo, four smaller editions were exhausted in two months. One who reads this work does not wonder at its success, for it is full of fire, and animated by the spirit of liberty. It speaks out, without the least restraint, in tones that thrill the bosom of the nation, awakening an impulse which in the end will work with irresistible power in France in the cause of religious freedom. When such works begin to appear, one might almost say, in spite of all temporary triumphs of the Romish priesthood, there is an end of religious tyranny."

ORDINATIONS.

GALCAR.

Mr. John Ash, having recently completed his studies at Horton College, has accepted a unanimous invitation from the church at Galcar to become its pastor, and is expected

to enter upon his labours on the first Lord's day in March.

WHITEHAVEN.

The Rev. Richard Tunley, late of Northampton, having accepted an invitation to the pastoral office from the baptist church in Charles Street, Whitehaven, commenced his labours there on the third Lord's day in January.

TROWBRIDGE.

Mr. J. Gwinnell, after preaching for about eighteen months with acceptance to the church of Christ meeting in Bethesda Chapel, Trowbridge, has accepted their unanimous call to the pastoral office, and was set apart to the work on the third of February.

WEYMOUTH.

Mr. J. Trafford, A.M., has undertaken the pastoral charge of the baptist church at Weymouth.

RECENT DEATHS.

REV. SAMUEL SQUIRRELL.

On Friday, January the 10th, the Rev. Samuel Squirrell of Sutton finished his course, and entered into his rest. In early life he was called by grace, and united to the baptist church at Wattisham, Suffolk. His piety and zeal attracted the attention of his brethren and his pastor, by whom he was encouraged to devote himself to the ministry of the gospel. The late Rev. John Thompson of Grundisburgh, whose laborious and successful exertions introduced the gospel into many dark villages, among other places visited Sutton, a village five miles distant from Woodbridge, which, with several neighbouring places, was then entirely destitute of the means of evangelical instruction. In 1806, Mr. Squirrell was directed by providence to this field of labour. He commenced his ministry in a cottage; afterwards he preached the glad tidings of salvation in a barn; and soon a chapel was erected. The indefatigable labours of this devoted servant of Christ were rendered very successful, not only in Sutton, but also in the adjacent villages. A church was formed, the congregation progressively increased, and twice the chapel was enlarged. For thirty-eight years our deceased brother was privileged to labour with fidelity and zeal, encouraged by visible tokens of the divine blessing. His constitution, impaired by affliction and infirmities, compelled him to resign his pastoral office in October last, on which occasion, the teachers of the sabbath school, which he had watched over with fostering care, presented him with a bible, and an affectionate address. After attending a school festival in a neighbouring village, on Thursday, January the 2nd, he was attacked with a disease of the heart, which terminated his existence in eight days. He died in the faith and hope of the gospel, and his remains were interred in the burying ground adjoining the chapel on Thursday, January the 16th, amidst the tears and lamentations of a numerous auditory, many of whom were clad in mourning. The Rev. T. Middleditch of Ipswich delivered the funeral address, and his death was subsequently improved by the Rev. James Webb of Stoke Green, Ipswich, from a portion of scripture selected by the deceased for the occasion:—"Blessed are the dead which die in the Lord."

MRS. PICKERING.

On Lord's day, Nov. 3, 1844, died, Mrs. Pickering of Pitsford, for about thirty-five years an endeared and useful member of the baptist church at Moulton, near Northampton. Her usefulness did not show itself in public display, but by the gentle and insinuating influence of a consistent and benevolent example; a spirit imbued with love to Christ and his people. She had for many years been the subject of much personal affliction, and had frequently set her house in order, expecting a dismissal from her debilitated tabernacle. Each fresh renewal of life only gave her a new opportunity of exercising the spirit of a Christian waiting for her departure; and at length, the messenger who had given so many warnings was commissioned to convey her into the presence of the Saviour whom she loved, and fellowship with whom upon earth had imparted so large a portion of gentleness and sweetness to her spirit.

MR. HENRY HEYWORTH.

Died, Dec. 29, 1844, Mr. Henry Heyworth, in his seventy-ninth year, the senior deacon of the baptist church, Goodshaw, and brother to the late Rev. Robert Heyworth of Cloughfold. This "old disciple" was baptized by the Rev. John Nuttall, first pastor of the church in 1789, and has thus been a member nearly fifty-six years. Few men have sustained, for so long a period, a character so truly consistent and exemplary. His high sense of right and wrong; his regular and punctual attendance upon the services of the sanctuary; his ardent and growing attachment to his pastor; concern for the peace and prosperity of the church; affectionate condescension towards the junior members; the simplicity and lovely character of his prayers; the deep humility he always manifested, which gave occasion for one to say, "that he was the most humble man that entered the chapel doors;" his readiness to ask forgiveness when he thought he had done wrong, com-

bined with a liberality equal to his means, secured for him the esteem of a very extensive circle of acquaintance in and out of the church, the general impression being, that he was a "good man."

MR. WHALEY.

Mr. John Whaley of Coles Dale, Northaw, Herts, departed this life on the 8th of January, in the ninety-first year of his age. He was born at Coggeshall, in June, 1754. He spent some portion of his youthful days at Colchester, and some in London. It was his happiness to hear some of the most popular dissenting ministers in the metropolis, chiefly among the baptists, as Drs. Gill, Stennett, Rippon, and Messrs. Wallin, Booth, Dore, and Martin. Eventually he became a resident in the parish of Enfield, and on Lord's days he assembled for worship in a barn with some pious friends at Potter's Bar. The meeting-house was erected in 1789, and on the 29th of December, 1801, seven persons, of whom Mr. Whaley was one, were formed into a baptist church. On the same day, Mr. Broady was set apart over them, as pastor. Mr. Whaley having been unanimously chosen their first deacon, for a great number of years he regularly discharged the duties of his office to the satisfaction of his brethren. Latterly he attended public worship with the baptist church at Waltham Abbey, and communed there, but he did not remove his membership from Potter's Bar. His religion was genuine; the fruit of conviction; the homage of the heart. He was blessed with the full exercise of his mental powers till within a short time of his death, and even then he had lucid intervals, until, without a struggle or a sigh, he breathed out his soul into the arms of Jesus.

MRS. LAMBERT.

Died, on the 30th of January, 1845, Mrs. Elizabeth Lambert, for forty-three years a most consistent member of the baptist church, Meeting House Alley, Portsea. During the whole of this period, she most brilliantly adorned the gospel of God her Saviour, and in every point of view, in regular attendance on the means of grace, in spirituality of conduct and conversation, in gentleness of deportment, in a diffuse liberality, the fruit of that "faith that worketh by love," her character may be regarded as a model for younger Christians, who possess, it may be, greater advantages. Always looking on human examples as unsatisfactory, she was accustomed habitually to press earnestly towards one mark, one prize, and, by divine grace, she was eminently successful. Her remains were committed to the dust in the Portsea Cemetery, on Wednesday, February the 5th, in the presence of many who had known and esteemed her very highly in love for her work's sake, assembled to pay the last sad tribute to her memory.

REV. W. MACKLEY.

Died at Kidderminster, on the 16th of February, 1845, Mr. William Mackley, upwards of seventy years of age. He was for more than forty years, a zealous and faithful minister of the glorious gospel of Jesus Christ. His aged widow still survives.

MR. JOHN LOW.

Died at Edmonton, on Wednesday the 13th of February, Mr. John Low, aged fifty-seven. From its commencement, Mr. Low was a deacon of the baptist church at Salter's Hall, and served for many years on several of our denominational committees. During the long and painful illness which terminated in his dissolution, he was favoured in an eminent degree with a spirit of Christian resignation.

MRS. TRULE.

Died, on the 14th of February, Sarah, the beloved wife of Mr. Trule, surgeon, Leicester. She was the daughter of Mr. Cuthbert Curtis of Irthlingborough, Northamptonshire, who for many years sustained the office of deacon of the baptist church in that village. The deceased was, in early life, brought to a saving knowledge of divine truth. She was ardently attached to the doctrines of the cross, and fully appreciated their faithful ministration from the lips of her pastor, Mr. Mursell. During the former part of her protracted and severe affliction, she was much distressed with doubts and fears respecting her safety, but some time before she expired, she experienced the presence of her Saviour, and realized the fulfilment of the promise that, "at evening-time it shall be light." Nearly her last words were, "Come, Lord Jesus! he is my only hope," and then gently breathed her last, and entered into the joy of her Lord.

MRS. PORTER.

Died, after a few hours illness, January the 27th, Mrs. Elizabeth Porter, wife of Mr. James Porter of Camden Town.

SIR THOMAS FOWELL BUXTON.

This energetic and persevering advocate for the abolition of slavery, to whose exertions our churches in the West Indies were a few years ago so deeply indebted, but whose health has been for a long time declining, expired on Wednesday, February the 19th, at his residence in Norfolk.

MISCELLANEA.

SOUTH AUSTRALIAN COLLEGE.

We are informed that the South Australian Manual Labour College, is about to be commenced under peculiarly favourable circumstances, arising from the simultaneous emigration of several pious and highly respectable families, who will locate themselves in the immediate vicinity, and thus greatly tend to strengthen the undertaking, and render its operations efficient.

Any pious and respectable individuals or families, who may be thinking of emigration to this interesting colony, are invited to communicate with the honorary secretary, the Rev. George Stonehouse, Chipping Norton, Oxfordshire, there being an opportunity to secure a comfortable passage, worthy of their attention. Mr. Stonehouse will also gratefully receive for the institution, donations of books, gardening tools, agricultural implements, hardware, locks, hinges, glass, doors, window-frames, iron bedsteads, harrow-teeth, ploughs, nails, oil lamps, paper, dairy utensils, philosophical and chemical apparatus.

BRISTOL COLLEGE.

The following sentence occurs in the letter from Mr. Shuck, an extract of which was in our last:—"I wrote a note to the students at Bristol, but have not heard from any one of them." We are requested by the students in Bristol College to say, that no communication from Mr. Shuck has ever reached them.

PONTYPOOL.

Having omitted to notice in its proper place, a sermon of more than usual excellence delivered at the annual meeting of the Pontypool Baptist Theological Institution, by the Rev. Micah Thomas, we take this opportunity to say, that it may be procured in London, from Evans, Snow Hill. From the text, "That thou mayest know how thou oughtest to behave thyself in the house of God," &c., he urges on students for the ministry the necessity of justly estimating their sphere of operation; of correctly ascertaining how to perform their part; and of cherishing the vast importance of rising to this lofty attainment.

EXETER.

On Tuesday evening, February the 18th, a tea-meeting was held in Bartholomew Street Chapel, to celebrate the liquidation of the debt that has long rested on that place of worship. Nearly 300 persons sat down to tea in the body of the chapel, which had been boarded over for the occasion. Many were present connected with other dissenting congregations in the city. After tea, the meeting was addressed by the Revs. Dr. Payne, J. Bristowe, W. Welch, N. Hellings, and other friends. It was a most interesting evening, and will long be remembered by those present. In less than two years, by means of tea-meetings and collecting-cards, aided by the liberality of a Christian public, a debt of £500 has been completely removed.

SURREPTITIOUS BAPTISMS.

In Mr. James's introduction to "The Missionaries' Reward," we find the following anecdote:—"The first teacher of Popery landed at Tahiti under the disguise of a carpenter, and some of the earliest converts in the Pacific were baptized and said to be regenerated unconsciously to themselves, and unsuspected by their relatives around. M. Bataillon, one of the priests, describing his own proceedings, under date, May, 1839, states that, 'In order to experience no difficulty in administering baptism, even in presence of the mother, I act in the following manner:—I have always with me one bottle of scented water, and another of plain water; I pour at first some of the former on the head of the child, under the pretext of soothing it, and whilst the mother pleases herself in softly spreading it with her hand, I change the bottles, and shed the water which regenerates, without their suspecting what I have done.'"

RESIGNATIONS.

The Rev. W. Hopley has, through ill health, been under the necessity of resigning his pastoral charge at Hemel Hempstead.

The Rev. W. F. Poile, in consequence of ill health, has resigned the pastoral charge of the church in Agard Street, Derby.

MARRIAGES.

At the particular baptist chapel, Great Yarmouth, by the Rev. H. Betts, January the 19th, the Rev. HENRY LAXON of Ormesby, to Miss CHARLOTTE SKOILES of Great Yarmouth.

At the particular baptist chapel, Great Yarmouth, by the Rev. Henry Betts, the Rev. SAMUEL SARGIANT of Salehouse, to Miss SARAH GOFFIN of Yarmouth.

At the baptist chapel, Parley, January the 29th, by the Rev. Paul Alcock, Mr. JAMES TARRANT to Miss LUCY PRESTON.

At the baptist chapel, Lockwood, Feb. 6, 1845, by the Rev. W. Watton, Mr. SAMUEL CROWTHER, to SARAH, third daughter of Mr Thomas SHORT, all of Lockwood.

THE MISSIONARY HERALD.

BAPTIST CHAPEL AND MISSION HOUSE, JERICHO, JAMAICA.

ASIA.

CALCUTTA.

Letters as recent as Dec. 20th, 1844, have been received. Influenza prevailed throughout the city, and almost all the missionaries had been indisposed. Mr. Pearce was on the river, seeking restoration, and Mr. Leslie and Mr. Wenger were about to ascend it, partly for missionary purposes, and partly in order to recruit their exhausted strength.

Two of the Society's missionaries, who have for some time past been in the habit of addressing the natives once or twice a week in one of the public thoroughfares, were lately several times interrupted in their preaching labours by a certain Musalmán, usually accompanied by two or three friends, who brought forward, in a most self-sufficient manner, the blasphemous arguments with which Muhammadans are wont to attack Christianity. On one occasion this adversary came up just when they had done preaching; and on seeing him join the listening crowd, they left the spot, whilst the Muhammadan spectators raised a deafening shout of triumph. Emboldened by this apparent success, the same man returned to the charge on two subsequent evenings, but was both times silenced by the sharp rebukes that were administered to him. Nothing daunted, he made his appearance a third time a few days since, and finding that the missionaries were not disposed either to yield, or to enter into an argument with him, he, with his friends began to preach against Christ, about fifteen yards from the place where the missionaries were preaching the gospel. Both parties had been thus engaged for nearly an hour, when the audience of the missionaries was joined by a young up-country Hindu, who with great earnestness asked whether Jesus was the son of Joseph? One of the missionaries who was familiar with the Hindi, replied, "No! certainly not." The young man said, "Well, I thought as much. Look at that Musalmán there; he is telling the people that Christ is the son of Joseph, but I know it is all a falsehood; for I have read the gospel of Matthew, and remember very well what is written there." Upon this the missionary questioned him a little in detail, when to his surprise the young man, before a multitude listening with breathless silence, repeated nearly verbatim the whole account of the birth of Christ, as contained in the first chapter of Matthew. The missionary's curiosity being excited, he put several further questions to the young man on the leading points of Christianity, to all of which he gave very good answers. Among other things, he said Christ was to sinners what a physician was to a sick man; and that the object of Christ's coming into the world was to make himself a sacrifice for sinners. On inquiry he stated that he had been living for three or four months (probably in the capacity of a servant) with a European gentleman,—not a missionary, but a layman—who had repeatedly conversed with him about Christianity, and had given him the gospel of Matthew to read.

This incident shows, 1st, that Christian laymen may do much for the conversion of natives; 2ndly, that the perusal of the Christian scriptures produces some impression upon the minds of the people; and, 3rdly, that opposition is more useful than injurious to missionaries. The attention of this young man was arrested, and his indignation roused by the things which that wicked Musalmán preached; he first confounded him, and by joining the audience of the missionaries, drew after him the whole crowd which had gathered around the Muhammadan preacher. And there can be no doubt that when the people dispersed, they continued to talk over what they had heard.

DACCA.

Our aged brother, Mr. Robinson, writes thus:—

Partly through the wet weather, and partly through the state of my health, I have been able to do very little in the way of preaching out of doors, but I have been able to attend to all our regular services, in both languages, with the exception of one sabbath, when I was obliged to leave my share of labour to the native brethren. The native chapel has been as well attended as usual. Last sabbath many were present for a considerable time,

and apparently heard with much attention. One spoke very loudly in opposition; but I gave him no answer. I sought him at the end of the service, but he had disappeared. Prán, the Dacca bairágí, was there during the whole time. I conversed with him, but he was so full of self-justification that I could entertain no hope of him. He still leans, in appearance, to Hinduism; but I do not think he has always a quiet conscience. It is a comforting reflection that when I cannot go out, I can always do something at home. My window seems to be as well known as any shop in Dacca, and not a day passes without a few customers for books and tracts. During all last month, persons came every day; some took tracts, regretting, as I did too, that I had nothing better to give them; while others adduced very weighty arguments in favour of their obtaining large books, which were all answered by my telling them that I had none to give them. Many, I could perceive, did not believe me, when I assured them that I had no large books; and they left me, I fear, under the impression that I was telling them a falsehood. In this country, where falsehood is more current than truth, who can expect that his word will be credited? I am happy to say that the arrival of another box of books has just been announced, and a good large one it is; so that this month I shall not have to send the hungry away empty. It is very possible, however, that when I address you at the beginning of next month, I shall have to inform you that this large supply is expended; and that we must still reiterate the cry of "give, give."

Our native brethren visited many markets in the course of last month. The list before me says thirteen; all but one situated at the distance of from eight to ten or twelve miles from Dacca. The rivers were very rough, and they were exposed to much danger. Poor Chánd was so terrified last Saturday evening, that after getting so near home as the other side of the Dacca river, he preferred remaining there all night to trusting himself to the boisterous waves. The account which our native brethren give of their reception is always pleasing; in all places they are heard with attention, and in some places the people say to them, "Come again, we want to hear more of these things."

On sabbath evening, June 23rd, we had the pleasure of opening our new chapel for English worship. The chaplain being absent from the station, and there being no service in the church, our little chapel was crowded, and some who came and could find no seats returned. It was a pleasing sight; the attention was fixed and sustained throughout. Last sabbath evening the chaplain was here, and the church was open at the same hour as the chapel, but we had a good congregation for Dacca. Our weekly prayer-meeting, which was held at different houses alternately, we have transferred to the chapel; one of the brethren may pray, and I shall have to expound. We commenced last Wednesday evening, and were encouraged by the attendance of a few, whom we should be glad always to see. I have now a better opportunity than formerly for sowing the seed: this is all that can be said at present. Who will reap the harvest no one can tell; be that as it may, let me have ample opportunity for sowing; this is a pleasant part of our work; and the time will come, how distant soever it may be, when the sower and the reaper will rejoice together.

MUTTRA.

The following extract of a letter from Mr. Phillips is extracted from the Calcutta Missionary Herald.

You will rejoice to hear that we have had another baptism. Shiv-Jítrá, after six months probation and conversations with Christian friends at Agra and Muttra, was received as a candidate, and on the 21st of July, was baptized at the same ghát where B. had been baptized. He is a villager, whose family for generations have held the office of Kánungo. When he came to us, his mind was very dark respecting divine things, but the light has very gradually spread over the whole horizon of his mind, and now I hope he loves and walks in the light. His behaviour has been worthy of his profession hitherto, and now he is very zealous for the Lord against idolatry. We have made him a teacher in our school, and he is supported by Christian liberality. He will fetch his wife from his distant village when the roads are passable after the rains.

His baptism has excited great attention in the city, he being the first Hindu baptized here, for B. was a Roman Catholic. The people however still listen cheerfully to the truth, and the school is increasing in numbers.

The other inquirer has turned out to be a great deceiver. He was expelled from the church at Loodiana, after being with them for three years. He has in turn visited all the mission stations, and has been dismissed from all.

We look forward with joy to the arrival of our fellow-labourers, and hope that division of labour will, with God's blessing, make the work of the Lord very prosperous here. We have had abundant rains, but also continual flights of locusts, which show how easily God can punish the ingratitude of the people now that he has so richly blessed them.

DELHI.

The following are extracts from the journal of Mr. Thompson, who labours at this station :—

I have the pleasure to state that on Saturday night last, at a church-meeting, I gave the right hand of fellowship to my son D. and at a church-meeting yesterday morning to Mrs. B. wife of a member, and to Drummer L., and repairing to the river near our house, we had service in Hindí and English, when we sung "With joy we in his footsteps tread;" and after addressing the people regarding the Saviour of the world, union with him, and the blessedness of his ways, I went down into the water, and baptized the three candidates. Returning to the house I had an English and Hindí service, discoursing severally from Acts viii. 26—40, on baptism, and from 1 Cor. xi. 23—32, on the Lord's supper; and at the close of the service, addressing a few words to each of the candidates separately, admitted them to the Lord's table, and we all held solemn communion. May He who looks down on the feeblest lambs of his flock, look down on the souls now joined to us, bless them, render them holy and useful members of his church, and give us joy in their walk and conduct.

I am happy to say my fellow-labourers have continued in health, and all go out daily reading to the people, and occasionally distributing gospels and tracts. I too have been enabled to go out daily, and call the attention of the people to the gospel of our Lord Jesus Christ; and almost daily I have had the happiness to address new strangers, asking them to read the word of God, and consider the word and work of Jesus. Many respectable persons have by this means been led to send for the entire Testament or other portions of the divine word. The tracts on the Muhammadan controversy are beginning to excite inquiry and increase an interest in scripture discussions. An aged Maulavi from the camp of the commander-in-chief, brought a letter of recommendation to me from a chaplain, desiring to be furnished with a Testament with marginal references, and the strongest of Mr. Pfander's publications, fully and leisurely to consider both sides of the question.

July 2nd.—Immediately after my return from Hurdwar I hired a room in the principal street and seated my party, then three persons, in it, to invite passengers to sit, read, hear, and discuss points; while I drove leisurely a mile or two more, stopping occasionally, gathering crowds around me, reading and discoursing with them. The room is open twice a day, an hour and a half in the morning and three hours in the afternoon; and in the course of the last two months, upwards of six hundred persons, mostly strangers, have been addressed on the subject of salvation, and some thousands of scriptures and tracts, handed to them; besides the multitudes in the crowded parts of the city, and isolated individuals met and addressed by me in the roads round Delhi, and the scriptures and tracts given to them. I believe a fair also took place in the mean time, and an influx of the followers of Dádu, Charn-dás, and Kabír, a great many of whom took away our books when they departed. The distributions therefore, taking from the 22nd of November, 1843, and including the above-mentioned occasions, down to the 30th of June, are, 562 volumes, 2387 gospels and other portions, and 7612 tracts; in Persian, Urdu, Hindí, Sanscrit, Bengálí, Panjábí, and Arabic; but it is to be observed that a proportion of the recent distributions, say for a month past, consist of books recovered from the swamped cases. I trust from the terms in which a good many of the books were taken, that they will not be laid aside or destroyed, and when kept and read, the divine blessing will attend them.

One more circumstance, and I have done for the present. During my absence at Hurdwar a new regiment of infantry arrived here, and the Christian drummers and musicians sent two of their numbers to invite me to go and establish Christian worship among them in Hindustání. On my return home I lost no time in sending for two or three of the party, and ascertaining their views. They came, said they were destitute of Christian instruction, and many of them wished to acquire a knowledge of the Nágrí and Persian letters, to enable them to read the word of God for themselves. They desired therefore I would both statedly preach to them, and engage the necessary teachers for them: and that they might have a place as well for worship as for instruction in a knowledge of the letters, they proposed according to their slender means to build one. They have built, and received from me only five rupees as my contribution to their house, and two rupees to clear a debt on the chapel. My daughter, Mrs. B., has presented the place with three benches or forms, and I hope to add three more. The walls are of mud, and the roof is a choppered one: and perhaps fifty persons may sit with convenience in it. I have had the pleasure to preach a few times in this place, when I have had about thirty, but more came the last sabbath, when I could not attend from indisposition. I pray I may long have this door opened to me, and be enabled to declare the whole counsel of God to this

people. A Mr. P., drum-major, is their principal man, and I have taken measures for providing him with the salaries of the Nágrí and Persian teachers. The persons already able to read among them have taken at least twenty volumes of the Hindí and Urdu scriptures for their own use, and the demand is likely to increase with their increased ability to read, and now I humbly pray the Lord to grant his blessing on this opening for usefulness.

Oct. 7th.—I have much pleasure in stating that we held a church-meeting yesterday, when we gave the right hand of fellowship to Mrs. L., who had for some months expressed a wish to join us. Shortly after receiving her, we repaired to the river, and with the usual service, I baptized her before a crowd of attentive and seriously disposed natives. Among these, as voluntary attendants, I was glad to perceive two persons who I did not think would have been present, viz. a bráhman student of the English College, of a sceptical turn of mind, and a goldsmith, an extremely bigoted idolater. The latter was not only purposely present, but before the baptism came to my house for such books as I might deem useful for him. It so happened that at the moment of his coming, a pandit also came for the word in Sanskrit: the latter took the Testament and went home, while the former repaired to the ghát and awaited the administration of the ordinance. The event may give rise to feelings favourable to the interests of the gospel, and to his leisurely perusing the divine word, and may perhaps serve to soften down the inveteracy of mind he has manifested for years towards truth opposed to idolatry.

I am happy to say that the worship in cantonments serves to bring under the sound of the gospel from seventeen to twenty persons, who would otherwise be without that privilege; and some two or three of these appear to hear us for eternity, and at times when I have not been expected, I have found them reading the word of God in the shade of a tree. The Urdú and Hindí school too has produced some readers, who otherwise would not have had the knowledge of letters, and perfected others in their reading of Hindí and Urdu, and furnished them with the Christian scriptures. One of the heathen readers, a native of Almora, and musician in the regiment, has expressed his admiration of the truths he has thus been made acquainted with, and formed a wish to join us as a believer in and worshipper of Christ, the Incarnate God and Saviour of men. I have only heard of this wish from others; he has not spoken to me on the subject. I hear he bears a good character in the regiment, and there is no charge of dissoluteness brought against him by those who appear to know him best.

In the city, I am happy to say, I am enabled to go about among its crowds daily, once or twice, and to secure for the gospel of our Lord Jesus Christ that attention which may be considered the basis of future good. Of those whose attention has been thus arrested, numbers are in the habit of reading the gospels, the Testament, the Pentateuch, or the entire bible, in Urdú, Persian, Hindí, and Sanskrit. Of these, three are stated attendants at the Hindí and Urdú worship; a fourth individual attended, but sickness has confined him to his house for three weeks. Of this individual I entertained a hope, five years ago, that he would have joined us, and a recent conversation before his illness has revived this hope. I hope he may persevere in his desire; but his family and numerous connexions are in his way. Of the right impression of divine truth on his own mind I have no doubt, but he has obstacles to contend with which no ordinary mind could overcome without an uncommon measure of divine grace. The affrighted man proposed to me to receive and baptize him privately, two months ago; but I would not encourage the measure. If ever we needed the prayers of our brethren we need them ten-fold more now, and I at this particular juncture intreat them in an especial manner.

AGRA.

A letter from Mr. Williams, dated Agra. Dec. 20th, contains the following passages:—

I think I told you in a former letter of the baptism of a Hindoo residing in a village fourteen miles from this. I have recently baptized two more of the same place, and some others are inquiring the way to Zion. I have therefore been encouraged to build a small chapel there, the whole expence of which has been defrayed by the church, and I fully intend to have preaching in it once a week throughout the year, providing my health will be continued to me. The Lord has dealt bountifully with me this year in this respect; I have never been better since I came to India. I also intend establishing a school in the same village. I have already mentioned the subject to the people there, who appeared well pleased with the proposal, and engaged to send their children; indeed schools are very much needed in all the surrounding villages, for perhaps not more than one in fifty of the

inhabitants can read any thing. Awful ignorance therefore every where prevails. Here is the kingdom of darkness, and as a necessary consequence, the unfruitful works of darkness are most abundant,—the most shameful, disgusting, and abominable idolatries.

I have preached the gospel in a goodly number of villages this year, assisted by the native preachers of the local society, four of whom are members of our own church. We have systematically arranged all our operations, so that we know what we have to do every day, and what places we shall visit. On the sabbath I attend to English preaching only; one of the brethren preaches in the native language. On Monday we preach in the market held near my house. On Tuesday we have village preaching the whole of the day, to a distance of eight, ten, twelve, or fourteen miles, and in four or five different places. On Wednesday I have to preach in English. On Thursday we go to the villages, on Friday to the market. On Saturday we go to the Tripolia, the entrance of the city, and in the evening I preach to the native Christians and others who attend. Such is our work every week, and I am thankful to say that the great Head of the church has graciously been pleased to bless and own our poor efforts, so that we have not laboured in vain, or spent our strength for nought. Some poor perishing sinners have been turned from darkness to light, and from the power of Satan unto God. I have baptized twelve persons this year, six of whom are natives, and more are coming forward. Indeed, three Hindoos (one of them a Brahmin) have already expressed their desire to be baptized, and in all probability will soon be admitted into the church. These are from the village where the chapel has just been erected, so that we shall have a native church there shortly, I hope. Thus we are greatly encouraged to proceed in the great and good work of bringing souls to Christ. In fact, I have never witnessed such a spirit of serious inquiry among the people as at present. Amidst much that is debasing and deplorable, there is also something very promising. I hope that I shall live to see some native Christians in all the villages which we regularly visit. Pray for us, that the word of the Lord may have free course, and be glorified.

AMERICA.

CANADA.

The following extract of a letter from Mr. Girdwood is dated Montreal, Dec. 24, 1844.

Things in Kingston move on so well under Mr. Lorimer's ministry that, with the exception of having a promise of aid, no particular demand has been as yet made. Mr. Lorimer is much esteemed and loved by the people. His amiable disposition, in conjunction with his talents, has done much for Kingston. They have formed into a church again, and it is trusted that harmony of feeling and union in action will be displayed among them. Some are about to join the church.

Bytown is at present supplied by a Mr. Dick, who has just finished his studies in the States. He went from Canada to study. The baptists in Bytown have made application to us to aid them in supporting him among them, but before taking any decided step, we have requested him to visit Montreal. He may be here in a day or two. His brother also studied in the States, and is now pastor of a church in Lanark, Canada West.

The Lord is evidently doing great things for his people in Quebec. Mr. Landon, at the request of the Committee, has gone down to supply during the winter, as it was evidently necessary for some one to be there. We have arranged with Mr. Carryer to supply the Tuscaroras during Mr. Landon's absence. A church is to be formed on January 1, 1845. Mr. Landon is much encouraged, and thinks that, by judicious management, the friends would be able almost to meet their own expenses by next summer. We may give them a year.

The French Mission in Milton and Hoxton is successful. God continues to bless the labours of the colporteurs. The expense connected with the commencement of this mission falls heavily on our funds, but the fruits are valuable—triumphs won against the man of sin. We undertook it, not doubting that it would deeply engage the sympathies of your Committee. You perceive how the Lord is setting open doors before us. Enter them, as it seems, we must.

From the contents of this letter you will perceive our destitution as to agency. May the Lord of the harvest put it in your power

to send us a band of devoted brethren, say six, next spring.

In Montreal we much need a larger chapel, but how to attain this I know not, unless we withhold our subscriptions from missionary objects; but this we cannot do.

In successive numbers of the Montreal Register which have recently arrived, we find the following interesting paragraphs:—

It is believed that many Christian friends in this province are desirous of contributing to the foreign operations of the London Baptist Missionary Society. The editor begs to inform them that any sums sent to him for that purpose will be duly acknowledged in the Register, and transmitted to England to be appropriated according to the wishes of the donor.

Mr. Titus Merriman, one of the students at the Baptist College, Montreal, having completed his studies, a meeting was held at the Baptist Chapel, St. Helen Street, on Monday evening last, for the purpose of commending him to the blessing of God, prior to his departure for South Potten, the scene of his future labours. Prayer was offered by Mr. Davidson (student), and Messrs. Bosworth and Girdwood. The president of the college addressed the young minister on the solemn responsibilities of his office, and encouragements derived from the divine promises, and concluded the service with prayer. The meeting was well attended and highly interesting.

The members of the Canada Baptist Missionary Society, and the denomination at large, will be glad to hear that arrangements are now in progress for the erection of the new college. It will be built on the elevated part of the ground purchased by Messrs. Try and Thomson, and most liberally placed by them at the disposal of the Society. The advantageous sales of the lower portion of the ground effected in November last have been already reported. The house at present occupied by the students is still unsold, and will be held by the Society till the new building is ready. The college about to be erected will be a handsome building of cut stone, with a frontage of 120 feet, and 56 feet in depth. There will be a massive portico in the centre, supported by six pillars, and flanked by pilasters. The situation is admirable, commanding an extensive and beautiful prospect, and the building will be a great ornament to the city.

The contract for the masons' work has been obtained by Messrs. Hutchinson and Morrison, who have commenced operations by conveying stone to the ground.

The new place of worship, erected for the use of the baptist church at Stanbridge, was opened on Thursday last. Sermons were preached by Messrs. Cramp, Girdwood, and Bosworth, of Montreal, and a collection taken up on behalf of the Canada Baptist Missionary Society. The attendance was very numerous.

The building is neat and commodious, and reflects great credit on the persons employed in its erection. Mr. Jersey, the pastor, labours indefatigably, and is much encouraged by the success attending his efforts. We shall be glad to hear that the congregations under his care show that they duly appreciate their privileges by making generous provision for his temporal wants. In some districts there is a lamentable deficiency in this respect.

EUROPE.

BRITTANY.

The following statement respecting the Translation of the New Testament into the Breton language, drawn up by our friend, Mr. Jenkins of Morlaix, will be found deserving of special attention.

In 1827 the New Testament was published for the first time in the Breton language by the British and Foreign Bible Society. The edition was 1000 copies. It had been translated by Mr. Le Gonidec, at the request of the Bible Society. The Old Testament also

is translated by the same person, but not published. The translation was made from the Latin Vulgate version, the author of it being a catholic. As there were no protestants among the Bretons, it was a difficult thing to have it distributed among them. However, through the kindness of one or two well disposed persons, this was effected to some extent in the neighbourhood of Morlaix and Landerneau. To this good work the priests soon opposed themselves, and nothing was done in a way calculated to produce effect. In 1834 I was sent over from Wales to Lower Brittany to see what could be done in the way of enlightening and evangelizing its inhabitants. After having acquired a sufficient knowledge of the language, I set to the work of distributing the Testament. The success attending my excursions for that purpose exceeded my expectation. I used to sell among the country people from six to nine Testaments a day. But to my great disappointment I soon perceived that the people read the book with difficulty, and that the style of the translation rendered it very unintelligible to them, so much so that I was convinced of its utter unsuitableness, and the inutility of distributing it.

I shall attempt showing why this translation is unintelligible, while it is the production of a distinguished Breton scholar. In the first place, Mr. Le Gonidec, like Dr. Owen in Wales, is the author of a new system of orthography, which presents difficulties to the Breton reader, and while it is superior in some respects to the common orthography, it introduces some useless changes, especially as the Breton orthography is based upon that of the French, such as *w* instead of *ou* in certain cases, and *k* instead of *c* hard. The author wrote his translation according to his new system of orthography. But the principal reason why this translation is unintelligible is, that Mr. Le Gonidec made use of a great many obsolete words which are neither made use of nor known among the people, while he distorted others to convey meanings which do not properly belong to their signification, a remarkable instance of which is found in the *distuol*, used in the Testament for *pardon*, for this word is never used in that sense; and even the translator himself has not given it that meaning in his "Dictionnaire Celto-Briton." It is the word *pardon* that is uniformly used in Breton, but it was rejected because it was taken from the French. Mr. Le Gonidec was induced to act thus from an ardent desire to rid the Breton of words of foreign extraction, in order to cultivate the language, and reduce it to its pristine purity; in which garb it would be hardly cognizable to the present race of Bretons. But however praiseworthy such a thing may be in itself, to introduce for the first time a great change of the kind in any popular work must prove destructive to its utility; how much more then to the New Testament, a book unknown in the country a few years ago, and the distribution of which is opposed by the catholic clergy? It would be difficult to form a just idea of the great obstacle which arises from the style of the translation to its being read at all, and when read to its being understood. A style of writing so unintelligible and so different from that of religious books in general will never do. Moreover, the possibility of cultivating the Breton to the extent Mr. Le Gonidec and his few disciples would carry it, is more than doubtful; and this will appear evident when it will be considered that the whole stock of pure Breton or Celtic words does not exceed 10,000, while the literature of this language is poor, and that the language itself must disappear in the course of time, however distant that period may be.

I do not stand alone in my opinion respecting Mr. Le Gonidec's translation; what I have stated above is the general opinion among those who have read the Testament. Mr. Le Fourdrey, pastor of the Reformed Church at Brest, entertains the same view of it, which is the result of inquiries made by him into the matter. Mr. Williams, missionary at Quimper, has found that the Breton Testament is not understood by the people. In my correspondence with the Bible Society respecting the translation, I gave the opinion of Mr. Ledau, a famous Breton printer, and the bishop's Breton printer, a man who has translated and printed more Breton books than any other in the country. His opinion and mine are the same. Mr. Riou, a good Breton scholar, and the translator into Breton of Æsop's Fables, entertains precisely the same view respecting it.

That there are some who would express a different opinion from that which I have stated is very probable, and that might occasion difficulties in reference to the question of having a new translation; but the ground of all such difficulties can be easily removed by remarking that those who would support the opposite view are only a few literary gentlemen, who are amateurs of the Breton language, calling themselves the disciples of Mr. Le Gonidec, but are far from having at heart the religious improvement of their countrymen, and I have reason to fear that they are opponents of the gospel. However, I can hardly believe that even this extreme party would declare that Mr. Le Gonidec's style of writing is conformed to the general way of speaking and writing this language, and that his translation is as intelligible to the people as those portions of the scriptures which are to be found in Breton books printed for the service of the church of Rome.

It is unnecessary to remark what a serious obstacle to the propagation of the gospel in Brittany was the style of the New Testament we had to distribute; for having a powerful, intolerant, and vigilant clergy to oppose our

labours, and a Testament of this kind to put into the hands of the people, what could we do, and what permanent fruit could we expect from the little we were able to do? Such a state of things, in a country where the success of the gospel must depend upon the spread of scriptural knowledge, was highly detrimental and discouraging. Therefore it became necessary to take steps to correct the defects of the present translation, or to have a new one, otherwise we should have been compelled to abandon our field of labour. We entertained for some time the hope of being able to correct the defects of Mr. Le Gonidec's translation, but that idea was abandoned by the friends in Wales upon a due consideration of the difficulties attending such a task, especially as it was a translation from the Vulgate, and its author was a catholic. I am convinced we did right. It is infinitely better to have a good and faithful translation at once, than to correct the defects of one which must after all pains and labour be more or less imperfect in some important points.* Therefore, though sensible of my great want of qualifications for such a very important work, having no one to do it but myself, I was necessarily led to undertake the task of preparing a new translation, made according to the original Greek. The Greek and Latin Testament I make use of is, 'Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, Novum Fœdus, cum versione Latina, secundum curam Leusdenii et Griesbachii, Edituus ab. H. A. Aitton. Glasguæ, 1816. I consult the authorized English version, the Welsh bible, and those of Martin and Ostervald in French. My great desire and prayer is, that I may be able to make a good and faithful translation of the word of God. I translate the original literally as far as I can, in order to give to the Bretons an exact image of it. The work can be written in a style superior to the common one, which is to be desired, but it is requisite that care should be taken not to suffer that improvement to be carried so far as to render the translation obscure to the Breton reader, otherwise our labour will be in a great measure lost. I have got over the gospel according to John and Mark; I have written the first copy of the gospel according to Matthew, and I am now in the fourteenth chapter of the gospel according to Luke.

I shall now make a remark respecting the terms used in Breton in reference to baptism. The word in use for this ordinance is *badisiant*, which is marked by Mr. Le Gonidec in his Dictionary as of a foreign derivation, introduced along with the Christian religion. This language is so poor that words signifying properly *to immerse*, *immersion*, and *immerser*, cannot be found in it. The Bretons make use of the verb *plongea*, for to *plunge* or *immerse*, and *plonge dures* for *plunge* or *immersion*. I presume these terms would not be thought suitable, especially as they are taken from the French verb *plonger*, and consequently rejected by those who hold to pure Breton, and for that reason are not to be found in Mr. Le Gonidec's Dictionary, nor in that of Mr. A. E. Troude. These authors give the word *pluia* for *to plunge*, but there is no term formed from this verb to signify *immersion*. Mr. Le Gonidec gives the verb *souba*, as signifying *to soak, to plunge into a liquid, to imbibe, to bathe*, but gives no substantive derived from it. Besides, it is a word rarely made use of, and signifies properly to soak, being derived from *soubeu*, the word used for soup, and was evidently formed from the French word *soupe*. It appears to me that there are no good and suitable Breton words to convey the meaning of the terms used in the original in reference to baptism, and that consequently we have nothing to do but to adopt the terms now in use. If I shall live to see our translation finished and published, I shall think it my duty to write a few notes to explain what ideas we should attach to the word *badisiant* and others, according to the original terms in Greek, so as to assist the reader to acquire a thorough knowledge of revealed truth.

I am happy to state that I have reason to believe our translation will be quite intelligible to the people, for we have printed a small tract composed of portions of the gospel, and I can say from my own observation that it is well understood by the people. I send you the testimony of Mr. Ricou, a remarkable Breton, who has acquired a knowledge of the Latin by his own efforts, and has translated Æsop's Fables into his native tongue, and who from his thorough knowledge of Breton is well qualified to give his opinion in this case. He is willing to give us all the help he can in preparing the translation. I hope I shall be authorized to engage him for that purpose, as he could render me great assistance.

I am very desirous of finishing the translation as soon as possible, and that we should be able to have it printed as soon as it will be ready. The utility of printing the New Testament in the Breton language will appear by the fact that the Breton population amount to a *million*, and that about the half of that number know no other language. It is indeed a painful reflection that this people has been left so long without the word of God. But it is evident that the Lord has brought about a very fit season to give them the holy scriptures; for peace reigns every where, there is no law to hinder the distribution of the divine volume among them, many can read, and education makes rapid progress, the people manifest a very favourable disposition to receive the Testament and religious tracts, and there is an encouraging prospect of its being

* Mr. Le Gonidec's translation would have required a careful revision, for it is defective in several places.

widely distributed, as there are three missionaries in the field ready for the work, and the friends in Paris have told us they will send a colporteur to Brittany for that purpose. May the Lord enable us to accomplish his will in this work!

HOME PROCEEDINGS.

THE DOVE.

On Monday, January 27th, a meeting was held on board the Dove, composed of members of the Committee of the British and Foreign Sailors' Society and of the Baptist Missionary Society, for the purpose of presenting to Captain Milbourn a Bethel-flag. Besides members of the two Committees, there was a considerable attendance of other friends; and the meeting was altogether one of deep interest. Dr. Cox stated the destination of the vessel, and Mr. Seaborn addressed the crew. The Bethel-flag was presented by Mr. Hooper, in the name of the Committee of the Sailors' Society, and Mr. Milbourn in acknowledging the gift, expressed his hope that wherever they went "the God of Bethel" would go with them, and that his service would be regularly observed. Mr. Russell, Mr. Hyatt, and Mr. Angus took part in the services.

On Friday, the 31st, the Dove dropped down to Gravesend, and on Saturday sailed for Cowes, where the missionaries were to embark. On Tuesday morning the missionaries, in company with two or three friends, left London for Cowes, and got on board the Dove in the afternoon. The evening of that day was spent in singing and prayer, and was felt by all to be a hallowed season. The following morning the vessel weighed anchor about eight o'clock, and went through the Needles with a favourable breeze. All on board were in good spirits, and were looking forward to their engagements in Africa with feelings of deep interest and holy joy

The Pilot who conducted the vessel to the Isle of Wight wrote thus after his return:—"I have piloted your vessel, the Dove, from the East India Docks to the Isle of Wight; and I beg to say that a vessel cannot possibly behave better than she did. The speed she went was from eleven to twelve miles. From Blackwall to Gravesend in two hours and ten minutes; and from Gravesend to the Isle of Wight in sixteen hours; and, under proper management, I should say a finer vessel cannot be: indeed I cannot say too much for her qualifications. She is uncommonly stiff under canvas."

Since the Dove sailed from Cowes no communications from her have been received, and it is hoped that by the time the Herald is in the hands of our readers she may have reached the north part of the African coast.

Several friends have kindly presented various valuable articles for the use of the Dove. The Committee thankfully acknowledge these presents: amongst them are—

A set of nautical instruments, value £30, from Mr. Dennis, mathematical instrument maker, Bishopsgate Street;

A cooking apparatus, &c., value £11, from Messrs. Bowser and Son, Parsons' Street, Ratcliff;

A grant of a library at half price, £3; and a grant of Foreign and English tracts, value £3, from the Committee of the Religious Tract Society.

A grant of 500 Tracts and 1000 Handbills, from the Committee of the Baptist Tract Society.

DEATH OF THE REV. J. D. ELLIS.

The protracted afflictions with which it has pleased our heavenly Father to exercise his servant, Mr. Ellis, formerly of Calcutta, terminated, at Lewes, on Lord's day, February the ninth. "His happy spirit," we are informed, "took its flight at a quarter past one, after the most pleasing testimony to the faithfulness of God in supporting him throughout his affliction, and to the all-sufficiency of his grace in a dying hour."

GRAVESEND.

The first public meeting in behalf of the Baptist Missionary Society at Gravesend was held in the new chapel on Thursday, January 23rd, on the occasion of Messrs. Newbegin and others going out as missionaries to Western Africa in the Society's new ship "Dove," Thomas Pewtress, Esq., occupied the chair. After singing and prayer, the chairman opened the business of the meeting by an appropriate address, and the Revs. Dr. Cox, Eustace Carey, George Scott (Wesleyan minister of Gravesend), and the missionaries severally delivered suitable and highly interesting addresses to a numerous meeting; after which £7 1s. 6d. was collected in aid of the mission, being the first contribution to the missionary cause from the new baptist interest there; and it is hoped that the lively sympathy excited on the occasion may tend to kindle a warm feeling in favour of the Society among the friends of that interesting cause.

ANNUAL MEETINGS IN LONDON.

The arrangements for the Annual Meetings will be announced fully in our next number. It may, however, be convenient to our friends to be apprised now that the time fixed for holding the Annual Public Meeting in Exeter Hall is Thursday, the 1st of May. Mr. Aldis has kindly engaged to preach on behalf of the Society on Thursday evening, April 24th, Dr. Raffles on Wednesday morning, April 30th, and Mr. Knill, to the young, in the afternoon of April 28th.

The Annual Meeting of Subscribers will be on Tuesday morning, April 29th; and it is intended to hold on the evening of May 1st, a Supplementary Public Meeting, by adjournment from Exeter Hall.

FOREIGN LETTERS RECEIVED.

Africa	Clarence	Clarke, J.	Aug. 9, 28, & 31, Sept. 17, 18, & 30. Oct. 2 & 8, Nov. 5.
		Do., & others.	Nov. 4.
		Fuller, A.	Sept. 18.
		Lynslager, W. B.	Sept. 24.
		Merrick, J.	Aug. 6, Oct. 7 and 9, Nov. 4 (2 letters), Nov. 5.
		Prince, G. K.	Sept. 11 and 24, Oct. 9.
		Saker, A.	Sept. 2, Oct. 10, Nov. 5.
		Sturgeon, T.	August 27, Oct. 29.
America	Montreal	Cramp, J. M.	Nov. 21, Dec. 6, 7, and 25, Jan. 21.
		Girdwood, J.	Dec. 24.
	New York	Colgate, W.	Jan. 29.
Asia	Agra	Williams, R.	Dec. 20.
	Calcutta	Evans, W. W.	Dec. 20.
		Leslie, A.	Dec. 18.

	Calcutta	Thomas, J.	Nov. 15 and 16, Dec. 20.
		Wenger, J.	Nov. 16.
	Colombo	Davies, J.	Nov. 22.
		Elliott, C., & others	Nov. 23.
	Dacca	Leonard, O.	Dec. 16.
		Robinson, W.	Dec. 10.
	Dinagepore	Smylie, H.	Nov. —, Nov. 27.
	Hong Kong	Shuck, J. L.	Sept. 4.
		Dean, W.	July 25.
	Howrah	Morgan, T.	Nov. 18, Dec. 20.
	Jessore	Parry, J.	Nov. 15.
	Intally	Pearce, G.	Nov. 14.
	Kandy	Birt, M. O. J.	Dec. 14.
		Dawson, C. C.	Dec. 16.
	Monghir	Lawrence, J.	Dec. 10.
	Muttra	Phillips, T.	Nov. —.
	Patna	Beddy, H.	One letter, no date, receive Dec. 14.
	Sewry	Williamson, J.	Nov. 5.
Bahamas	Nassau	Capern, H.	Dec. 5, Jan. 12.
		Rycroft, W. K.	Jan. 10.
	Turk's Island	Littlewood, W.	Nov. 17.
Brittany	Morlaix	Jenkins, J.	Jan. 18.
Honduras	Belize	Henderson, A.	Nov. 19.
Jamaica	Belle Castle	Kingdon, J.	Dec. 21.
	Brown's Town	Henderson, J. E.	Nov. 19.
	Calabar	Tinson, J.	Nov. 20, Dec. 19.
	Falmouth	Francies, E. J.	Dec. 9 and 16.
		Pickton, T. B.	Nov. 11.
	Guy's Hill	Armstrong, C.	Nov. 26.
	Kettering	Bloomfield, H.	Dec. 5.
		Clark, J.	Dec. 5.
		Knibb, W.	Dec. 6 and 18.
	Kingston	Kingdon, J.	Jan. 8.
		Oughton, H. L.	Dec. 23.
		Oughton, S.	Jan. 7.
	Lucea	May, J.	Nov. 19.
	Montego Bay	Cornford, P. H.	Jan. 4.
	Mount Carey	Burchell, T.	Nov. 20.
	Ocho Rios	Millard, B.	Nov. 6.
	Port Maria	Day, D.	Dec. 5.
		Teall, W.	Dec. 20.
	St. Ann's Bay	Abbott, T. F.	Nov. 18, Dec. 4 & 28, J
		Dexter, B. B.	Nov. 20.
		Dutton, H. J.	Nov. 20.
		Evans, G. P.	Nov. 21.
		Kingdon, J.	Nov. 20.
		Knibb, W.	Nov. 20.
		Phillippo, J. M.	Nov. 21.
		Do., & others.	Nov. 21.
		Do., & Abbott, T. F.	Dec. —.
	Spanish Town	Anderson, W. W.	Jan. 7.
		Bullock, R. & ors.	Jan. 6.
		Dowson, T.	Jan. 7.
		Francies, E. J.	Jan. 7.
		Phillippo, J. M.	Dec. 8 and 20, Jan. 7.
	Waldensia	Henderson, J. E.	Nov. 15, Jan. 3.
	Yallahs	Hands, T.	Nov. 20, Jan. 4.
Trinidad	Port of Spain	Cowen, G.	Dec. 5 and 28.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

R. B. Sherring, Esq., Bristol, for a package of books, for *Rev. J. Clarke and others, Western Africa;*

R. B. Sherring, Esq., for a parcel of books, for *Rev. A. Leslie, Calcutta;*

Friends at Waltham Abbey, for a parcel of books, for *Rev. T. Sturgeon, Fernando Po;*

Mr. J. B. Ulph, St. Ives, for two boxes of nails, cutlery, tools, and needles, for *the Mission,* and a packet of newspapers, for *Dr. Prince;*

Mr. N. Hammond, for a volume, for *Africa;*

Ladies at Aberdeen, for a box containing about 200 articles of clothing, for *Rev. J. Merrick, Western Africa;*

Mrs. Henson, Nottingham, for a box of clothing, for *Western Africa;*

Ladies of Rev. J. Edwards' Congregation, Nottingham, for a box of clothing and useful articles, for *the same;*

Ladies at Agard Street Chapel, Derby, for a box of clothing, for *Dr. Prince, Western Africa;*

Directors of the London Missionary Society, for the first volume of the History of that Society;

Mr. Richardson, Waltham Abbey, for a bag of tools, for *Rev. T. Sturgeon, Fernando Po;*

Mr. Pugh, Waltham Abbey, for a parcel of drapery, for *the same;*

Mr. Yarnold, for a box of drapery, cottons, &c., for *Western Africa;*

Miss Huntley, Bow, for a parcel of magazines and reports;

A friend, Harnsworth, for a parcel of magazines and tracts, for *Rev. W. K. Rycroft, Nassau;*

Ladies of Baptist and Pædobaptist Congregations, East Dereham, for a box of useful and fancy articles, for *Rev. J. M. Phillippo, Spanish Town;*

Mr. Whiteman, Riverhead, for three casks of lime (about 55 bushels), for *Western Africa;*

Mr. William Park, Wigan, for seven bags of nails, and a box of books, for *Western Africa;*

Mrs. Risdon, Birlingham, near Pershore, for a parcel of clothing, &c., for *Rev. J. Clarke, Western Africa;*

Young friends, Pembroke Chapel, Liverpool, for a box of clothing, for *Messrs. Thompson and Milbourn, Western Africa;*

A friend, Spencer Place, for a parcel of magazines;

Mrs. McAll, for a parcel of magazines;

J. K. Clement, Esq., for a box of nails and writing paper, for *Rev. J. Clarke, Western Africa;*

Mrs. Clement and Miss Sargeant, Laytonstone, for a box of clothing and school materials, for *Rev. J. Clarke, Western Africa;*

Friends at New Park Street, for a parcel of clothing, for *Western Africa;*

Mr. Ewes, Kennington, for a parcel of magazines and reports, for *Western Africa;*

Mrs. Davies, Tottenham, for a parcel of tracts, for *Western Africa;*

Mrs. W. L. Smith, Denmark Hill, for a box containing various packages, for *Rev. J. Clarke, Western Africa;*

Miss Elmes, Brixton, for a parcel of clothing, for *T. Sturgeon, Fernando Po;*

Ladies, at Melksham, for a box of clothing and drapery, for *J. Clarke and J. Merrick, Western Africa;*

Friends, at Battersea, for a parcel of clothing, for *J. Clarke, Western Africa;*

Friend (unknown), for a parcel of magazines;

Friend (unknown), for a parcel of shoes and leather, for *J. Clarke, Western Africa;*

Mrs. Elizabeth Forster, Tottenham, for a parcel of calicoes, &c., for *the same;*

Friend (unknown), for a package, for *J. Clarke, Western Africa;*

Mr. Robert Sadler, Norwich, for a parcel of magazines;

Mr. Edward Wright, Chesterfield, for a crate of earthenware, for *Dr. Prince, Western Africa;*

Friends at Melbourn, for a parcel of magazines;

Mr. Thomas Chapman, Sandhurst, for a quantity of magazines bequeathed to the Society by the Rev. James Gates;

Mr. George Hoby, St. James' Street, for a basket of blacking;

Mr. E. Whimper, Canterbury Place, Lambeth, for Fox's Book of Martyrs (illustrated edition) and other books, for *the Mission Library;*

Mr. John Paxton, Berwick, for a parcel of the Eclectic Review and other books, for *the College Library, Montreal;*

J. C. Gotch, Esq., Kettering, for a quantity of shoes, for *Western Africa;*

Friends, Regent Street, Lambeth, for a quantity of useful articles, for *Western Africa.*

Mrs. Pearson presents her grateful acknowledgments to Miss Fuller and friends at Bow, for a parcel of clothing, &c., for the benefit of the Baptist daily School at Nassau.

Also, Mrs. Capern and Mrs. Pearson present their grateful acknowledgments to Mrs. Clement and Miss Sargent, Laytonstone, for a box of similar articles, to be devoted to the same purpose.

Mr. Rycroft acknowledges, with thanks, the receipt of a package of tracts from Mr. Winks; also a parcel of magazines and books, from J. Jones, Esq., of the Temple.

Mr. Merrick, in a letter dated Clarence, Nov. 4, says, "The parcel from *Ebenezer* has been received, and its contents have proved highly useful. Few articles are more acceptable to us than those forwarded by Ebenezer."

If any of our friends can supply our brethren in Africa with a turning-lathe, it would be exceedingly welcome. A lathe presented by Mr. Lees, of Ashton, has proved of great service.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of this month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of January, 1845.

	£	s.	d.
Annual Subscriptions.			
Allen, J. H., Esq.	2	2	0
Bartlett, Rev. T., Marnwood	1	1	0
Gurney, Hon. Baron	10	10	0
Gurney, W. B., Esq.	100	0	0
Gurney, Joseph, Esq.	15	15	0
Gurney, Thomas, Esq.	5	5	0
Gurney, Mrs. Thomas	1	1	0
Gurney, Henry, Esq.	5	5	0
Gurney, Miss	1	1	0
Jacobson, Miss	1	0	0
Peto, S. M., Esq., & Mrs. Peto	100	0	0
Smith, Mrs. J. J.	1	1	0
Thomson, Rev. James	0	10	0
Donations.			
A. E. Z.	5	0	0
Do., for *Africa*	5	0	0
Carey, Mrs.	1	0	0
Carey, Master E.	1	0	0
Do., for "*Dove*"	0	10	0
Carey, Miss, for *do.*	0	10	0
Clarke, Margaret, New Year's offering, for *do.*	0	10	0
H. M.	1	0	0
Higgins, J. W., Esq.	52	10	0
Jacobson, Miss, for "*Dove*"	1	0	0
John, son of Nimahi	0	10	0
Newbegin, Miss Elizabeth, for "*Dove*"	0	10	0
Peto, S. M., Esq., & Mrs. Peto, for *Africa*	50	0	0
Do., for *Jamaica*	50	0	0
Phillips, Miss, Stamford Hill	1	0	0
Smith, Mrs. M. E., for "*Dove*"	1	0	0
Do., friend by, for *do.*	1	0	0
Thank-offering from the Country	5	0	0
Tritton, Joseph, Esq., for *Waldensia, Jamaica*	5	0	0
Legacy.			
Bailey, John, Esq., late of Cheltenham, by Samuel Bailey, Esq., of Sheffield	50	0	0
LONDON AND MIDDLESEX AUXILIARIES.			
Alfred Place, Kent Road, for *Africa*	1	1	0
Do., for "*Dove*"	1	1	0
Bow, Sunday School, for *do.*	2	19	6
Brentford, New— Collection (moiety)	1	16	8
Farmer, Thomas, Esq. (do.)	0	10	0
Haynes, Mrs., Collected by, & box	5	8	3
Chelsea, Sunday School, for "*Dove*"	1	1	0
Walworth, Lion Street— Beale, Mr., for *Jamaica*	5	0	0
Sunday School, for "*Dove*"	1	1	0
Do., for *Africa*	1	1	0
Do., for *Brown's Town, Jamaica*	1	1	0
Walworth, Horsley Street— Sunday School	4	10	0
BEDFORDSHIRE.			
Cotton End	10	0	0
BERKSHIRE.			
Ashampstead— Collection, &c.	5	0	0
Wokingham— Collections	8	13	0
Contributions	5	9	0
Do., Juvenile Society	3	14	9
BUCKINGHAMSHIRE.			
Stoney Stratford— Contributions, by Mr. Knighton, for "*Dove*"	1	0	0

	£	s.	d.
CAMBRIDGESHIRE.			
Cambridge—			
Contributions, by G. R. Foster, Esq. ...	50	8	7
Do., Juvenile Fund, by Mrs. Edmund Foster	11	16	3
DERBYSHIRE.			
Derby—			
Contributions, by Miss Emily Hackett	1	12	0
DEVONSHIRE.			
NORTH DEVON AUXILIARY, by Rev. R. May	45	0	0
Bampton—			
Monthly Meeting Box	1	3	0
Dartmouth—			
Collection	2	6	6
Contributions	3	5	1
Do., proceeds of Tea Meeting, for *Africa*	5	10	0
A Friend to Africa, by Rev. R. H. Brewer, for *do*.....	10	0	0
Devonport, Morice Square—			
Collections.....	14	6	4
Contributions	17	11	0
Do..... T.	0	10	0
	32	7	4
Acknowledged before and expenses.....	20	15	10
	11	11	6
DORSETSHIRE.			
Corfe Mullen—			
Collected at Tea Meeting, for *Africa*.....	0	10	0
Wimborne—			
Budden, Mr. E., for *do*.....	0	10	0
ESSEX.			
Harlow—			
Contributions, by J. T. & A. T. Chaplin, for "*Dove*"	1	13	8
Loughton Association...	5	19	0
R. School Association	1	5	1
Dawkins, M. A., for "*Dove*"	0	12	3
Potter Street—			
Contributions, by Mrs. Gipps, for *Africa* ...	3	0	0
GLOUCESTERSHIRE.			
Coleford—			
Collection	4	0	0
Contributions	29	0	3
Wotton under Edge—			
Collections.....	10	17	4
Contributions	10	12	2
HAMPSHIRE.			
Beaulieu—			
Burt, Rev. J. B., for *Entally*	5	0	0
Blackwater—			
Collection	3	10	0
Swarraton—			
Marvin, Miss, for *Africa*.....	0	10	0
HEREFORDSHIRE.			
Hereford—			
Contributions, by Miss Francis and Miss Evans, for "*Dove*"	1	0	0
HERTFORDSHIRE.			
Hemel Hempstead—			
Collections.....	6	5	7
Contributions	13	13	9
Do., Juvenile Association	5	3	9
St. Albans—			
Contributions, by Miss Young, for *Entally*	3	0	0
HUNTINGDONSHIRE.			
Huntingdon—			
Collections (moiety)...	3	14	0
Ladies' Association (do.)	2	11	6
Contributions (do)	4	4	0
Spaldwick—			
Collection (two thirds)	5	10	4
KENT.			
Eythorne—			
Contributions, by Miss C. Webb and A. Hawkes, for "*Dove*"	1	0	0
Gravesend—			
Collection	7	1	6
Hadlow—			
Collection	5	7	10
Sheerness—			
Collection'	1	17	6
LANCASHIRE.			
Liverpool, on account...	70	0	0
Ladies' Negros' Friend Society, for *Brown's Town Schools*.....	12	12	0
Bible Class, by Mr. R. Johnson, for "*Dove*"	1	0	0
Contributions, by Mrs. Lyon, for support of *Elizabeth Lyon, Patna Refuge*	4	0	0
Neal, Mr. John, for *Mission Premises, Fernando Po*.....	2	0	0
Moiety of Collection, Soho Street, Jan. 5, by Mr. Francom, *Widows' Fund*	1	8	0
LEICESTERSHIRE.			
Leicester, Charles Street—			
Collections.....	41	4	0
Contributions	26	16	6
LINCOLNSHIRE.			
Limber—			
Contributions, by Mrs. Maddison	2	14	6
NORFOLK.			
Lynn—			
Sunday School, for "*Dove*"	1	8	8
Norwich—			
Gurney, J. J., Esq., for *African Saw Mill* ...	5	0	0
NORTHAMPTONSHIRE.			
Kingsthorpe—			
Collection	2	12	0
OXFORDSHIRE.			
OXFORDSHIRE, on account	80	0	0
Bicester—			
Contributions, by Mr. O. Smith.....	2	16	0
SOMERSETSHIRE.			
Bath—			
Contributions, by Mrs. Forster, for "*Dove*"	1	0	0
SUFFOLK.			
Bury St. Edmunds (in addition to £38 13s. acknowledged last month)—			
Juvenile Association	10	2	2
A Friend to encourage do.....	5	0	0
WARWICKSHIRE.			
Birmingham—			
B.....A. S.	1	1	0
WILTSHIRE.			
Damerham and Rockbourne—			
Contributions	4	10	0
Do., Sunday School	0	10	0
YORKSHIRE.			
NORTH OF ENGLAND, by Rev. P. J. Saffery.....	86	0	0
Barnoldswick—			
Collection	2	2	0
Bingley—			
Contributions, by Mrs. Burton, for "*Dove*"	1	0	0
Ripon—			
Earle, F., Esq., M.D., and Mrs. E.....	6	6	6
Saltcoats—			
Collection, by Mr. J. Dunlop.....	1	0	0
Scarborough, on account	60	0	0
NORTH WALES.			
DENBIGHSHIRE, on account, by Mr. E. S. Jones	25	0	0
Holyhead—			
Collection and Contributions	11	15	2
Sunday School	0	6	9
SOUTH WALES.			
BRECKNOCKSHIRE.			
Brecon—			
Watergate—			
Collection	2	10	0
Contributions	1	1	0
Kensington—			
Collection.....	3	6	2
Contributions	1	6	6
Brynmawr, Tabor—			
Collection	2	18	6
Contributions	0	7	6
Builth—			
Collection	1	2	1
Contribution.....	0	10	0
Dyffryn, Collection	0	12	6
Elim, do.....	0	15	0
Errwd, do.....	0	11	3
Llanelly, Bethel, do.....	1	10	0
Llanfrynach and Talgarth, do.....	0	10	10
Llangorse, do..... ...	0	12	8
Llangynydr, do.....	0	14	3
Maesyberllan, do.....	2	5	4

	£	s.	d.
Olchon and Tabernacle, do	0	18	6
Pontestyll & Dyfynog—			
Collection	1	2	6
Contributions	2	0	0
Pontyclyn—			
Collection	5	5	7
Contributions	0	10	0
Sardis and Soar, Collection	0	16	11

CARDIGANSHIRE.

Penrhyncoch—			
Collection	1	5	2
Talybont—			
Collection	3	3	11

CARMARTHENSHIRE.

Ffynnon Henry	0	10	0
Llangynog, Ebenezer—			
Collection	2	6	11
Contributions	0	15	0

GLAMORGANSHIRE.

Aberdare—			
Collection	1	3	6
Howells, Mr. W., A.S.	1	0	0
Abernantgras—			
Collection	0	17	0
Contributions	1	0	0
Dowlais—			
Contributions	0	15	0
Caersalem—			
Collection	1	13	0
Sunday School	2	13	1
Elim	0	10	0
Hebron—			
Collection	1	14	0
Sunday School	1	0	3
Glyn Neath—			
Collection	1	2	0
Hirwaun—			
Collection	1	8	1
Contributions	2	1	0
Lantwit—			
Contributions, by J. Jones	0	11	0
Merthyr—			
English Church—			
Collection	2	8	7
Contributions	5	5	0
Zion Chapel—			
Collection	5	16	1
Contributions	4	10	0
Ebenezer—			
Collection	3	1	5
Tabernacle—			
Collection	2	2	6
Contribution	1	0	0
Rhymney, Soar—			
Collection	1	12	0

MONMOUTHSHIRE.

Blaenau—			
Salem—			
Collection	1	0	
Contributions	0	5	0
Gwent—			
Collection	1	3	1
Contributions	1	0	0
Blaenavon—			
Horeb—			
Collection	0	11	0
Contributions	0	17	6
Ebenezer—			
Collection	0	13	0
Contribution	0	10	0
Calvary—			
Collection	1	5	0
Castletown—			
Collection	2	6	11
Contributions	3	2	6
Cwmbrane—			
Collection	0	13	0
Llaneddel—			
Collection	1	2	6
Contribution	1	0	0
Nantyglo, Hermon—			
Collection	2	16	8
Contributions	2	5	8
Penycae, Nebo—			
Collection	2	3	4
Contributions	0	15	0
Do., Sun. School	1	0	8
Pontypool—			
Tabernacle—			
Collection	2	2	6
Contributions	2	17	6
Rhymney, Penuel—			
Collection	1	1	3
Contribution	0	2	6
Sirhowy—			
Collection	0	10	4
Contributions	0	10	0
Tredegar—			
Welsh Church—			
Collection	4	2	4
Contributions	3	5	0
English Church—			
Collection	1	0	0
Contributions	3	0	0

PEMBROKESHIRE.

Bethsaida—			
Collection	0	9	9
Contributions	6	4	2
Blaenwain—			
Collection	2	4	5
Thomas, Rev. W	0	10	0
Ebenezer—			
Collection	1	14	2
Contributions	4	6	0
Do., Sunday School	5	0	0
Jabez—			
Collection	1	8	6
Contributions	2	15	0
Pennel—			
Collection	1	0	8
Contributions	1	17	0
Penybryn—			
Collection	0	11	6
Contributions	0	5	0
Do., Sun School	2	1	4
Soar—			
Collection	0	12	1
Contributions	4	11	6

SCOTLAND.

Alloa—			
Collection	1	1	0
Auchencairn—			
Collection	2	10	0
Bowmore—			
Collection	2	0	0
Dumbarton—			
Collection	2	10	0
Galashiels—			
Collections, for *Translations*	4	0	0
Hall Moss, St. Fergus—			
Collection	1	1	0
Perth—			
Gift of an old friend, by Mr. Thomson	5	13	0

IRELAND.

Moate—			
Contributions	1	11	0
Do, by H. J. and E. Hamilton, for "*Dove*"	1	0	0

FOREIGN.

Nassau, Bahamas—			
Contributions, for *Africa*	12	10	0

The Treasurer of the Baptist Missionary Society begs to acknowledge the receipt of £4 7s. 1d. from Agra—first-fruits from India. He has appropriated it as requested.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

THE PRESENT.

Men are so fond of reverting to the past, and of anticipating the future, that a great deal of time is wasted in answering, often in a too congratulatory manner, the question, What have I done? or in forming plans, which sickness, sudden reverse of circumstances, or death, may strangely mar.

We love the ideal more than the real, or else we should use every moment in doing something. Imagination will add beauty to scenes, which at first were thought common-place; and these when contrasted with what passes beneath our eye, appear more beautiful and worthy. But because common sense will not permit us to engage the services of imagination in examining *facts* placed before us, we oftentimes shrink from examinations which would do us good. Fancy does not kindle when the perishing mass of mankind is looked upon; but it burns brightly when the mighty change predicted in the eternal oracles is anticipated.

Dear Reader! What have we to do with to-morrow, next month, or next year? Our business is with the present moment. Use it; for you may not use another. Look around on the scene of spiritual misery which Ireland presents, and now do what you can to remove it.

For God is not leaving his churches there without a blessing. He is doing good to his people, and giving them reasons for joy. Public opinion in the great matter of religion is aroused. The ties which bound the people to their priests are snapping. The bible is more generally read than before. Respectful attention, in not a few instances, is given to the statements of the gospel plan of salvation; indeed we might say *generally*, but that some might class us with enthusiasts. Is it not right to regard these things as a summons to all God's servants to do what they can for Ireland?

We have stations asking for men. A kind friend has offered two houses, *rent free*, for agents. We cannot respond to these appeals, nor accept these offers, for want of funds. Nor are we without men who would most cheerfully be employed in preaching the gospel in the country; but for the same reason we cannot secure their services. This is our position at the present moment. In one sense it is a pleasing position; in another it is most painful. What is our request? To make it altogether pleasing, by enabling the committee to avail themselves of every facility which God has graciously put in their way.

Reader! Have you helped us? Oh, increase your aid! If you have not, we beseech you to do it now! G.

Mr. Watson, in a recent communication, states that he had to administer the ordinance of believers' baptism, on which occasion,

> The chapel was full. Persons of all sections of the Christian church were present, and nothing could exceed their serious attention. Indeed you might have heard a pin drop. One of our readers counted twenty romanists present, of those whom he had been in the habit of visiting.
>
> On the Thursday following, the attendance at the school room was most encouraging. Several of the parents of the children were present, and the next Lord's day many of these were at our evening service in Marlborough Street. I expect three more candidates for church fellowship soon.
>
> In the school we have sixty-six on the books, the average attendance is about forty, which is large, considering the severe weather, and destitution of the children. When I preach here, the room is generally filled. Our attendance at Blackrock is usually about forty. I have also a large bible class. Altogether the state of the cause is very encouraging.

Mr. McCarthy, though suffering greatly from domestic affliction, has been

vigorously prosecuting his great work. He says in his letter of Feb. 3rd :—

The state of the weather, and the dangerous illness of Mrs. McCarthy, who has been brought near the grave, have made my path uneasy and rough. Our cause at Erbane has, for some time, been like a ship in a tempest. The people are watched, and if it should be ascertained that they attend our place, exertions are made to coerce them. I do not complain of this; for a thorough-going churchman has as much right to defend his system as we have to expose its soul-destroying tendency. I mention it to show you that we have to contend for every inch of ground. But I wish the contest were carried on in the open day. In the midst of this, we enjoy tranquillity among ourselves, and we continue in love.

In my return from F—— to T—— by the fly boat, I often have amicable discussions with passengers. Recently the following occurred. As we were gliding along, one who sat near me, an intelligent romanist, sighed heavily, and said, "I wish I was in heaven." This was enough to set me going; so I said to him, "If you rest your eternal all on the blood and righteousness of Christ, you shall go there; for the Lord hath said it. But if you do not you cannot be saved." "Yes I shall," said he, "if I merit it, I shall be admitted." "Be not deceived," I replied, "in this all important point; for to merit it, would be to give an equivalent for it. Are you prepared to do this? If you are, you set aside the merit of Christ, and cling to your own. Can you satisfy the demands of infinite justice? Your best works are limited and poor; and show me on this principle, how you can merit eternal life." There were many romanists present, and they all exclaimed. "*That is impossible.*"

My ministry at T—— is well received. The people love to hear. I visit them in their houses, read to them, expound for them, and pray with them. These services they always receive with great thankfulness. The storm of high church opposition is fast dying away. The school is again thriving. The bluster of the priests, which I communicated to you some time ago, has proved unavailing. Several scholars, the last time I inspected the school, applied for re-admission; and when I asked them why they wished to return, and leave the nuns' school, they replied, "Because we were getting no good there." "Is it," said I, "the wish of your parents that you should come back?" "It is," they said. And when one little fellow, who wished to return, in reply to my inquiry, whether he had been one of the fugitives, said, "I am a nun, sir," the rest cheered him heartily.

The attendance at K—— is steady, and we had there same good seasons lately. At R—— the congregations are generally good, and we have some pleasing indications of the divine blessing. There are a few who are determined to cast in their lot amongst us.

I had another friendly dissertation with a romanist a few days ago, on the insufficiency of all human merits to save a soul from death. I am certain it was the first time he had ever heard the gospel fully set before him. He expressed his agreement with what I said, and, turning to another Romanist, who was listening attentively all the time, observed: "What a pity it is we have not more frequent intercourse with such men." "Yes," he replied, "indeed it is; for no man can except to the doctrine he has advanced." *We have almost daily occurrence of this kind of teaching.*

The following extract from John Monaghan's letter of January 18, will be read with much pleasure, as it contrasts strikingly with one in the last Chronicle :—

It is remarkable, and not a little interesting, that in the very places where the most severe threats and menaces were used, and the greatest obstacles set up, the people are the most anxious in their inquiries for religious instruction. May we not rejoice in persecution, and say, "If God be for us, who can be against us?"

I am also happy to add, that your last visits to this neighbourhood, and particularly to D——, have had a pleasing effect; not only on those who heard you preach, but even on many who have since heard of the purport of your sermons, from those who attended. Since then I have had frequent inquiries from many at L——, "When will Mr. Bates come, for we long to hear him again."

The scripture reading and prayer-meeting at B——, which I established at the request of some of the inhabitants, and with many fears of success in consequence of the great opposition which seemed to prevail at that time, has far exceeded my expectations. On every occasion, the house where we stop is well filled with aged men and women, whose earnest inquiries about scripture evidently show that they are desirous of becoming acquainted with the truths of the gospel.

We hope the facts stated in the subjoined extracts from Adam Johnson's letter of January 15, will be read as affording proof of the good effect of the readers' labours :—

Were the priests even to persevere in their former attempts to dissuade all their followers

from reading, hearing, and searching the scriptures for themselves, it would be in vain. Many of the inhabitants of this country are sorry they were so long dupes of their sophistry, and they are resolved in future to read and believe the bible. It is cheering to the religious friends of Ireland, to hear that many precious souls have been snatched as brands from the everlasting burning, through the instrumentality of their labour of love. I am daily endeavouring, by reading the scriptures and conversation, and by the distribution of religious tracts, to expose the errors of popery, which were, some time ago, very prevalent in this part of the country, but are now, in some measure, falling to the ground. One man in D—— refused to have his child baptized, in consequence of reading some tracts written on baptism. Another man in the same village, says he will never have another of his children sprinkled. He told me, when he brought the last child to be sprinkled, he wanted to be the godfather, but the minister would not allow it, and compelled the sexton to stand sponsor. He then came to me, and asked me for some of my tracts. I supplied him with pleasure. He is perusing them with great diligence, and, like Paul, he is now preaching the faith which he once destroyed.

Some doubt has been felt, in many quarters, how far the opinions of our brethren in Ireland, on the change which has taken place in the feeling of the people, and their willingness to hear the gospel, never before known, are sound opinions. The following extracts are from an intelligent reader, once a romanist, stationed in Dublin. He says, Jan. 16th :—

I have to return you sincere thanks for the supply of Irish testaments. Without them I never could get on. Wherever they can be read at all, they not only remove the prejudice which exists against the English bible, but they create a thirst for it.

As I was teaching four men to read on December 9th, each of them implored me to give them an English bible, saying that in the absence of a teacher they could consult in the English any word at which they might stumble in the Irish ; and then they came to understand it at once. In many places, instead of my having to introduce reading, they themselves call upon me to do so ; and *some are so satisfied with the sufficiency of the word for instruction, that a quotation from it is enough to settle any disputed point.*

In first applying for an Irish testament, a romanist is only anxious to learn how to read the language ; but in many cases they are brought to believe that these are none other than the words of God. In giving a few tracts to a family the other day, the man of the house declared that he would willingly give the half of his week's wages, if I thought I could succeed in teaching him to read them.

There are few of those whom I can regularly visit, who would for a moment introduce or contend for transubstantiation, purgatory, praying for the dead, that the blessed virgin is "the mother of God," or any of the grosser absurdities of popery. *Indeed, some seem to stand neuter, and endeavour to make it out that their view was a refinement of the papacy.*

Twelve of these persons have bought Coyne's new edition of the Douay version, in parts ; others have bought up some portions thereof, but seeing the little difference there was between it and ours, have bought no more, declaring *that the difference in words was not worth the difference in money, and that ours was, on the whole, more easily understood.*

These indications of good are many; and while I am totally shut out from some places, yet wherever the bible finds an entrance, it makes its own way. And the church here being stirred up to devote each Tuesday evening to special prayer that God would deign to increase and bless us, makes me hope that the present year will be a year of great ingathering.

To give our friends some idea of a reader's work, we present to their notice a summary of the past year's labours of the one whose communications they have just been reading :—

Total number of visits 1488. Protestant families visited, 85 ; romanists, 73. Persons speaking Irish, *under instruction*, 47 ; ditto of such as attend ours or other places of worship, 8 ; ditto of such as attend other places, shut up from various causes, 26. English bibles and testaments given away, 17 ; Irish ditto 36 ; portions in Genesis, 24 ; ditto of gospels and epistles, 24 ; tracts and pamphlets, about 2,000. Number of families who send their children to our Sunday-school, 6 ; of those who have been induced to buy the Douay version in parts, 12 ; total number of those whom I have prevailed with to get the scriptures, either in whole or in part, 118. While, alas ! of some of these I have no hope, but they are in God's hands ; of others I have a good hope.

Our friends will now see some of the reasons why the committee are so anxious to increase the number of these agents. Their usefulness must be apparent to all. From the foregoing specimen they will also be assured that they

are at work. But here is another specimen. PAT. GUNNING writes:—

Through the influence of a travelling man, who is considered by many Romanists very talented, *and whom they have supported six weeks to contend with me*, I have met with considerable opposition. While conversing recently with some of my neighbours, this person came into the house, with four more, and demanded my authority for reading the scriptures. I referred him to Isa. viii. 20, John v. 39, quoted the facts mentioned in Acts about the Bereans, 2 Tim. iii. 15, 16. This brought up a controversy about the use of the Latin language, which, he contended, was the best known in Europe. I wanted to know how many in these parts understood it; and dwelt on the words of the apostle, about speaking in an unknown tongue. They departed, somewhat at a loss what reply to make.

CONTRIBUTIONS SINCE OUR LAST.[1]

	£	s	d.
A. E. Z.	10	0	0
Sevenoaks			
Mrs. Thorpe	1	1	0
Exeter—			
Collection, &c., South Street 3 7 0			
Ditto Bartholomew Yard 3 0 0			
Daniel, Alexander, Esq. 1 0 0			
	7	7	0
Bristol, Dr. Bompass	1	1	0
Poulton, Collection 2 3 6			
Biggs, James, Esq. 1 0 0			
	3	3	6
Caine, Collection	2	2	6
Warminster, Collection	3	9	10
Beckington, Collection 0 14 2			
Joyce, Mr. 0 10 0			
	1	4	2
Bratton—			
Collection 0 15 6			
Subscriptions 5 7 6			
	6	3	0
Corsham—			
Collection 2 5 0			
Subscriptions 1 17 6			
	4	2	6
Melksham—			
Collection 2 0 0			
Subscription 3 1 6			
	5	1	6
Kingswood, by Miss Perrin	3	3	0
F. M. Donation	0	5	0
Chesterman, Mr.	0	5	0
Norwich, Mr. Cooke	1	1	0
Worcester, J. Horne, Esq.	1	0	0
London, J. Fletcher, Esq.	5	5	0
Mrs. Kives, per Rev. S. Green	0	10	0
Quorndon, M. Trussman	0	2	6

	£	s.	d.
Buckingham, Mr. Priestley	2	2	0
Wandsworth, Mr. Blakemore	2	2	0
Swanage, P. Fifield	0	6	0
Devizes—			
Collection 5 10 0			
Subscriptions 8 5 0			
	13	15	0
Frome—			
Collection 8 12 6			
Subscriptions 6 19 6			
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*** *The* REV. S. DAVIS *has removed to* 16, *Park Street, Upper Islington.*

N.B. We shall be obliged to all our friends, if they will be kind enough to remit all monies on or before the 31st Instant.

[1] Subscriptions and Donations thankfully received by the Treasurer, ROBERT STOCK, Esq. 1, Maddox Street; by the Rev. J. ANGUS, and by the Secretary, Mr. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

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THE

BAPTIST MAGAZINE.

APRIL, 1845.

MEMOIR OF THE REV. HENRY HAWKINS.

BY THE REV. W. YATES.

The Rev. Henry Hawkins was born at Plymouth in the year 1769. His parents were respectable in their situation, but devotedly attached to the established church, attending a ministry which was neither cheered by spiritual light, nor marked by evangelical truth. When Mr. Hawkins was of a suitable age, he was apprenticed to a Mr. Sparke, clock and watchmaker, at Plymouth, with whom he continued seven years. It was during this period, when he was seventeen years of age, that he was asked by his pious mistress to accompany her on a Wednesday evening to Plymouth Dock (now Devonport), to hear a celebrated Wesleyan preacher. He cheerfully complied, without considering the solemnity of the worship of God on which he was going to attend. This was probably the first gospel sermon he heard, and it was indeed a message of salvation to his soul. The text was, Psalm xxvii. 10, "When my father and my mother forsake me, then the Lord will take me up." Mr. Hawkins felt deeply impressed with the glowing energy and pointed appeals of this minister of God. It was to him something altogether new, and on his return from the chapel he said to his mistress, "That he had never heard such a sermon before in his life." The impressions made on his mind were lasting, and as decision was a leading element in his character, it soon became apparent that he was a new creature in Christ.

This incident in his history gave a deep interest, in his subsequent days, to the weekly services of religion, an attendance on which he ever regarded as essential to the prosperity of our churches; and it may well operate as an encouragement to professors of religion to bring their children, servants, and apprentices with them to the sanctuary on the evenings of the week, praying especially for their conversion.

No sooner, however, was grace experienced by Mr. Hawkins, than the change in his character was quite apparent. His mind was directed from the

pleasures of the world to the sublime pursuits of religion; his thoughts were concentrated on celestial realities; he perceived the superiority of heaven to earth, of religion to the world, and he often referred to this divine change as the signal manifestation of sovereign mercy, rescuing him from danger at the very time that he was about to plunge into the vortex of worldly pleasures.

Mr. Hawkins now abandoned the established church, and became a regular attendant at the Old Tabernacle, Plymouth, and was, for a short time, a member of that Christian community. Religion was in him an active element; it moved his heart, formed his character, and induced him to seek the salvation of souls. The situation of his relatives awakened his tenderest anxiety, and he was concerned they should attend with him an evangelical ministry. His mother was persuaded to accompany her son to the Tabernacle, and he had every reason to hope that she died in the Lord. The predilections of his father were not so easily removed, and he still pursued his course to the parish church; yet, on his dying bed his mind was awakened to reflection, and he became deeply interested in the prayers and conversation of his son.

The active mind of Mr. Hawkins, when regulated by religion, led him to feel a peculiar interest in the scriptures, and he became a student of the word of God. While reading the New Testament, he was led to think on the ordinance of Christian baptism. Being identified with a pædobaptist community, he had never heard anything of believers' baptism; hence, when he read of the apostolic baptism of believers, it led him to serious reflection on the subject, and he soon resigned his connexion with the Christian church at the Tabernacle, was baptized by the Rev. Isaiah Birt, and connected himself with the church under the pastorate of the Rev. Philip Gibbs.

Mr. Hawkins was only nineteen years of age when he manifested this decision, and although it severed him from some of his early friends, yet it was an act of devotedness to God which he never regretted; as he thought, that while Christians should cherish the warmest affection to all the disciples of Christ, yet it was preferable to dwell among our own people; and that it is our duty, as baptists acknowledging the spirituality of the ordinances of Christ, sacredly to maintain our sentiments and to exemplify their practical influence, by uniting with the denomination.

Mr. Gibbs soon recognized in Mr. Hawkins those talents which he considered should be given to the ministry, and he was asked by him to speak before the church, when he received their sanction to preach the gospel. For a period of sixteen years he was generally engaged on the sabbath in visiting the churches in the neighbourhood, and frequently did he travel ten or twelve miles and preach three times, while he was diligent in attending to his business in the week. This was a period of great interest in his history. He was married, and buried his wife, with four children, in about four years. He was shortly after married to the present widow, with whom he lived fifty years, and whose eminent piety, affectionate temper, ardent zeal, and distinguished prudence and wisdom, rendered her an especial blessing to her husband in every step of their progress, and in every station he was called to occupy.

Mr. Hawkins was a diligent and devoted tradesman, and was favoured by the divine Being with considerable success. He happily blended the ardour of pious zeal with particular attention to the affairs of the world; he was the Christian man of business; the saint living, and moving, and diligent in the

world during the week, and appearing on the sabbath morning, with heaven shining in his countenance, and his soul burning with love, as he went forth to make known Christ and him crucified to perishing sinners.

The mind of Mr. Hawkins was remarkably impressed by the especial agency of God while pursuing this career. One evening, as he was engaged in interring a pious woman in the burial-ground of the baptist chapel at Plymouth for his pastor, the thought impressed him in a most forcible manner, "What is life, and what are the important purposes of life? Are we in this world only to live to it and acquire wealth, or should we not rather be entirely devoted to God and the promotion of his kingdom?" This reflection, which was evidently from the Lord, produced on him a powerful impression, and led him to decide immediately to give up business and to devote himself entirely to the service of the Lord. Hence he intimated this on his return home to his wife, saying, that as they had acquired some property, by the Lord's blessing upon them, they might be made more useful in the cause of God by living among some poor people who were unable to support another pastor. Some of his friends were astonished at his resolution; they expostulated with him, but he had decided, and the next day he advertised his business for sale. Thus, at the age of thirty-six, when in the full vigour of manhood, with the prospect before him of accumulating considerable wealth, he sacrificed his worldly interests, and preferred the service of the Lord to realizing the honours and riches of the world.

The Rev. W. Winterbotham, who had been a minister at Plymouth, but was now pastor of the church at Shortwood, was at this period on a visit there, and being acquainted with Mr. Hawkins, he engaged to introduce him to the church at Wotton-under-edge, in Gloucestershire. This place Mr. Hawkins soon after visited, and supplied the church twelve months with considerable acceptance. The church of Christ at Eastcombe, in the same county, being destitute by the removal of the Rev. Thomas Williams, Mr. Hawkins occasionally supplied them, and as he received an invitation to become their pastor, he preferred that situation, as affording a greater sphere of labour. He was ordained to the pastorate at Eastcombs in the year 1807, and continued among them sixteen years. This was a period of great labour and of great success. The chapel was enlarged, and the debt liquidated by his efforts. The gospel was introduced by him, in connexion with his friend Thomas Thompson, Esq., into ten villages which had been overspread by the shadow of ignorance and death, and yet in those dark places he had the high satisfaction of seeing many souls led to the Redeemer, and several Christian churches formed. The popularity and success of Mr. Hawkins in collecting for the Eastcombs chapel, led Opie Smith, Esq., of Bath, with others, to solicit his aid in that work of faith in behalf of various other chapels burdened with debt, which were greatly relieved by his labours. While, however, Mr. Hawkins was collecting for these special objects, his poor friends at Eastcombs were not forgotten by him, and he usually took another case for them which he called "The Merciful Fund," and by which he was enabled to distribute, at various times, in clothing and food, several hundreds of pounds. It cannot be doubted but that God as much raised up Mr. Hawkins for the purpose of extending his kingdom in this department of labour, as he did a Carey for the mission to India, or a Fuller to counteract the antinomian heresy in our churches. It had always been the desire of our friend to live and die with

the people at Eastcombe, but the divine ways are not as our ways; some unexpected and painful events transpired which led him to see that it was his duty to resign the pastorate of the church, and to think of some other sphere of labour. At this time a feeling was awakened in the minds of the baptist friends at Stroud, and they felt the desirableness of having a baptist chapel in that town. They were led, therefore, to see Mr. Hawkins on the subject, and earnestly to request him to undertake the cause. He seriously reflected on it, and no sooner had he decided than he began it in faith and prayer. The chapel was built and opened in July, 1824; a sabbath school was commenced with seven children, and a church formed of twenty members, on the first sabbath in August. Never was there a greater undertaking for a Christian minister who stood almost alone; yet undaunted by the frowns of some, and the mistaken expressions of others, he persevered, and God crowned him with success. He happily lived to see the increasing prosperity of the church under the labours of his successor, the chapel enlarged, a new school-room erected, the church numbering three hundred and thirty members, and a burial ground purchased, on which a chapel house is being built, so that he often said, when speaking of it, with grateful joy, "That he had lived to reap a present reward for all his toils in the success of the cause, while he anticipated the approbation of God in eternity."

The death of Mr. Hawkins was unexpected to his relatives, who, though they had seen him declining, yet supposed that he might have continued with them for some months longer. On the first sabbath in January, 1845, he was at the Lord's table, and referred to the service in his affliction as a time of holy enjoyment. The following evening, January the 6th, he was seized with a slight paralysis which prostrated his strength, and rendered him almost indifferent to every surrounding object. His few remaining days were, however, days of great tranquillity, cheered by the sunshine of heaven, and without a passing cloud. There was no agitation in his mind; no indication of a wish to live; all was perfect peace. Every affectionate attention was paid him, and he appeared as the saint resting quietly from his labours. His dying sentences were few, and were chiefly replies to inquiring friends. To his son-in-law he intimated his tranquillity, saying, "that his work was finished, and that he had nothing to do but to go to his Saviour." When a friend said to him, "It is a mercy you have no dying work to do now," he replied, "I have nothing to do but to die," adding, with a peculiar smile,—

> "Yet a season and we know
> Happy entrance shall be given;
> All our sorrows left below,
> And earth exchanged for heaven."

When reminded of one of his grandchildren who was in heaven before him, he said,—

> "There we shall see his face,
> And never, never sin;
> There from the rivers of his grace,
> Drink endless pleasures in."

To another Christian, who brought a message to him from an aged friend that he much esteemed to this effect, "That he thought he should have gone *home* before him," he cheerfully observed, "*Dying* is but going *home*." When a member of the church said to him, "You can say with the apostle, 'I have finished my course,'" he added, with great emphasis, "I have kept the faith;" and again, to the same person, he said, "His presence is better than life itself," referring to Christ. To another friend, who adverted to the

state of the redeemed in heaven, he observed,—

"More happy but not more secure,
Are glorified spirits in heaven."

The last distinct sentence he uttered was this, "Being clothed upon with the righteousness of Christ, we have nothing to fear." There was a calmness in his death; a pleasing tranquillity in his closing moments: it was a cheerful departure to his eternal home; it was the triumphant entry of the conqueror into the kingdom of his Lord.

Such was the life and such was the death of the Rev. Henry Hawkins. His removal took place January the 17th, 1845, at the advanced age of seventy-six years. He was interred in a vault in the new burial-ground, and his funeral sermon was preached, to a very numerous and deeply affected auditory, by the writer, from a passage selected by our deceased friend, "This man receiveth sinners."

In adverting to the character of Mr. Hawkins, we well know, that while he was a luminary kindled by the creative agency of grace, yet he had his spots. He sustained an honourable, though not a perfect Christian character, for a period of fifty-nine years. He was enriched by many excellencies, while his faults were few. The bible was his book. He read occasionally other authors, but the scriptures were the man of his counsel. It was his general custom, for some years, to commence every day by repeating the prayer of the psalmist, "Cause me to hear thy loving-kindness in the morning," &c., Psalm cxliii. 8, while he terminated its hours by the repetition of the twenty-third Psalm. Besides, it may be said of him, that he cherished the tenderest sympathy with the poor disciples of Christ. His heart often agonized with them in their sorrows, and his benevolence was directed to their relief. He was emphatically the poor man's friend, and gave his especial countenance to those who went into the villages to make known salvation.

As a minister, Mr. Hawkins was a faithful and laborious servant of Christ, in season and out of season, doing his Master's work. His sermons were plain and faithful exhibitions of the gospel. He had no idea of splendid eloquence in the minister of Christ. He gave no sanction to the charms of oratory, nor attempted that kind of preaching which merely attracts or astonishes, without awakening the conscience, or leading the soul to Christ. A free, full, and finished salvation was the theme of his ministry, and God rendered it useful to many souls. It has been observed of the effects of his ministry, that it is not known that any one who professed to be converted under his preaching ever returned again to the world. The conduct of many professors in running after great and popular preachers, always met with his frown, and when speaking of the Christian sanctuary, he was never accustomed to say that he was going to hear such a minister, but that "he was going to worship God."

The sun, however, is set without a cloud. Our friend has rested from his labours, yet his works are continued; and in the churches which he formed, and the chapel which he erected in Stroud, he has left a monument far more splendid and glorious than was ever reared to a Nelson or a Wellington! May the readers of this brief narrative, and especially his beloved relatives, who so long shared in his prayers, catch his spirit, and follow on in his footsteps, until they shall unite with him in singing "salvation unto God and unto the Lamb."

THE LOVE OF CHRIST: A SERMON,

DELIVERED AT FISHPONDS, LORD'S DAY MORNING, SEPTEMBER 6, 1818.

BY THE LATE REV. JOHN FOSTER.

From his own Notes.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."—REVELATIONS i. 5, 6.

IT is profitable to think, to reflect how much there is to be enjoyed by the soul, and how much we desire it should enjoy. Do we not wish great things for ourselves? The soul seeks a lot glorious, high, not to be compared with anything below the skies. We ought all to consider what we do wish; what we aim at; what the soul is; what are its faculties; what is capable of filling them; what is not. Let us think, my friends, of its endless duration. There are many stars in God's creation; one may go out and another may go out, but the soul still lives, and will live, through eternity. What, then, should we seek for it? There are some things too great for us to wish, and which we willingly surrender to another. The glory of eternal dominion, for instance, no saint ever wished for *that;* to wield the eternal sceptre, no one ever wished for that, except it were the sin of that spirit whose mysterious rebellion is hinted at in scripture, though no precise account is given us of the cause of his fall. But no saint ever wishes to possess these things; he delights that another should possess them. And who is that other? Our text tells us, it must be "him that loved them;" who made that love most efficacious to their welfare; whose love is the cause of all their happiness. Their highest ambition is to be far below his feet; their gratitude delights that he should have all glory and dominion. What can they do in return for all that he has done for them? They can only ascribe glory unto him for ever and ever. It is their loftiest gratification to think that he is King of kings, and Lord of lords; that he has ability to maintain the dominion; that he has unlimited power and wisdom; that he is capable of wielding the sceptre; able to bear the government through all eternity.

"To him that loved us," our text says! Should we, without authority of revelation, dare to believe that he loved us? When we consider what man is;—think of man, fallen man—evil deeply and completely mixed with his nature—how miserable, wretched, and sinful! Unless God had told us so, my friends, we could not have believed that he loved us. Man deserves little affection from his fellow creatures, and if one were to demand great affection or regard in an exalted degree from another, he might justly deny his right or claim to it. Think, then, of these mortals being loved by Jesus Christ, and loved, too, with an everlasting love! Will not the thought tend to humble such as are interested in this love? I do not deserve the affection even of my fellow-creatures, but I have the affection of God. I hope I am among the number of those he has selected for himself; who are under his dominion here, and who will hereafter be in his kingdom of glory for ever. If a man, my friends, has reasonable grounds for saying this, how happy is he, and what does he think of that love which moved Christ to suffer so

much for him! Love is an interesting thing in itself, when only in a slight degree—that love which produces offices of kindness—but here is the infinity of love; benevolence is a pleasing quality, but here is the infinity of benevolence come down to men. Let that be thought of; and to think what we are after all this!

We are told that he loved us before the foundation of the world, before we had a being; and that the work was then completely a finished work, though not practically, yet effectually so; as absolutely certain as if the event were past. The expression teaches us how completely the divine intention is a decided one.

One of the first revelations was a revelation of this love—a declaration that the future was provided for, and that this system of love was that under which the world was to pass. It was determined before anything happened that rendered it necessary. This shows that it was no accident that we were loved; that it was no insignificant thing. It shows the totally fixed, unalterable nature of this love, and God's everlasting perseverance in the same great object. This is a consolation to believers, since nothing in them can change God's purposes towards them. But it may perhaps be asked, If this love was before the existence of man, why was he permitted to fall into sin? I reply, that the scripture affords us no answer to this question. But why? My friends, the system of revelation has nothing to do with it. Revelation begins its operations after sin entered into the world; it takes man as it found him; it affords no room, no opportunity for speculation; it anticipated man as fallen. Placed on that ground, seen in that dismal light, it is not a preventive, but a remedial system. God will never explain to us why he permitted sin to be, but here we have the system literally revealed. Man is fallen, we know from the gospel, and many heathens have acknowledged the same truth; many heathens, we know, would have been glad of a remedy, though others rejected it when it was offered to them. I repeat again, that revelation comes on the ground of the fallen state of man, and inconceivable wisdom has formed it so as to meet man; exactly so as to meet him in the precise state in which he is. It is not for man to ask, why he is sinful, and why miserable, in consequence of it; but to be grateful for this revelation which looks benignantly in the faces of those that were despairing, and tells them to beam again with joy and hope. And whatever misery sin has occasioned him here, no saint will be sorry when in glory that he has been a partaker of frailty. How grateful will he feel that he has been a man and a sinner, that he might be a saved sinner; saved with so mighty a deliverance; raised to such a pitch of glory! He will feel that he has more reason to rejoice than those beings into whose nature sin never entered.

It will give a kind of exaltation to his happiness, to look down that moral depth from which he was taken. A man on the edge of a precipice at night cannot clearly see it, but when the morning dawns he will be able to tell the danger he has been in; so the saint cannot, whilst on earth, conceive the depth of sin from which he has been raised, but he will be able to measure it by the light of heaven, and he may go down ages before he comes to the place where he once was. And then to think what he is! How deep once, but how high now. It will augment the sense of happiness in glory. And then to recollect who has been the cause! And every time he looks down at what he was, it will give greater emphasis to the ascription, "Unto him that hath loved me," &c.

The love of Jesus was not a mere feeling, but an actual performance.

There may be great love in saints, for instance, to the souls of others—there ought to be, and it should move them to use exertions for the benefit of mankind. There may be this love, but without power. They have a feeling like that of God, but it is without his arm; and while they resemble him in some degree, their weakness teaches them how imperfect the resemblance. Think of the glorious felicity of being loved by him who has so much power; who saves from so much evil; who can make his saints what he pleases; who will make them like himself! He has already, even in this world, begun a work in their hearts; and the sanctification he imparts deserves to be loved, though the receivers of it do not. One proof of his love is, that he has "washed us from our sins in his own blood."

It is a strange and sorrowful thing that we should have had sin in the world; that it should have caused the greatest evil in the universe by destroying the greatest good, the friendship of the Almighty. To think it should be here; that it should have entered the heart of man and become his characteristic. Think how melancholy a sight for other worlds, that this greatest evil should have fallen on man in the morning of his days, and that when it comes it stays and will stay for ever, unless washed in that blood celebrated in our text, which will be celebrated through all eternity! Think of what sin must have been, that it should have required the blood of our best Friend! What should we think if this had happened among men? Suppose there was no way for one of us to be saved but by the blood of his dearest earthly friend, one most remarkable for his virtue, and who was willing to die for us, what should we have thought of that? Should we not then have thought *that* an evil, which produced such fatal consequences? Would not the whole world have thought so too? especially if the sin which occasioned his death had been adopted for the pleasure of it, and had been wilfully persisted in after warning against it. If there had been one to tempt, what would have been thought of the tempter who could persuade a man to that which occasioned the death of his friend? And is not sin our tempter? Is not this a fit representation of sin which is only to be remedied at such a price,—no other price than the blood of the Son of God? This is not a visionary or fantastic representation; sin has done all this for man, and there was but one expedient to deliver him from its effects. When we are tempted to sin, let us consider what sin has done, and what is its only remedy,—think of that,—judge then of the claims sin has on our affections. Notwithstanding its fatal consequences, still it has such attractions. If we still love sin, notwithstanding we know Christ's blood has been shed for it, what must be thought of us above, where they know the value of that blood, and below, too, for there they know its value in an awful sense, having lost for ever all hope of being saved by it? If we still love sin, we in effect say, It was God's decree that sin should produce such consequences, and it is our decree to choose it and abide by them; we love sin; we know it required the blood of Christ, yet we love it; it will bring everlasting destruction, yet we love it, and will still go on to love it. There is nothing extravagant, my friends, in this representation; it does not even give one idea of what sin really is, of its danger and seducing charms. But shall we be amongst this class? So admitting truth, yet feeling in such a manner and acting in such a manner with respect to it? It is given us as a proof of his love, that he "washed us from our sins." This was the consequence of his love. If when he has shown such great love in

order to take away sin, and still we choose to retain it, what shall we say in the great day, when we see Christ as Judge? There is no other blood, no other expedient for our salvation, and if we reject this we reject every hope. God never employs a greater expedient than is necessary, and the end is always in proportion to the means; when, therefore, the greatest of means is used, we know it is for the greatest of ends. God never lavishes anything away (so to speak), and the salvation of souls being so great an object, there were no conceivable inferior means; and this, my friends, shows us the nature of souls in the sight of God. The destruction of nine-tenths of the human race for the salvation of the rest, would have been an inadequate sacrifice. Not even the destruction of all men but one for the salvation of that one; all their blood could not have taken away his sins, much less the sins of a countless multitude of human beings. There could be but one means of salvation in the eyes of him who knows all that was possible to be done, else he would not have taken that *one means*. How exceedingly wild, how poetic, how absurd must our text appear in any other view of the subject! But it is clearly evident to an unprejudiced mind, that a divine atonement, a real sacrifice is here spoken of, in this and a thousand other texts in the bible. It shows that the blood was not shed simply to testify to the truth of the religion of Jesus. In this view the blood of an apostle or of any other human being would have done as well, but our text shows that it was the blood of a real sacrifice, a real atonement. If anything less than this were intended, what vast terms are used to convey so small a meaning!

What a marvellous foundati n is this love of Christ for the love of blessed spirits. As they surround the throne, the perpetual recollection that he died who sits there, that the bliss which they are constantly drawing from him originated in his sufferings for them, they are continually led to remember the original transaction as the great source of their happiness; a dying Mediator, a bleeding sacrifice for their sins. "Unto him that loved us and washed us from our sins in his own blood." They rejoice not merely in his glory, in the infinity of his kingdom, but that this glory was laid aside; that this kingdom was left for a while; that the sceptre of his power was relinquished when he came down to die for man. It is impossible to imagine a stronger bond of affection to fix upon the soul, a more powerful stimulus to action; that he, now so exalted, was once humiliated; that he underwent suffering, temptation, degradation, death, and the grave for them. It has cost them something, indeed, to deny themselves, to take up their cross and follow him; but let them compare the utmost extent of their suffering with his, and they will find it little to have lavished upon such a cause. They have likewise death to suffer, but this they must have borne as men and as sinners; and how little is all this to what it must have cost Jesus to be their Saviour! What a divine excess of love will it be possible to feel towards him in heaven, when there shall be no coldness, no heaviness, no ingratitude, no indifference. Saints have these things to lament now; they have to deplore their hardness of heart, their curtailed views of divine things, the continual drawing they feel another way; but when they lose this, when they have unlimited scope for love, what a delightful state of soul will that be! Nothing to stop, nothing to check this love; the least portion of which, when they enjoy it on earth, constitutes their greatest happiness. How great, then, will it be there!

Our text says, "He hath made us kings and priests." All the children of

God are educated for great dignities. There is reason to expect this when Christ is the Master, and the Instructor provided for them is the Holy Spirit. The things they are required to despise too are "mighty things." What have they then in prospect, else why despise them? The Christian profession is one of great expectation; it leads those who adopt it to approve the discipline they undergo; they consider it a right course of discipline; they are preparing to become kings, and kings much more glorious than any earthly kings can be; there is no place here to display the honours designed for them; their weakness, too, would sink under them now. We have nothing here without us that indicates our high destination, but the kingdom is *within* us. External power and riches are never promised to the children of God, and are seldom their lot.

They are kings, as being exempted from the power that enslaves the rest of mankind; delivered from it enough in some things, though they feel it more in other respects than men in general. There are really no free men but the children of God, though here they are not what they will be. Freedom consists in perfect acquiescence in, and agreement with, and approval of, the dominion under which we live, and it is thus with the saints. They have perfect exemption even here from those things which perplex and distress the human race in general, and they *will* be infinitely exempted from them. They are kings from the reverence they receive. Saints receive a reverence from the world and from all things created; even evil things bring a reverence of good to them. They are kings as they are entering upon a great empire; they may be even called kings here already. If an earthly prince has not yet received his kingdom, he is considered an heir of it, and treated accordingly. Saints have a right to the same privileges; they have to stay but a short time before they receive their kingdom. Many will be called to it in a very short time—in a much shorter time, perhaps, than an earthly prince in expectation of his kingdom.

The saints of God are likewise said to be priests. Priests, because they offer devout sacrifices and have access to the temple of God,—morning, and evening, and every moment: much oftener than the Jewish priests had. They make representation to God for themselves and for others; they intercede for themselves, for others, for the world; they state dangers and difficulties; they ask counsel of God; they go to meet God, to transact with him their affairs; what is doing and what is to be done in this world and in the other.

They may be called priests likewise because they instruct the world. Who else has taught the world but the disciples of Jesus Christ? Inquire of believers who instructed them in the ways of God? They can generally name the individuals. They go through their own land and to distant shores, as messengers of the most high God, to show unto the nations the way of salvation. It is not their own knowledge they have in charge for diffusion; yet for that duty they come.

"Unto him that loved us, and washed us from our sins in his own blood." Now all this is done by Christ as Mediator. May we not, therefore, with propriety, add, "To him be glory and dominion for ever and ever!"

There is a peculiar meaning in this ascription to him; peculiar to him as Redeemer; distinct from the glory due to him as God essentially so.

And what will this glory be? There will be the glory due to his infinite condescension, which led him to take upon himself the form of a servant, to humble

himself, and become obedient unto death. Whatever glory is most appropriate to that, will be the glory due to Christ. There will be glory due to voluntary suffering, suffering without demerit; there will be a glory appropriate to that. He endured the cross, and the shame, and the mightiest oppression, both of body and soul; there will be glory due for that. There is glory likewise due to pure generosity, to victory gained over evil. My friends, Christ was the Conqueror of evil in a manner distinguished from that sense in which God is the Conqueror of evil. He gained the conquest as Messiah. He met evil that the victory might be not for a moment and monumental through all ages; not that he could be hurt by evil, but the souls he saved would have been hurt, eternally so, if he had not interposed. There will be glory due, not for the salvation of one soul only, but for that of innumerable multitudes; and in proportion to the value of one soul, and the immense multiplication of that value, will be the glory due to Christ. And since the happiness of the redeemed will be increasing through all eternity, so must the glory of Christ, as their glory arises from him. And they will delight to give him all the glory. They would not for worlds retain the least particle of it for themselves. They would feel it a sin of the same nature as that of Satan, could the least wish arise to have any glory themselves. They would feel it like the sin of Ananias and Sapphira to keep back any part of the possession. Other beings likewise, who do not participate in the benefit of Christ's death, will give glory to him. Angels who never sinned will unite with the saints in ascribing power, and dominion, and glory to our Lord.

"To him be dominion," our text says. He that has done so much will be able to wield dominion well. How delightful is his dominion over those for whom he died! His laws are their delight; his will is their will; there is no constraint in that kind of dominion; they feel that their minds would not be safe for a moment unless he preserved them; but at the same time they are confident that he will preserve them for ever. But his dominion is not only over them, but over all that could afflict them. He will reign over that, and no enemy shall ever approach them. He will reign, too, over all that can enlarge the happiness of the redeemed, and he will cause every thing to produce happiness for them, for he must reign over all. His dominion is so great that nothing can ever hurt, but all shall augment the bliss of his saints; a dominion, indeed, far above principalities, and powers, and might, and dominion, and above every name that is named.

And how long will this dominion last? For ever and ever. Its effects will be perpetuated, so then will his dominion; and not only this, but there will be something to do eternally, so that every step in a walk never to be finished will be an increase of power, and glory, and dominion. The saints have there entered a kingdom which is eternal, and even here they have. A saint may say, I may be under the power of one earthly king one day, and another the next, and be governed by one set of laws at one time, and one at another, but if I am a subject of a heavenly kingdom I know that will never change; the dominion that I am under is not slavery, but perfect freedom; it has all my consent; I am under the government of Jesus Christ; I shall be so to all eternity; I completely approve of it; I find the greatest felicity in assenting to all his wishes: his will anticipates mine.

My friends, our felicity will be increased by the eternal and increasing knowledge of the source of it; and our delight will be in the perpetual repeti-

tion of the ascription in our text, "To him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever."

LETTER FROM THE LATE REV. SAMUEL MEDLEY OF LIVERPOOL.

To the Editor of the Baptist Magazine.

DEAR SIR,—The enclosed is a piece of the pastoral literature of last century. Such affectionate and faithful dealing with the wealthier members of a congregation may serve as a useful suggestion to pastors of the present day, and perhaps cherish serious thoughts in other readers. The son of the parties addressed has kindly permitted me to place it at your service.

I am, dear sir,

Yours very truly,

Liverpool, Feb. 11, 1845. C. M. BIRRELL.

Bristol, Oct. 22, 1785.

DEAR MR. AND MRS. ———,

Having had an opportunity of writing to several of my dear friends since I have been here, I find that both of you are too near to my heart to be forgotten of me, and therefore I am set down to drop you also a line of friendship and affection. I hope this will meet dear Mr. —— safely returned from his Yorkshire journey, and in mercy and peace returned to his dear family and friends, where may a good and gracious God dwell in your house by his holy providence, and dwell also in each of your hearts by his Holy Spirit. I can say with truth, and in the earnest affection of my heart towards you, that my prayer to God for you both is that you may be made the happy and blessed partakers, not merely and only of temporal, but of eternal blessings also. God has, in respect of his holy providence, done much for you respecting outward things; he has, as it were, in this sense given you all things richly to enjoy. And even on these accounts you have much occasion to be humble before him, and very thankful unto him. But O my dear, dear friends, let not these things, I beseech you, fill, engross, or lift up your hearts in pride, vanity, or carnal security! They are a poor all, indeed, if indeed they are our all. And there is a period coming in the course of our existence, when, had you ten thousand times more than you have of earthly good things, if you have nothing else to make you happy, you will be found dreadfully miserable indeed. Be assured I would, as your sincere friend, rejoice with you in all the instances of the divine bounty and goodness to you in these respects; but, as your sincere friend also, I pray you may be made partakers of better things than these, yea, of what the scriptures call durable riches and righteousness. You and I possess nothing here of a mortal nature, but we must, ere long, and who can say how soon, part with it, and that for ever. What, then, will stand us instead for an eternity? Nothing less than the eternal God himself; as our God and heavenly Father in Christ Jesus; as our hope, happiness, portion, glory, shield, and exceeding great reward. Now these things, my dear friends, are not lies, hypocrisy, delusions, or cunningly devised fables; O no! they are the truths of the God of truth, and truths of that momentous importance that if they are not indeed

ours we are undone for ever. But I would fain hope I hear you say, truly these things are not our portion and happiness; we know, and are convinced, that nothing short of God himself in Christ Jesus, as our God and our heavenly, and reconciled, and everlasting Father in him, can be a suitable or satisfying portion to our precious souls. And do you know, and are you convinced of the truth of these things? Then I would say with you, and for you, Blessed be God for it! But now, my dear, dear friends, how shall, or how do you prove the truth and reality of this? O let this, I pray you, be seriously and faithfully attended to by you, I beseech you. If God is indeed your portion, then you are born again by his Holy Spirit: *but are you so?* If God in Christ is your portion, then you supremely love him: *but do you so?* If God is your portion, then you live upon him: *but do you so?* If God is your portion, then you rejoice in him: *but do you so?* If God is your portion, then you are satisfied with him: *but are you so?* If God is your portion, then you will obey and follow him in his word, ordinances, and worship: *but do you so?* And if you do not, what is the reason? "If ye love me," said our dear Lord, "keep my commandments." And again, "He that hath my commandments and keepeth them, he it is that loveth me." And how else, my dear friends, possibly can our love to him be at all properly proved? O permit me to say, my dear, dear friends, I have often, yea, very often, painfully felt and feared for you both, lest the riches, smiles, cares, snares, spirit, temper, and needless company with and conformity to the world, have been sad hurts and hinderances to you in respect of best things. I have, indeed, sometimes thought I have so seen it as to make my poor heart sigh and be troubled, and my eyes almost gush out with tears for you. Believe me, my dear, dear friends, if I did not sincerely and very affectionately love and respect you, I would not thus write to you. O that it might more and more appear that the truth and power of the grace of God were indeed with you, in all its happy and blessed effects and consequences; informing your judgments, renewing your hearts, subduing you wills, sanctifying your affections, pacifying your consciences, and regulating and ordering the whole of your lives and conversations to his glory and praise! Time is flying; death, and judgment, and eternity are approaching. O my dear, dear friends, I do most earnestly pray and entreat you, in the bonds and bowels of the Lord Jesus Christ, do lay these things to heart; take heed of trifling with, and slighting or neglecting the things which belong to your everlasting peace and welfare. I well know I need make no apology for the freedom and plainness of this my short address to you: you will, I am persuaded, believe it to be, as I trust it really is, the language of the respect, esteem, affection, and faithfulness of my heart to you. God bless you, my dear, dear friends, for soul and body, for time and eternity. My love to dear Mrs.——, if she is come to Liverpool, and the dear young ladies, and dear Mrs. S——, if she is with you, to your dear little ones, to dear Mr. and Mrs. W——, and brother J——. I am, through tender mercy, indifferent well, have the remains of a cold. If spared again to see you, O that it may be more than ever to know, love, and rejoice in God as our God in Christ Jesus. Even so, Amen. Be assured, I am, my dear Mr. and Mrs. ——,

Most respectfully and affectionately,
Yours in our dear Lord,
SAMUEL MEDLEY.

FACTS AND OBSERVATIONS.

The opinion of Ernesti, Amman, and Stuart that nothing in scripture ought to be accounted typical that is not expressly in scripture explained as such, is not founded on self-evident principles. It cannot be received as an axiom. We may as well say that there is nothing prophetical in the Old Testament but what is expressly explained as prophecy in the New, as that every type of the Old Testament must be particularly explained as such in the New Testament. CARSON.

Yesterday I dined at the admiralty, and I met there Sir Richard Strachan, &c., &c., and half-a-dozen other captains and admirals, most of them just returned from Copenhagen, and we had a full, curious, and interesting detail of the particulars of the transactions there. The state of the inhabitants in Copenhagen, and their distresses, must have been terrible and tremendous. In one street our mortars destroyed five hundred persons, principally poor helpless women and children. LORD ELDON.

DIVINE SUPREMACY.

PARAPHRASE ON DEUTERONOMY XXXII. 39—43.

I, I am God alone, the Almighty Lord of all,
O'er worlds on worlds above I reign, and o'er this earthly ball;
Besides me there is none,—no God to share my throne,—
Eternal, one, omnipotent,—as such I will be known.

'Tis mine alone to cause to live,—'tis mine to kill;
Life hangs contingent on my free, my sovereign will;
Are any smit? I smite; are any healed? I heal;
E'en angels own my sway,—my power e'en devils feel.

Who can prevent my hand? or who can shield my foes?
Who rescue from my grasp? or who my might oppose?
I stretch my hand towards heaven, and say, "I live for aye;"
I crave no creature aid; I on myself rely.

If I but rise in wrath to fill my judgment-seat,—
If I but whet my glittering sword with mortals to compete,—
My sword shall do its work,—justice shall have her way;
My enemies I will reward,—my captive foes I'll slay.

Mine arrows shall be drunk with blood—the blood of those I hate;
My sword be gorged with rebel flesh,—nor shall my wrath abate
Till all men bow before my throne, and offerings thither bring,
For I'm the Lord of every lord, the King of every king.

Rejoice, O all ye nations! shout! join in his people's song!
Vengeance is his, and recompense doth unto him belong;
His saints shall dwell from harm secure, for mercy rules his breast,—
He'll listen to his people's cries,—he'll succour the oppress.

PHILOS.

Kingsland.

REVIEWS.

An Inquiry into the Organization and Government of the Apostolic Church: particularly with reference to the Claims of Episcopacy. By ALBERT BARNES. London: Aylott and Jones. 24mo. pp. 270.

The Ruling Eldership of the Christian Church. By the Rev. DAVID KING, *LL.D., Glasgow.* Edinburgh: Oliphant and Sons, 16mo. pp. 248.

The Scottish Church Question. By the Rev. ADOLPHUS SIDOW, *Minister of the United Evangelical Church of Prussia, and Chaplain to His Majesty's Court and Garrison at Potsdam.* London: Nisbet and Co. 8vo. pp. 201.

Historical Memorials relating to the Independents, or Congregationalists: from their Rise to the Restoration of the Monarchy, A.D. 1660. By BENJAMIN HANBURY. Vol. III. London: Printed for the Congregational Union of England and Wales. Fisher and Co. 8vo. pp. 652.

PUBLIC attention has of late been directed, in an unusual degree, to the general subject to which these volumes refer,—the subject of church government. Several of our own correspondents have recently expressed an opinion that our existing ecclesiastical arrangements do not work satisfactorily, that they might be superseded advantageously by others, and that it is quite time to enter upon a serious and candid examination of the system on which baptist and congregational churches have been accustomed to act. Some remarks on suggestions with which we have been favoured will be perhaps acceptable, therefore, before we proceed to characterise these publications.

A gentleman who resides at a considerable distance from the metropolis, and who, though not in the ministry, has been accustomed to give attention to questions connected with the welfare of the churches, has submitted to us a plan for the removal of what he deems prevailing evils. He observes, that "perhaps our churches, generally, have rested too much upon the assumption that their 'order,' even such as it now is, comports, in all respects, with New Testament rule;" and adds, "Let our opinions and practices, however, be again brought to the test of scripture. Rather give up life than anything we possess that has the New Testament for its authority; but, let us see whether many changes may not be effected, harmonizing on the one hand with holy writ, and on the other calculated to benefit the denomition." He then states his view of the improvements to be desired, in the following syllabus:—

"I. Churches individually considered.

1. Ministers should be considered as the property, not of individual churches, but of the body, the church; moveable, therefore, as shall be most conducive to the general good.
2. Subordinate office-bearers, such as deacons, &c., should not be elected for life, but only for a limited, a very limited period, so as to afford the church an opportunity of revising its votes and proceedings.
3. Worship, public and social, discipline, and the administration of church affairs, should be upon the same plan, throughout all our churches.
4. More effectual means should be adopted for mutual edification, for the cultivation of love for the truth's sake, and for benefitting the region round about every mountain of holiness.
5. Our chapel-deeds should all be constructed upon one and the same class of principles, legal, Christian, and administrative.

"II. Our churches considered as united together for objects common to the body, such as,—

1. To raise a fund for the sustentation of ministers, both as actively engaged in the work of the ministry, and as no longer qualified for it by reason of age or infirmity, securing, in each case, a fixed and suitable sum.
2. To raise subscriptions for aggressive effort, home and foreign, upon a larger scale, and by more regular means, than any now in operation.

3. To raise a fund for ministerial education; all our existing academies to be considered as constituting but one collegiate institution, supported by the same common fund, and regulated by the same governing body.
4. To raise a fund for the liquidation of chapel-debts, in connexion with the adoption of such means as shall, in future, prevent chapel-debts.

"III. The mangement of the general affairs of the body to be confided to a committee, or council, composed of ministers and laymen, in equal numbers, to be chosen annually.

"Wesleyanism owes much of its prosperity to organisation. Why should not, baptists learn in this respect?"

One week after the arrival of this letter, we received from an unknown correspondent, in a very different part of the country, the following queries:—

"1. Is the principle of independency that on which Christ wished his followers to act in the formation and government of his churches? Does it tend to fulfil his prayer, 'that they all may be one,' to promote the peace of the church, secure the order of its members, and to extend the influence of Christianity more than any other?

"2. If independency be the principle laid down in the New Testament for the government of Christian churches, and best adapted to diffuse Christianity, why is the principle of Wesleyanism adopted in its stead by our missionary society, where the committee occupies the position, and assumes the character of the Conference, selecting the agents they employ, fixing those agents in stations of usefulness, raising the revenues from the churches, distributing those revenues among the missionaries, and exercising a general superintendence and control?

"3. If the Wesleyan machinery has been found by experience better adapted than independency for the extension of Christianity, might not the application of it to our churches at home tend to increase their activity and usefulness?"

It may be advantageous, before we notice the particulars in which these writers agree, to remove the misapprehension under which one of them labours respecting the practice of the committee of the Baptist Missionary Society. Whether the principles of independency be right or wrong, they are the principles on which that committee uniformly and scrupulously acts. The distinction must be evident, on a moment's reflexion, between the formation of churches in places where there were none, and the regulation of those churches, when the term of their infancy has passed away, and they have become competent to manage their own affairs. The former is the legitimate object of a missionary society. Having selected apparently suitable agents, it sends them to places where the gospel is wholly or comparatively unknown, it aids them in their endeavours to evangelize the perishing, and bring converts into that fellowship which Christ has ordained, and as soon as these churches thus formed are able to maintain the word and ordinances among themselves, it sees in these self-supporting churches the desired consummation of its labours. So long as any station requires its aid, the duty of the committee to its constituents, who have entrusted to it their contributions, demands attention to the manner in which its remittances are expended, and the purposes to which they are applied; but when these are no longer needed, it is the practice of the committee of our society, at least, to encourage the church to consider itself independent, and to pursue uncontrolled that course which it may deem best adapted to promote its own interests and the interests of the district. So far has the committee been from occupying the position and assuming the character of "the Conference," that in Jamaica, for example, the different missionaries were left to pursue whatever system they individually thought best, in relation to leaders, tickets, and modes of procedure which have been subjects of controversy; and as soon as it appeared to be possible that the Jamaica churches should dispense with the society's support, it left to those churches entirely the choice of their pastors and the regulation of their affairs. We have had for many years so intimate an acquaintance with the private deliberations of that committee, as well as with its published transactions, that we can speak with the utmost confidence on this point: the principles of independency are neither overlooked by it, nor found to be practically inconvenient.

Having disposed of this incidental objection to the system of independency, we will now turn our attention to the proposals for an improved ecclesi-

astical polity, contained in the first extract. The principal features of the plan, it will be perceived, are these:—that a committee, or council, shall be chosen annually, composed of ministers and laymen in equal numbers; that the funds raised for the support of pastors, the education of young men for the ministry, the assistance of superannuated labourers, the erection of chapels, and the spread of the gospel throughout the world, shall be confided to their management; that under their superintendence pastors shall be appointed to the churches, and removed when it may be thought conducive to the general good to change their sphere of action; and that, by their agency, uniformity of worship and discipline shall be effected, and trust-deeds be constructed in conformity with their views.

Now our first remark on this scheme is, that it is utterly impracticable. To say nothing of existing chapel-deeds, which would present, in many cases, a formidable obstacle to its adoption, the convictions and habits of the churches are totally opposed to any such arrangement. It would be as easy to induce nine-tenths of our churches to give themselves up to the management of the secretary of state for the home department, as to that of any central committee or council that could be appointed. If Cyprian were himself to return from heaven—where we hope he is—he could no more persuade the British baptist churches to surrender themselves to such control, than to administer to their new-born infants a little, just a very little, of "the water of regeneration." Churches that have had the management of their own affairs could never be brought to yield their independence thus. Mr. Wesley might bring the congregations he gathered to do so, because they consisted of nominal churchmen, who had not been accustomed to independent movement in religious matters, and had scarcely any notion of what we call religious liberty; but the existing baptist churches have been trained to very different habits of thought and action.

But if it were practicable, in our judgment it would not be expedient. Even in a pecuniary point of view it would work badly. Can it be supposed that the contributions of the churches to an aggregate fund to be placed at the disposal of a central committee, would be half as large as the aggregate of their contributions to the local funds raised under the existing system? In the absence of those motives for strenuous effort which are derived from the necessities of the vicinity, the desirableness of securing a certain man, and personal attachment to one who has become the beloved friend as well as the respected minister, would there be the same exertions as are now made, which, after all, are but distant approximations to what is needed? Is it to be believed that the churches who are able to support their ministers comfortably, would place those ministers at the disposal of the committee, submit to the selection of the men with whom it might be deemed to be for the general good that they should be content, and go on subscribing as they subscribed before?

Nor would the proposed uniformity of worship, public and social, and of discipline and the administration of church affairs, conduce to spiritual prosperity. Higher authority than that of any committee must be appealed to in reference to those things which are most important; and in reference to details, what is good for one congregation is not necessarily good for others. The habits of town and country, of the refined and the uneducated, of the genteel and the rustic, differ so materially, and the tastes of those who have been trained in youth in different theological schools, vary so much, that it is far better that every church should be left to determine for itself in reference to minor arrangements, than that there should be general regulations made for the observance of all. Uniformity must leave some dissatisfied, and restricted from what would be congenial to their feelings; it must prevent experiments which, having been tried in single instances, might be found worthy of imitation; and it has in itself a strong tendency to formalism.

But the power with which the proposed committee would be invested, is far too great to render the adoption of the scheme tolerable. However its members might be chosen, whatever their personal excellence, it would be good neither for them, nor for their fellow-disciples, that they should be elevated to a position so influential, responsible, and invidious. Power to place ministers in pleasant or in disagreeable stations, power to unsettle them and transport them from connexions to which they had become attached, power to

demolish existing colleges and regulate one grand institution, power over chapel debts and chapel-deeds, power at home and power abroad,—it would be too much for a committee of angels! Poor human nature, how unequal would it be found to withstand the temptations incident to candidates and electors, and to distribute justly the smiles and the frowns, the rebukes and the rewards connected with the right discharge of a committee-man's duties!

We are prepared, however, to go yet farther, and maintain that the scheme is absolutely unlawful. It involves a greater power of legislation than we believe that Jesus Christ ever entrusted to any of his servants. It substitutes the suggestions of human wisdom, for the simple arrangements which he has made for the observance of his people. It is neither lawful for any man to covet the influence which it would give to a few, nor for the many to surrender themselves to the authority with which the few would be invested. As it is not lawful to deprive a church of the control of its own affairs, so, we believe, it is not lawful for a church to place itself permanently under the control of any foreign body. Jesus Christ, in giving it the right, has laid upon it the responsibility of managing its internal concerns. It may lawfully ask advice; it may lawfully pay deference to what it deems superior wisdom; but it may not lawfully enter into any arrangement divesting itself of the right of interpreting his laws, and acting on its own conscientious interpretation, or of adopting those practices in reference to doctrine and discipline, which it believes to be most congenial with his will. To surrender power into the hands of others may seem, at first sight, to be a self-denying, modest, and innocent procedure; but to surrender the power of performing that which Christ has devolved on us, is not merely giving up a privilege, it is also giving up a duty. The priests of the church of Rome readily undertake to think for the people, to act for the people, and to pray for the people, provided the people will submit to their decisions, and remunerate them for their trouble; and the people, averse to religious exercises and investigations, love to have it so. This is the secret of the attachment of many to established churches; they would rather submit to religious arrangements made for them, than take the trouble to investigate for themselves. But no church of Christ is at liberty to discharge its duties thus by proxy. It is bound to study his will as revealed in his word, and to act according to what appears to it to be his will in reference to its own edification and usefulness. Objections are taken to this from the abuses of the independent system, and the mistakes into which individual churches fall. A church has selected a pastor, and chosen injudiciously. A majority has decided in opposition to the judgment of the most intelligent and discreet of its members. A few persons, whose moral and social claims were small, have made a disturbance, and unsettled that which was proceeding advantageously. But what good gift or perfect donation has the Father of lights bestowed, that is not liable to be abused? The bounties of providence, the doctrines of grace, the atoning sacrifice itself, are they not all sometimes abused? The liberty with which he has made his people free may be abused; but it ought not on that account to be cast away, but to be exercised with humble and prayerful care. It should be the constant endeavour of a pastor to prepare the individuals composing the flock for the right discharge of duties requiring much spiritual wisdom, but not to teach them to renounce those duties; and the constant endeavour of a church to prepare itself for the discharge of the obligations which its scriptural independence creates, remembering its solemn responsibility to him who is its only Lord, for the manner in which these duties are performed.

The saying, "One is your master, even Christ, and all ye are brethren," may be, perhaps, "a hard saying,"—many hard sayings proceeded from the lips of him who uttered it,—but it is the saying of the gracious Patron from whom we have received our charter. We have often heard the question asked, Can it be right that a servant-maid, who has recently been received into a church, should have a vote, which may neutralize that of one of the most judicious and useful of its members? We reply, that such a person has no right to enter into any arrangement which would permanently incapacitate her for the discharge of what may be, at some time or other, a most important service to the

community with which she is connected. Let her remember her inexperience, and look up to her seniors; let her defer to the judgment of those whose superior knowledge and wisdom give them greater advantage in the formation of correct opinions than she possesses; let her determine to read, and pray, and cultivate an acquaintance with all subjects that will prepare her to employ discreetly hereafter, the influence which a connexion with the church of Christ will give her; let her, in difficult cases wherein greater wisdom is needed than she has yet had opportunity to acquire, voluntarily and modestly abstain from action: all this will be in accordance with the admonitions of scripture to persons of her class; but let her not retire from the performance of duties to which she is competent, or resign permanently those rights for the exercise of which she is not at present fitted. And her fellow-disciple who is inclined to disfranchise her, may fairly be called on to show his right to do this: for in all discussions respecting church authority, it is an important and self-evident principle, that he who calls for obedience and submission, is bound to make good his claim. This applies equally to the pope, the prelate, and the presbyter. Mr. Barnes insists, very properly, in his treatise, that it is on the friends of episcopacy that the burden of proof lies. "The specific point to be made out by episcopalians is, that there is scriptural authority for that which is claimed for the bishops. And this is not a claim which can be defended by any doubtful passages of scripture, or by any very circuitous mode of argumentation. . . . . It is a point of essential importance in this controversy, that the burden of proof lies on the friends of episcopacy. It is their's to make out the specific claim." The principle applies to any form of ecclesiastical polity which would give to the few the regulation of affairs that concern the interests of the many: it is for the few to take the New Testament into their hands, and thence to establish their claim.

It may perhaps be thought that the connexion of our churches with county associations, and especially with the Baptist Union, involves a partial surrender of that strict independency on which we lay so much stress. If it did, we should say, Let all such confederations perish; for no advantages that they yield can possibly counterbalance the injury the churches would sustain from any restrictions on their freedom of action in the great Master's service. With respect to the Baptist Union, we confess, that when it was first established we did entertain some apprehensions of this nature; but we saw that very much would depend on the men who might constitute its executive. If it were worked by men thoroughly imbued with the love of independency,—the independence of the churches as well as that of their officers, and the independence of provincial churches as well as that of those in the metropolis,—it might subserve common objects, having reference to the welfare of the whole body. If, on the contrary, it were worked by men who aimed at the exercise of power over their brethren, who wished to acquire patronage, and meddle with the selection and removals of pastors, and recommend plans for the churches to adopt, it would lead to evils for which no good that it might effect could compensate. With these views we have accepted, year after year, a seat in its committee, reckoning it our peculiar vocation to watch narrowly for any approximations to interference with the rights and privileges of the individual churches. We are bound to certify, that no men could have been more careful to avoid this than the men who for many years past have been the most constant and influential in its management; and that the mere suspicion that any measure proposed had a tendency to trench on the independence of the churches, has at all times sufficed, as soon as it was mentioned, to doom that measure to rejection. Should a contrary spirit ever be evinced, which we have not the slightest reason to anticipate, we shall not fail to sound an alarm. So long as the Union confines itself to the expression of opinions which the churches generally entertain, to the prevention of measures adopted by enemies to weaken them, and the attainment of public objects for which united exertions are requisite, it seems right to support it; but should it ever set itself to deliberate upon the internal improvement of the churches, seek to exercise patronage among them, or obtrude its counsels in regard to the management of their affairs, we shall think that the mystery of iniquity is perceptibly at work, and that it is time for all who

have a just value for Christian independence, to retire from its fellowship.

The best preservative from the abuses to which our system is liable, will be found in the prevalence of a Christian spirit. The power of godliness is the only thing necessary to make our institutions work well. However democratic they may be in their aspect, there is no danger, if there be a general subjection to the authority of Christ, and exhibition of the temper he enjoins. If the whole church consist of persons in whose hearts humility, self-denial, and meekness predominate, who do not think of themselves more highly than they ought to think; who are kindly affectioned one to another in brotherly love, in honour preferring one another; who look not every one on his own things but every one also on the things of others, no inconvenience will arise from the universality of the votes, or the equality recognized by our institutions. With this spirit in full exercise, — a spirit which the founder of our institutions enjoins,—they will not only work well, but work more pleasantly and effectively than any institutions concentrating the management in fewer hands. If it be supposed, on the other hand, that a system of church government might be devised which would work well without this spirit, the supposition is false. No forms, however wisely framed, can diffuse or preserve true Christianity, unless they are worked in the spirit of Christianity. If this spirit be wanting, evils of one kind or other will arise, and desolation will ensue. If this spirit be vigorous in a church, on our system, there is nothing to prevent its prosperity. The state cannot withdraw its patronage, for that patronage is not received. The bishop of the diocese cannot interfere with its measures, for it is not subject to his control. The synod, the conference, the association cannot meddle, for it is independent. Let there be prevalent and vigorous piety, and it is safe, free, and efficient. There is a prescription which, if followed, will cure all the evils which the independent form of church government can ever occasion; it is this:—"Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility." The chief exertions of all who think that in their circle the system does not work well, should be directed to the exhibition and promotion of the Christian spirit.

If there be a weak point, however, in our polity, as generally exhibited, we are inclined to think it is a deficiency of pastoral superintendence. In some cases the maintenance provided for a pastor is so inadequate, that he is obliged to devote a portion of his time to exertions, of one kind or other, which may yield a pecuniary return. Where this is not the case, however, the work which he is expected to get through, and which the healthy state of the flock requires, is frequently more than the most vigorous faculties and unremitting diligence can enable one man to perform. The preparation for pulpit services, which becomes increasingly necessary in consequence of the diffusion of general knowledge, and the prevalence of mental activity and excitement; the demands of public institutions, both local and general, which he cannot with propriety neglect; the necessity for an acquaintance with the varying phases of controversy in this controversial age, and other engagements of an occasional nature to which he is peremptorily called, leave him but little opportunity for those personal attentions which are generally desired, and often necessary. A hundred and fifty, or two hundred years ago, many baptist churches had "elders," who assisted the pastor in some departments of labour. In the Scotch baptist churches, a plurality of pastors is deemed essential to the welfare of the community. In Jamaica, the appointment of "leaders" has been generally adopted as necessary for the maintenance of personal intercourse and needful discipline. In some churches at home, the deacons act in accordance with a conviction that this is an important part of their duty. But, in other cases, the most diligent pastor is doomed to the experience of continual exhaustion and never-ending care, while he sees before him avocations which it is quite impossible to discharge, and yet hears occasionally the murmur, I was ill, and no one visited me; I was absent, and no one missed me; I was distressed, and no one administered a word of consolation. In these circumstances, attachment to the church and its officers diminishes, converts that have been received disappoint the hopes of their seniors, and a general scene of remissness and languor sometimes en-

sues. In any locality in which it is thought that our system does not work well, we venture to suggest that it might be right to consider whether it would not be advantageous to adopt some method for rendering personal intercourse and friendly oversight more systematic and effective, and at the same time relieving the pastor from the demands that are too often made upon his energies—demands which imply his possession of incompatible qualities, and which no one man can possibly meet.

In any investigation of this nature, Dr. King's treatise will be found to deserve a careful perusal. He endeavours to show that the primitive churches received from their divine Head a constitution which was intended to be permanent;—that each of the primitive churches had a company of elders for its spiritual office-bearers;—that while all these office-bearers ruled, only some of them taught, so that a distinction subsisted among them of teaching and ruling elders;—and that, while this system has the sanction of scripture, it is most reasonable in itself. Our habits of thought would indispose us for the adoption of some of Dr. King's phraseology, and of some of the details of his plan; but, we confess we do not see how to answer fairly his principal arguments, or avoid the conclusions to which they lead.

Mr. Barnes is advantageously known in this country as an expositor. His practice in the investigation of scripture has conduced much to the satisfactory character of his Inquiry into the Organization and Government of the Apostolic Church. The principal object of this work is to refute the claims of episcopacy, and it appears to us to be candid, skilful, and convincing.

Mr. Sidow has written under the persuasion, "that the relation between church and state, which has arisen out of the reformation in the various countries in which the reformed church is established, is still far from satisfying the claims which the church of Christ on earth is bound by the word of God to assert for her unfettered efficacy in providing for the spiritual welfare of the souls intrusted to her;" and that the events which have happened in the Scottish church, present most important and instructive objects of contemplation on this point, to the churchmen and statesmen of protestant Europe." It is pleasant to find a man in his position seeing thus far, though we regret that he does not yet perceive that a salutary connexion between church and state is impossible. He has examined the history of the late secession from the Scotch establishment with great care; he sympathizes entirely with the ministers who have withdrawn from it, and he records, as the result of his laborious researches, a firm conviction that "the free protesting church of Scotland is legally, as well as actually, in the right." As a compendious account of a most remarkable series of transactions, the influence of which will be extensive and durable, the work will be instructive to English readers, while it cannot fail to afford much pleasure and encouragement to our countrymen in the north whose moral victory it records.

We congratulate our congregational brethren, and all students of English history, on the completion of Mr. Hanbury's Herculean task. That there are oversights in his three thick and closely printed volumes, neither he nor his immediate friends can doubt; and that we may be called upon to open our pages to the remarks of some of our brethren who are learned in this department of history, is not at all improbable. A work of which one of the results that the author mentions with complacency, in his concluding paragraph, is, that in it "baptists, so called, are reduced to their proper position," can hardly be expected to elicit from us unqualified commendation. But Mr. Hanbury has rendered service to the whole community, and to future generations, by searching out, preserving from oblivion, and rendering accessible, much documentary matter, belonging to times when truth and error, magnanimity and deceit, were struggling vigorously, and when the seeds were sown of principles which have since been matured and rendered eminently productive. His labour must have been immense; and we shall be glad to find that his strong denominational preferences do not deter studious men of any persuasion from availing themselves of his valuable researches.

BRIEF NOTICES.

Ancient History. The History of Greece. From Various Authentic Sources, both Ancient and Modern. With Two Maps. London: 8vo. pp. 384. Price 9s.

This closely printed volume is a suitable companion to one published previously, in the same style, by the Religious Tract Society, containing the ancient history of the Egyptians, Assyrians, Chaldeans, Medes, Lydians, Persians, Macedonians, Parthians, and Carthaginians. The solidity of its information, the manner in which that information is made to bear on scriptural studies, and the uniform recognition of Christian principles, entitle it to the early attention of every well-informed young man or woman who is endeavouring to acquire a select library of useful books.

The Church Visible in all Ages. By CHARLOTTE ELIZABETH. London: pp. 173. Price 3s. 6d.

There is so much piety in this lady's publications, and her style is so pleasant, that it has often been with great regret that we have been compelled to withhold from them our recommendation, in consequence of her strong attachment to the established church, and to certain views of unfulfilled prophecy which we deem erroneous. We have read this little work, however, with great satisfaction, and we hope that its circulation, especially among the young, will be very extensive. Its chief object is to trace through all ages, from the days of the apostles, a succession of faithful sufferers, who refused to submit to the antichristian practices and sentiments of the dominant church, and whose blameless lives and patient endurance distinguish them as the church whose character and condition were predicted in the inspired writings.

Memoir and Remains of the Rev. Robert Murray McCheyne, Minister of St. Peter's Church, Dundee. By the Rev. ANDREW A. BONAR, *Minister of the Free Church of Scotland, Collace. Two Volumes.* Dundee: Middleton. 16mo. pp. 335, and 410.

The subject of this memoir was born at Edinburgh in 1813, and after collegiate studies in that city, entered upon a pastoral charge at Dundee in connexion with the Scottish establishment, in 1836. His health failing, a remission of labour became necessary; and he was chosen one of a deputation to Palestine and adjacent countries, who published the results of their investigation in a volume entitled, "Narrative of a Mission of Inquiry to the Jews, from the Church of Scotland, in 1839." He returned to ministerial labours at Dundee, but in the beginning of 1843 died of fever. His remains consist of Letters, Tracts, and Sermons, several of which are founded on texts taken from the Songs of Solomon, for which he had an unusual partiality. There is also some pleasing poetry.

A Memoir of the Rev. John Elias. By the Rev. E. MORGAN, *A.M., Vicar of Syston, Leicestershire, and Author of the Life of the Rev. T. Charles of Bala, &c. With an Introductory Essay. By the Rev. J. K.* FOSTER, *Late President of Cheshunt College.* Liverpool: Jones. 12mo. pp. 216.

Mr. Elias, who for forty-seven years was a popular preacher among the Welsh Calvinistic methodists, died in 1841. His biographer is an evangelical clergyman of the established church, and he evinces an earnest desire, as other good men of the same class have usually done when writing the life of a dissenting minister, to show how very favourable he was to that religious community which the state patronizes. His dissenterism was not violent, certainly, if we are to judge from his biographer's admission:—"It is true that Elias did, some thirty-three years ago, allude, on a certain occasion, to the imperfections and abuses of the church." The book contains pleasing passages; but, knowing something of Mr. Elias's celebrity, we confess that it has disappointed us.

Immanuel: Lectures, with Notes, on the Divinity of the Son of God, and on Socinianism. By ROBERT GRACE. London: Dyer. 12mo. pp. 171.

During the last half century, the doctrine of the deity of Christ,—a doctrine, the importance of which can scarcely be estimated too highly,—has been impugned more extensively in that part of the country in which Mr. Grace resides than, perhaps, in any other. To many of the friends of truth in that district, we doubt not that his lectures will be very acceptable. To persons who are not conversant with the chilling system of negation that he opposes, a volume advocating the same sentiments with equal ability, in a less controversial form, would probably be more interesting and useful. The system opposed is now, we believe, in most places, so thoroughly inert and drooping, that to call attention to it is to do it an honour and a service of which its adherents are very glad: yet there are localities, and East Sussex is probably one, in which it may be necessary to answer its advocates in a direct manner, and expose the worthlessness of their arguments. The first lecture consists of Preliminary Observations: the subjects of those which follow are, the Names applied to Christ in the Scriptures—the Attributes of the Redeemer—the Works of the Redeemer—the Miracles of our Lord—His Gifts—the Worship rendered to Him—Auxiliary Evidences—and a Recapitulation with Answers to Objections, and Inferences from the Doctrine. The design of the publication is described thus:—"Though these lectures may be considered beneath the notice of the learned (for whom, indeed, they are not intended), if the divine blessing accompany them, the reward the author craves will have been awarded, and the Son of God glorified, while the truth of that

inspired declaration will again be verified,—'Not by might, nor by power; but by my Spirit, saith the Lord of Hosts.'"

The Complete Works of the Rev. ANDREW FULLER, *with a Memoir of his Life, by Andrew Gunton Fuller.* London: G. and J. Dyer. 1845. Parts I. and II. Pp. 96 each.

This cheap edition of Mr. Fuller's Works was introduced to the attention of our readers in our number for February. The parts now before us comprise the concluding portion of the masterly essay on Socinianism—Socinianism Indefensible—Letters to Mr. Vidler—the Gospel Worthy of all Acceptation—Defences of that Treatise—and five-sixths of the Strictures on Sandemanianism.

The Cottager's Sabbath, and other Poems. By JOHN HURREY. London: Bartlett. Foolscap 8vo. pp. 200.

The theology of these poems is not as good as the versification. It is far too much to say of any daughter of Adam,—

> "And yet her love was wide as earth,
> Embracing all mankind;
> She wrought no ill, she knew no sin,
> For all was innocence within,
> As stainless snow her mind."

There are, however, many better things than this: some sufficiently good to indicate, that if the author will devote the next few years of his life to study, reading much and writing little, he will be competent hereafter to higher achievements than he has hitherto attempted.

Mephistopheles and the Young Divine. A Fragment. Touching the best Method of conducting Religious Controversy and Literary Criticism. London: Houlston and Stoneman. 8vo. pp. 29.

A well written exposure of the fallacious arts which pass for critical and controversial acumen, well deserving the attention of both the writers and readers of periodical literature.

The Shopman. A Tract for Short Hours and Present Times. By the Rev. JOHN CUMMING, *D. D.* London: 12mo. pp. 12. Price 1d.

After showing the evil effects of late hours on the employed, and addressing their employers, the writer makes these suggestions to the public:—"No lady, of any respectability of character, will select from six to eight o'clock as her favourite hours for shopping. Fashion, with all its follies, is in this matter the shopman's friend. No prudent and economical mistress of a house will prefer the twilight for the selection of goods, especially drapery. She is likely to have her privilege of selection materially curtailed by the previous purchases of others; and colours, and qualities, and other accidents are not most infallibly distinguished by gas light, or by the rays of the setting sun: and as in all the departments of this world's traffic there are too many warricions of the profits of deception, it must be obvious that the evening is the time when such deception may be practised with the greatest impunity. The only class, then, which abounds with evening purchasers, especially in the draper's shop, is that of female servants. Over their conduct in this matter their mistresses may exercise a kindly and just control. Let it be pointed out to them that the evening is withheld for this purpose, for various satisfactory reasons, arising alike from prudence, economy, and morality; and let it be a standing rule in the family that no servant shall go out to make purchases after six o'clock. This plan, steadily pursued, would operate a great change in the late hour system. It is easily done. It is the prescription of duty; it is the demand of justice; it is the earnest claim of Christian philanthropy."

Lay Lectures on Christian Faith and Practice. By JOHN BULLAR. Southampton: Fletcher and Co. 12mo. pp. 517.

The respected author having been accustomed for twenty-one years to lecture on Lord's day afternoons, in the independent chapel at Southampton, and having been requested to publish a volume containing some of his discourses by the officers of the church and others who at the same time presented him with a sum sufficient to cover the expense, he has sent into the world this work, which will be found very well adapted for private or family reading.

Illustrations of the Practical Power of Faith in a Series of Popular Discourses on part of the Eleventh Chapter of the Epistle to the Hebrews. By T. BINNEY. *Second Edition.* London: Snow. 16mo. pp. 390.

Two or three months, we have been hoping for an opportunity to speak of this work at a length proportionate to its worth, but have not found it. The first edition was, however, commended by our predecessors in 1830, and we do not see, in this second edition, any reason for disturbing their verdict.

Commentary on the Psalms. By E. W. HENGSTENBERG, *Doctor and Professor of Theology in Berlin. Vol. I. Part II. Translated by the Rev.* P. FAIRBAIRN, *Minister at Salton; and the Rev.* J. THOMSON, *A.M., Minister at Leith.* Edinburgh: Clark. 8vo. pp. 266.

The first portion of this elaborate exposition was introduced to the attention of our readers last July. This second part comprises Psalms xviii. to xxxiv., inclusive. It constitutes the second number of the new series of the Biblical Cabinet.

The Youth's Bible Cyclopædia. Ward and Co. Square 16mo. pp. 186.

The getting up of this small volume is unexceptionable; the hundred and twenty woodcuts remarkably fine; and the information generally good, though we confess that some of the definitions have surprised us; for example this:—"Gospel, a law: it is considered as a declaration from God of the rule of conduct he expects from mortals."

The Young Ladies' Reader: or, Extracts from Modern Authors, adapted for Educational or Family Use. With Observations on Reading Aloud, as connected with Social Improvement, and Remarks prefixed to the Divisions of the Work. By Mrs. ELLIS, *Author of "The Women of England," &c.* London: 12mo. pp. 341. Price 4s. 6d.

The extracts are well adapted for the purpose; and the essay on reading aloud deserves the attention of both the seniors and the juniors, in all families in which that beneficial practice is not established already.

Studies in English Poetry; with short Biographical Sketches, and Notes Explanatory and Critical. Intended as a Text Book for the Higher Classes in Schools, and as an Introduction to the Study of English Literature. By JOSEPH PAYNE. London: Relfe and Fletcher. pp. 466.

This publication is very superior to the common run of school books. The sources whence the extracts have been derived are respectable and diversified; the specimens illustrate different styles of poetry, and belong to successive ages; while due care has been taken that the moral tendency should be unexceptionable. The biographical notices, and especially the critical notes, add greatly to the instructive character of the volume.

Bible Illustrations: a Description of Manners and Customs peculiar to the East, especially Explanatory of the Holy Scriptures. By the Rev. BOURNE HALL DRAPER. *Fourth Edition. Revised by* JOHN KITTO, *Editor of "The Pictorial Bible," &c.* London: square 16mo. pp. 250. Price 4s.

An excellent book for young people, now printed and embellished in a style of great elegance.

Poetic Melodies. By Aunt Charlotte. London: pp. 68. Price 1s. cloth.

Many aunts have written pleasant and instructive verses, but Aunt Charlotte's possess more than an average degree of excellence.

The Careful Nursemaid: with Hints on the Management of Children. London: (Tract Society) 24mo. pp. 136, cloth.

Every young woman who is about to take charge of a child should study this work; and every mistress will find her account in presenting it to her nursemaid, if it be not already in her possession.

Remedies for the Wrongs of Women. Published by order of the Committee of the Associate Institution, for Improving and Enforcing the Laws for the Protection of Women. Fourth Edition. London: Hatchard and Son. 8vo. pp. 64.

The revelations in this pamphlet respecting the practices by which girls and young women are decoyed and kidnapped, both in the metropolis and in the country, are appalling. For obvious reasons we cannot enter into details, but it is important that the heads of families, and all conservators of the public safety, should be acquainted with the facts.

The Continental Echo, and Protestant Witness. Numbers I.—III. London: Snow. 8vo. pp. 96.

This new periodical is intended to make known to British protestants the religious state of the European continent, to excite an interest in the efforts made by the enlightened natives of different countries for the diffusion of divine truth around them, and to unite together in harmonious co-operation all genuine Christians. The object is good; the first three numbers contain several interesting pieces, and if the work is well supported, we have no doubt that it will be efficient.

RECENT PUBLICATIONS

Approved.

Sabbath Evening Readings. First Series. By the Rev. DENIS KELLY, M.A., Minister of Trinity Church, St. Bride's, London, and Author of "Practical Sermons," &c., &c. Second Edition, Revised, Corrected, and Enlarged, with Index. *London: Edwards and Hughes.* 16mo. pp. 256.

Self-Inspection. By the Rev. DENIS KELLY, M.A., Minister of Trinity Church, St. Bride's, London, and Author of "Sabbath Evening Readings," and "Practical Sermons." *London; Edwards and Hughes.* 16mo. pp. 186.

The Kingdom of Christ not of this World. An Introductory Discourse, delivered at the Ordination of the Rev. T. Davies, Maidenhead. By JOHN H. GODWIN. *London: Snow.* 8vo. pp. 28.

The Law of Christ for Maintaining and Extending His Church. By the Rev. DAVID YOUNG, D.D, of Perth. *London: (Published for the British Anti-State-Church Association)* 24mo. pp. 36. *Price 3d.*

War Incompatible with Christianity. With an Appendix. By GEORGE WILSON M'CREE, Minister of Religion. *London: Charles Gilpin.* 16mo. pp. 16.

The Latter Rain. By the Author of the "Dew of Hermon." *London. February and March, each* 1d.

The Domestic Bible. By the Rev. INGRAM COBBIN, M.A. Part V. *London:* 8vo. pp. 16. *Price 3d.*

The Penny Portable Commentary. Part. II. Containing the Authorized Text of the Holy Bible. With the most approved Marginal References, and a Digest of the most valuable Notes of distinguished Biblical Writers. Adapted for the Pocket. Illustrated with numerous Original Maps. By the Rev. INGRAM COBBIN, M.A. *London:* 18mo. pp. 64. *Price 4½d.*

Cobbin's Child's Commentator on the Holy Scriptures. Parts V. and VI. *London: square* 16mo. *Price 6d each.*

Eclectic Review. March, 1845. *London: Ward and Co.*

INTELLIGENCE.

CHINA.

DEATH OF MRS. SHUCK.

We have just received from our friend Dr. Cox, a note in which he says, "With the deepest regret and sorrow I herewith communicate an account of the death of Mrs. Shuck, the beloved wife and indefatigable fellow-labourer of our valued friend Mr. Shuck, American baptist missionary in China. Her death was sudden, but her end peace. Her ardent zeal in the missionary operations at Hong Kong and elsewhere, was evinced not only in daily and hourly exertions there, but in suggestions contained in letters written from time to time to awaken in this country an interest in that land of darkness, and to promote efforts for its spiritual welfare."

At the early age of eighteen Mrs. Shuck left her parents' roof and native land, with her partner in life, to prosecute the labours of missionary life in the east. For nine years, indeed up to the day of her death, she was zealous in her endeavours to convert and instruct the heathen, having made herself well acquainted with the language of China; and her loss will be felt, not only by her own children, but also by the members of a school, which engaged a large share of her attention. On the morning of the 27th of November, at half-past one o'clock, she gave birth to a son, but at three o'clock expired, leaving her husband and five little children to mourn her loss.

AMERICA.

ANTI-SLAVERY MOVEMENT IN KENTUCKY.

From the Boston Christian Watchman we learn that a paper is about to be commenced in Kentucky devoted to the advocacy of emancipation in that state. A nephew of the honourable Henry Clay has, in a spirited address, announced the undertaking. Mr. Cassius Clay, the person referred to, is a young lawyer possessed of a handsome fortune, a fine speaker and forcible writer, who, while a student at Yale College, made a public profession of religion, and became a member of the baptist church at New Haven. It was there also that he became convinced of the unlawfulness and pernicious tendency of the slave system.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The conductors of this institution which, it will be remembered, corresponds with our Bible Translation Society, has twice applied to the legislature of New York for a charter of incorporation, which is important for the carrying on of its operations, and has twice been refused, in consequence of the opposition of the American Bible Society. The Baptist Advocate says, "When the American Bible Society applied for an act of incorporation, it was most strenuously and successfully aided in obtaining the privilege by a baptist, the chairman of the legislative committee; but when the American and Foreign Bible Society applies for the same privilege, it is opposed, traduced, and vilified by all whom certain officers of the former institution can employ in so unworthy a contest.

EUROPE.

TRACT DISTRIBUTION IN FRANCE.

In a letter to our friend Mr. Peggs of Ilkeston, the Rev. W. Toase of Paris writes thus:—

"I have published a good deal during the last ten years, chiefly for the French people in France and in Hayti; and nothing but want of funds prevents me from going forward. Nearly thirty years' experience, in this country, has convinced me, that a large amount of good may be done in France by the press. The French are a reading people—much more so than the English. The French will read something; if they have not good books they will read bad ones. One of the greatest charities for France, would be the judicious distribution of good books for the people. On this subject I can speak with confidence, for I speak from experience.

"I have an excellent translation of 'The Great Error Detected,"—it will be in the press to-day. The number of the edition will depend upon the help you can afford me. The estimate I gave you was the probable amount; it may be something less. The postage of 600 copies to pastors and others, although but about a sous each, will amount to something. I will have it done neatly, at least the first edition. When you have been able to place a few pounds in my friend Mr. Hoole's hands, I will thank you for a line. The 'Directions for the Recovery of the Drowned,' shall be put in hand to-day. If you should visit Paris, I shall be most happy to see you. I am just returned from a missionary tour of 1500 miles."

Mr. Peggs adds, "It is intended to remit

the money to Paris through the Rev. E. Hoole, one of the secretaries of the Wesleyan Missionary Society, Bishopsgate Street, London. Any subscriptions for this object sent to him, or the writer, will be thankfully received and faithfully appropriated. The Lord give this 'Voice to Christendom' to be heard and felt through every part of it."

NEW CHAPEL.

PRESTEIGN.

This chapel, which is invested in trust for the baptist denomination, was opened for divine worship on Tuesday the 18th of March, 1845. Prayers were offered on the occasion by the Rev. Messrs. Ingham, Evans, Middleton, and James Jones; and sermons were preached by the Rev. Messrs. Maurice Jones, Samuel Blackmore, and Jenkin Thomas. The collections at the close of the services amounted to £22 6s. 6d., making, with £233 subscriptions, &c., previously received, £255 6s. 6d. The entire cost of this place of worship, which is an exceedingly neat one, is about £430. It is thirty-six feet nine inches long, by twenty-five feet three inches wide inside, with galleries, and will seat upwards of three hundred persons. There are one hundred and fifty free sittings, a vestry is attached, and a small cemetery.

ORDINATIONS.

CHELSEA.

Mr. J. E. Archer, formerly of Horton College, Bradford, was ordained to the pastorate of the church assembling in Paradise Chapel, Chelsea, on the 13th of March. Mr. Acworth of Bradford addressed the minister, and Mr. Bowes of Blandford Street the people. Other principal parts of the services were taken by Messrs. Wills, Aldis, Soule, and Francies. Many other ministers were present on the occasion.

BUDLEIGH SALTERTON, DEVON.

In the new chapel opened in this interesting watering-place on the 5th of December, 1844, a baptist church was formed on the 21st of March, and at the same time brother Thomas Collings was set apart as its pastor. The charge to the pastor was given by brother Welch of Exeter, and brother Pyne of Kenton addressed the church.

NEWCASTLE-ON-TYNE.

The Rev. G. Sample, senior pastor of the church at Newcourt, has accepted a unanimous invitation from the church at Tuthill Stairs, to succeed Mr. Pengilly, who has laboured there with great usefulness for a period of thiry-eight years, but who retires from his pastoral labours in May next.

GRAVESEND.

The Rev. Edward Smith Pryce, A.B., late of Abingdon, entered upon his ministerial work at the new baptist chapel, Windmill Street, Gravesend, on the 9th of March, under very encouraging prospects.

STOCKPORT.

The Rev. John Russell of Staley-Bridge has received a unanimous call to the pastorate of the baptist church assembling for divine worship in Zion Chapel, Greek Street, Stockport, and entered upon his ministerial duties.

RECENT DEATH.

REV. JAMES GATES.

Mr. Gates, who was thirty-three years pastor of the baptist church at Sandhurst, in Kent, was born at Bristol in 1775. His father laboured as an itinerant in Mr. Whitefield's connexion; but he, in early life, was irreligious and unsteady. By the grace of God, his character was changed when he was about twenty-six years of age, and, after attending the ministry of different preachers in the metropolis, he became a member of the church in Little Alie Street, then under the pastoral care of Mr. Shenston. Having been recommended to engage in ministerial work by that church, he accepted an invitation to Sandhurst, and was ordained to the pastoral office there in 1811. After a few days illness, during which he enjoyed settled tranquillity, and expressed his confidence that the truth he had been accustomed to preach would support him in death, as in life, he departed on the 29th of January, 1845, falling asleep without a struggle or a groan.

MISCELLANEA.

THE CHRISTIAN WITNESS *versus* THE BAPTIST MAGAZINE.

Our number for February contained a letter in which the writer directed attention to an important general principle, and illustrated it by reference to two distinct cases. The principle was, that it was not an honest thing, though it might have been done without due consideration by honest men, to issue publications with a profession that the profits should be devoted to the relief of the necessitous, if the circumstances were such as to render it improbable that when all expenses were paid, any profits would remain. One of the cases pointed out was that of the

Christian Witness, whose wrapper had announced, every month, that the profits would be devoted to the benefit of aged ministers, but whose editor had used language on the subject, in a recent number, which appeared to indicate that disappointment would be felt by some who had expected aid from this source, as the extreme cheapness of the publication was such that if any profit were realised it must be very small. Language of the editor to this effect, apparently, was quoted; it was asked whether, if the case were so, it was honest to continue on the wrapper the words, "Profits to be devoted to the benefit of aged ministers;" but, as a mistake was possible, a request was added by the writer, that if, in either of the cases which he had specified, information should be received showing that his supposition was erroneous, it might be published in our pages to correct the misapprehension.

We saw no reason why the insertion of this letter should make the editor of the Christian Witness angry. That there was in it enough to irritate a person who wished to practise deception on the public we could not doubt; but we did not suspect our friend's integrity of purpose. A man whose words have been misunderstood is generally anxious to offer explanation. A single sentence would, in this case, have sufficed; and our insertion of that sentence was virtually pledged. Had the editor of the Christian Witness only said, Your correspondent's principle is just, but it is not applicable to the case of the Christian Witness, because there are *bona fide* profits, which will be distributed before long,—we should have announced the fact most readily, and the answer would have been at once put into the hands of all who had seen the erroneous statement. Or, had he preferred to give in his own pages an explanation of the passage in his November number which had occasioned the misunderstanding, and announced in clear and temperate language that the public would soon see that there were profits for distribution, it would have been perfectly right, and we should have deemed ourselves bound in honour to apprize our readers that such a statement had been made. But, instead of pursuing either of these easy and unobjectionable courses, we regret to say that the editor of the Christian Witness has written and published several pages of invective directed against the editor of this work personally. He says, "Our concern is wholly with, our complaint is solely against, the editor of the Baptist Magazine, for whom we always cherished a very high regard, and were accustomed to believe that regard to be reciprocated, till the last day of January, when the article in question opened to our view." What there was in that article to cause so much excitement in the breast of one who was conscious that his case was good and transparent, and so sudden and complete a revulsion of feeling in respect to a fellow-labourer for whom a high regard had always been cherished, we confess that we cannot even now perceive; but we beg to inform our brother editor, before we proceed further, that we intend still to cherish a high regard for him. He does seem, however, rather difficult to please. If we casually step across his path he is indignant; and if we are careful, he complains to the public of our carefulness. When, eighteen months ago, as a preparative for his new undertaking, he published a spontaneous and pretty free critique on the existing dissenting periodicals, the chief thing for which he blamed us was excess of caution. "Every part of every number," said he, "is marked by singular discretion, but the general effect of so much caution is a chilling coldness." We then took the liberty to say, that should *he* ever be tried before an impartial tribunal on the charge of an excess of caution, he would most probably be acquitted; and we feel confident that whatever his friends may think of the article he has just put forth against us, none of them will say that it is chargeable with either excess of caution, or "a chilling coldness."

We deeply regret, that in giving his readers an account of the article on which he animadverts, he has omitted all reference to the form in which it appeared. No one would suppose, from the perusal of his pages, that it was not a simple and direct attack on the Christian Witness, but that the case of the Christian Witness was one of two adduced to illustrate a principle alleged to be applicable also to others. Still more do we regret, that in giving professedly an extract from our pages, he should have omitted sentences, and parts of sentences, without giving his reader the slightest notice of the fact. He says, "The chief points of the indictment are contained in the following passage,"—not passages, but "passage;" yet, in seven different parts of the quotation there are omissions, of which the reader is not in any way made aware. When, having observed one or two of these, we caused the whole to be read over while we looked at his extract, we were greatly surprised at the number and extent of the variations. He doubtless thought the clauses he expunged from some sentences, and the sentences he expunged from some paragraphs, immaterial; but to us it appears far otherwise. We are sorry for the omission of this sentence:—"It is quite possible that a man may proceed in this course, flattering himself that all will come right, and that he shall stand before the world approved as a successful man." We are sorry for the exclusion from several sentences of clauses referring to his own words, which were in the nature of proof. All this we deem in-

cautious; but *if* he should persevere in this style of quotation in controversy, some day or other he will meet with an opponent who will take a harsher view of the case, and express it in other terms. It is remarkable, too, that in animadverting on this very passage, he charges on the writer "disjointed quotations!"—"Odious analogy," he says, "disingenuous paraphrase, *disjointed quotations*, guileful simile, and downright misrepresentation, these are the means; all these are contained in the foregoing extract." We will not use such language respecting him; but we could wish that the thousands who see the Christian Witness but not the Baptist Magazine, were apprised of the fact, that they ought not to judge of our conduct towards him by the abridgement of the paragraphs taken from our pages which he has submitted to their perusal.

To show that the inference drawn from his words in his November number was unwarranted, he appeals to a draft of the plan for distribution of profits in the same number, and to an announcement of the day of distribution in the number for February. Respecting the latter, whether pertinent or not in other respects, it is enough to say that it was impossible that what he read in our pages on the last of January should have been modified by what appeared on the cover of his number for February. As to the draft of the plan for such distribution set forth in November, pages 522, 523, to which he refers us, we can really find in it nothing to the point. There are the "Regulations of the Fund in aid of Aged Ministers, in Connexion with the Congregational Union of England and Wales;" but that fund is to accrue from several sources, of which the profits of the Christian Witness are but one. There will doubtless be a fund for distribution; but that does not of itself prove that part of it will be derived from the Christian Witness. Where there are many tributary streams there may be a large river, though one or two of the channels should happen to prove dry. The language is, "This fund shall consist of all clear profits of the Christian Witness and Church Member's Magazine, without any deduction for any other object whatever—of the profits of all other publications of the Union, as soon and as far as voluntary contributions can be obtained to meet its current charges—of any donations, subscriptions, or bequests, that may be contributed to increase the Fund." The profits of the Congregational Hymn Book, and of the Congregational Lectures, and the subscriptions, donations, and bequests, may make the fund rich, and the exhibition large, even though the Christian Witness should be a positive loss and burden. We are not saying that it will be so; but we appeal to all the world whether there is anything in this announcement that renders it unjust subsequently to express a doubt whether the Christian Witness is a *bona fide* source of revenue to the fund or its recipients.

We now come to a paragraph which renders it necessary that we should notice what otherwise we could willingly have passed over. After having written four pages, of which we shall only say that they will certainly afford more gratification to his enemies and ours than to the friends of either, he concludes by calling upon us to reprint them. He says, "In one way alone can justice be done to us, viz., by the republication of this our reply in the April number of the Baptist Magazine. To this we are fully entitled. Nor is this all: the writer in the Baptist Magazine, addressing the editor, in conclusion, says, 'I have to make one request—that if, in consequence of what I have written, anything should be forwarded to you, showing that these projected helps to the objects of our solicitude are likely to prove more effective than the previously existing funds with which they are competing, you will expose my misapprehension by publishing to the world the evidence.' To this request," he continues, "we subjoin our solemn *demand!* In the name of justice, we call for the publication of this our defence in the same organ through which our honour has been assailed!"

With this demand we deliberately refuse to comply. Many reasons justifying the refusal might be mentioned, but three may suffice.

1. It cannot be done consistently with what is due to ourselves and our readers. None are more ready than we are to give fair play to an opponent by allowing him to state his views in his own words; but the editor of the Christian Witness has hastily made a personal attack, which at no very distant day, in a more generous state of mind, we are persuaded he will wish that he could erase from his own pages. There are passages in it which, instead of reprinting, it will be our aim to forget; but to transfer them to our own work would be to perpetrate an act of singular folly, the effects of which would not be obliterated even by seven more years of "singular discretion."

2. Justice to others forbids compliance with the demand. The editor of the Christian Witness has taken occasion, in this article, to compare his conduct for nearly seventeen years with that of other respected ministers, and to descant on the services he has rendered to religious literature, naming several periodicals of our own and other denominations which he believes he has either called into existence or improved. Were we to give additional circulation to some of his remarks, others, not implicated in the business, would have a right to complain.

3. The necessity for commenting on some

passages in his article were we to reprint it, restrains us. A more inviting opportunity for successful rejoinder we never saw; but if we were to make it, we should perpetuate excited feelings, and perhaps turn a temporary collision into a permanent quarrel. Neither of us shall gain anything by personal conflict. We are both servants of the same Master. We are both sincerely endeavouring to promote his interests. By recriminations and strifes we may weaken each other's hands, but cannot strengthen them. Consideration is due, also, to the important position which, as our friend declares, he occupies: — "Called," he says, "to preside over one of the largest religious communities in Europe — involved in one unbroken labyrinth of official duty, care, and toil—bearing our full share, and often a little more, of the multifarious labour which stands related both to the local and general, the metropolitan and the provincial interests of the kingdom of Christ—and incessantly teased and worried by business of all sorts, by all classes, we are often at our wits' end." Nothing that he has written shall induce us to put on paper one sentence that shall disable him for the fulfilment of the duties to which his pastoral office calls him; not one sentence that shall haunt his mind while ascending the pulpit stairs, or be quoted against him by some refractory member, or tend to harden the conscience of a hearer against his appeals. No! let it go; and if our friends who have read his words do not perceive without assistance the baselessness of some things that bear hard upon us, we will endure the consequences rather than interfere with his ministerial usefulness, in a position to which true friendship would lead us to wish that he would devote his undivided energies, and in which we desire for him the utmost imaginable success.

But while we refuse what he demands as "reparation," he shall have justice,—justice to the full, and perhaps something more. As he thinks himself aggrieved, we readily yield the following proofs of equity and good-will.

1. As soon as any profits from the Christian Witness are actually distributed, if he will apprise us of the fact, we will report it to our readers. Be it understood, however, we do not mean the expectations of a sanguine mind respecting what shall be, but an actual distribution; and not a distribution from a fund supplied from other sources, but a distribution of the profits from the Christian Witness itself, after all expenses are paid. Nothing will justify him so completely, and show so satisfactorily that the suspicions which have been expressed are unfounded, as such an exhibition of profits as may permanently counterbalance the losses sustained by aged ministers and widows in consequence of the course he has pursued.

2. That he may not suffer injustice in the interim, we will give now his own estimate, as expressed in the most clear and direct statement that we can find in his present paper. It is this:—"We beg to inform the editor of the Baptist Magazine, that, before his profits equal ours, even after all our *extra* expenses, which will not occur again, are paid, they must be augmented threefold!"

3. We will lay before our readers that part of his statement in November that refers to this subject; from which the writer of the letter inferred that the Christian Witness would disappoint the expectations of those who had laid stress upon the announcement respecting profits which had appeared on the wrapper, but which, in the apprehension of the editor of that work, has been used disingenuously. It is as follows; there being, however, some additional paragraphs respecting the refusal of certain classes of advertisements, which we do not give, because they do not materially affect the argument, but would add inconveniently to the length of the extract. We beg the reader to peruse it:—

"The session of Thursday began with the consideration of resolutions relative to the various means of supporting British missions, which called forth a large amount of very lively and interesting discussion, and a display of much Christian spirit and brotherly feeling. To this succeeded the discussion of a plan for the distribution of the fund in aid of aged ministers to be derived from the profits of the Christian Witness, and other publications of the society. The plan, which was considered excellent, and deemed worthy of the sagacity of Mr. Secretary Wells, was cordially approved, and the resolutions founded upon it carried with unanimity. So far so good. In this matter we, of course, feel most deeply interested. If, in addition to the direct influence of the Christian Witness, it should also indirectly contribute to soothe the spirit of the worn-out and impoverished servants of the Most High on their descent to the grave, it would be doubtless a gratifying consideration. But we will not so far degrade either these our venerated fathers and brethren, or ourselves, as to constitute this a plea for urging the circulation of the Christian Witness. No! As we said in the postscript to the fourth edition of our first number, so say we again:—"Read the Christian Witness! Read, not for our sakes, but for your own! Read, not for the sake of humanity, but of religion! When it goes well with our churches, will the wants of their aged pastors be forgotten?" This is the language we still hold. One thing, however, troubles us. We are much concerned lest expectations should be excited only to be disappointed. It will be to the distributors most painful should they receive ten applications for one that they can meet. Notwithstanding the unprecedented sale of the Christian Witness, the profits on a copy are a mere trifle, only a fraction of a small coin. How can it be otherwise? A sheet of it is sold fifty per cent. cheaper than "Chambers' Journal," which

is generally and justly supposed to be the cheapest of all cheap good things. For three sheets only three pence are charged, and that sum is diminished by the allowance to the trade, the commission to the publisher, and the expense of conducting the work. You may, then, form some idea of the probable profits.

"But you may ask, What of the advertisements? Will not they realize a very considerable sum? They would with one-third or one-half our circulation. But the magnitude of that has exceedingly affected the profit on advertisements. Our active and clever publisher has conducted this department with extraordinary energy and corresponding success; but miracles are beyond his power. For example, he charges the same for a page of advertisement as the Evangelical Magazine charges,—and he cannot charge more, for the public will not pay it,—and for the same charge he gives just double the number of pages, so that he has just half the profit realized by the Evangelical! Suppose, then, the Christian Witness to double its present circulation, it would perhaps just about swallow up the entire profits on advertisements; that is, all that is received from advertisers would only, or would not even, pay the expense of the amount of paper and print given in the shape of advertisements. Our main hope, then, for the aged pastors is in the increase of our sale. Let that be raised to sixty or a hundred thousand, and then the accumulation of such a mass of small profits will amount to a considerable sum. Nor is this all. Each impression may then be divided, like the Penny Magazine, into two or into three portions of 30,000, and the present charge made for insertion in each portion, while those who may wish an advertisement to go through the entire impression will be required to pay double or treble, as the case may be. Here lies our hope. Give us this, and we shall be so far satisfied. We shall then augur something good and something great for the interests both of religion and of humanity."—Pp. 514, 515.

Now after the perusal of this language taken from his November number, let any unprejudiced reader judge whether the editor of the Christian Witness ought to have resented so deeply the inquiry that was admitted into our Number for February? If it be so dire an offence to question the propriety of a course adopted by this energetic and enterprising man, as to induce him to write as he has written respecting one for whom, till then, he had "always cherished a very high regard," and of whom he had been "accustomed to believe that regard to be reciprocated," has not each of his friends reason to dread the day for the appearance of each successive number of the Christian Witness, lest he also should find that he has committed some misdemeanor and drawn down upon himself similar denunciations? Did the paper we admitted charge him with intentional deception? By no means. A paper that had done anything of this kind would have been at once indignantly rejected. But it referred to facts to which we did think that the interests of the public demanded that attention should be called. We did think that in his zeal for cheap literature, and ardent desire to get an extensive circulation for a work which he believed would be of pre-eminent utility, he overlooked the impropriety of the course he was pursuing, in its bearing upon other periodicals, belonging both to his own and to other denominations, and to the partakers of their profits. We did think that his example had already done some mischief, and that, if unnoticed, it would be imitated yet more injuriously by inferior men. We did not believe that he intended to raise expectations which he knew he must disappoint, but that his habit of expressing himself strongly, and his hope of magnificent results, had led him to raise expectations which a more sober estimate of probabilities would have forbidden him to excite.

It is with extreme reluctance that we have allowed so much space to this discussion. Respected correspondents have, at different times, pointed out to us passages in the Christian Witness, written by the editor, which they thought called for chastisement; but we have refrained. We have been withheld, partly by personal esteem for the man, and partly by considerations of a more general nature. It is not good either for themselves or for the public that brother editors should be at war. Besides, though we do not pretend to any supernatural insight into futurity, and though we know that human penetration is in such matters often at fault, we have had for some time a settled conviction, which we hope it will not be deemed offensive to express, that it is not the destiny of the editor of the Christian Witness to be written down by any other pen than his own.

NEW ASYLUM FOR INFANT ORPHANS.

A respectable and crowded meeting assembled on behalf of this charity, on the 25th of February, at the Queen's Concert-room, Hanover Square. In the absence of the president, Joseph Tritton, Esq., the treasurer of the institution, was called to preside. The object of the meeting was to raise funds on behalf of the noble and philanthropic object of providing an asylum for the helpless orphan, based on liberal principles, unfettered by the trammels of sect or party. After the opening remarks of the chairman, the Rev. Dr. Reed laid before the meeting a brief statement of the plan and operations of the institution, from which it appeared, that in the short space of nine months, eight hundred subscribers had enrolled themselves; sixteen orphans had been admitted, and their receipts amounted to nearly £1660. Several resolu-

tions were then passed, after addresses from Messrs. Soule, Clayton, Cumming, Hamilton, Sherman, Wire, and Drs. Leifchild and Jenkyn.

RESIGNATIONS.

The Rev. S. Cousins, who has sustained the pastorate at King's Stanley twenty-five years, having resigned his office, requests that in future communications relating to the baptist church there should be addressed to Mr. Peter King, Dudbridge, near Stroudwater, Gloucestershire.

The health of the Rev. J. Ford having been seriously affected by an accident which he experienced in the pulpit, some months ago, he has resigned the charge of the baptist church meeting in Portland Chapel, Southampton.

MARRIAGES.

On the 1st of January, 1845, at the Circular Road Chapel, Calcutta, by the Rev. W. W. Evans, the Rev. JOHN PARSONS of Monghyr, to MISS AMELIA BAYNES, sister of the Rev. J. Baynes of Wellington.

At the baptist chapel, Kidderminster, March the 2nd, by the Rev. J. Mills, Mr. GEORGE ASKIN to Miss ANN CHURCHEY.

At the baptist chapel, Kington, by the Rev. Samuel Blackmore, March the 11th, the Rev. DAVID EVANS, baptist minister of Presteign, to Miss ELIZABETH POWELL of that town.

At the baptist chapel, Blandford Street, by the Rev. W. B. Bowes, March the 17th, Mr. WILLIAM KITCHEN of Blandford Street, to MARY, eldest daughter of George KEYS, Esq., of Gray Street.

At the baptist chapel, St. Ives, Hants, by the Rev. E. Davis, March 21st, Mr. RICHARD LANCE, to Miss EMMA STOKES, both of St. Ives.

CORRESPONDENCE.

THE HANSERD KNOLLYS SOCIETY.

To the Editor of the Baptist Magazine.

MR. EDITOR,—Perhaps you will allow me, through your pages, to reply to several inquiries which have been addressed to the secretaries of the "Hanserd Knollys Society," for information of the proceedings and intentions of the council.

Considerable progress has been made in collecting materials for an early publication. Reports on the works of John Smyth, Knollys, Collins, and some others, either have been, or will be very shortly, laid before the council. Rules for the guidance of editors are also prepared. It has been already decided, that the first volume of the society's reprints shall consist of several treatises on the important subject of Liberty of Conscience, and they are now preparing for the press; so that it is hoped the volume may be ready for delivery by the autumn of the present year. I would just add, that the first three treatises are the earliest extant writings in the English language, vindicating for all men, irrespective of character or creed, the liberty of worshipping God as conscience dictates. In addition to the biographical and illustrative matter to be introduced into the volume, it is proposed to preface it with an introductory sketch of the rise of the opinion in this country, and to establish the claim of the baptists to the honour of being its first assertors.

The progress of the council will, however, be much impeded by any delay in forwarding the names of subscribers. The earlier our brethren send us those already collected the better. At present we are not able to say how far the object of the society has met the wishes of our brethren, nor the extent to which their support may be depended upon, as but few, comparatively to the number of subscribers hoped for, have responded to the prospectus.

It does not appear to be quite understood, that all subscriptions are payable in advance. Many names have been forwarded without this very necessary appendage.

As to the general appearance of the volumes, it is the full purpose of the council, that in beauty of typography and excellence of binding, they shall be equal to those of any similar society.

Any one possessing rare manuscripts, or books relating to the authors whom we propose to reprint, will very much oblige by communicating to us information regarding them. Old church records will be peculiarly valuable, however fragmentary they may be; as also copies of letters which have passed between the churches on various matters of discipline or fraternal interest.

In conclusion, allow me to press on our ministers and churches the importance and value of the proposed reprints. Present ecclesiastical affairs are in a perplexed condition, and are not to be thoroughly understood without a reference to the past, out of which they have arisen. Nor shall we be able, with safety, to take a step forwards without a thorough exploration of the causes that have led to our present position. The baptists of the seventeenth century were in advance of their times; we have not, as yet, gone far, if at all beyond them. Thomas Collier, in 1650, was one of the earliest to ask

for the Jews the liberty which the legislature is just bestowing upon them. Similar questions to those which occupied their lives and pens will be again agitated. It will be well to have their experience to guide us in the coming storm.

I am,

Yours most truly,

EDWARD B. UNDERHILL.

EDITORIAL POSTSCRIPT.

At the approaching annual meetings in the metropolis, there will not be, as usual, a session of the Baptist Union. It was determined last year that measures should be taken for the holding of the meeting this year at some place in the country; and, in consequence, arrangements have been made for the assembling of that body at Leeds, in the last week in May. On Tuesday evening, May 27th, a meeting for public worship is to be held, at which a sermon will be preached, and the deliberations of the ministers and representatives are to commence on the following morning.

It will be seen from the official publications of the Baptist Irish Society and the Baptist Home Missionary Society, that their respective committees have determined to avail themselves of the opportunity afforded by the omission of Baptist Union meetings, to invite special meetings this year of their constituents. Those of the Home Society are requested to meet on Friday morning, April 25th, and those of the Irish Society on Monday the 27th, the object being a free conference on any measures which it may be thought would render either of those valuable institutions more effective.

We are requested to say, that ministers who have studied at Stepney College, and who may be in town at our approaching anniversaries, will breakfast together at the Guildhall Coffee House, on Wednesday, April 30th, at half-past eight, and that the tutors of the college will be present.

In compliance with an application from our brother Mr. Stovel to the committee of the Baptist Missionary Society, the use of the Library in Moorgate Street has been granted to him for a series of lectures, which he proposes to deliver next October. When his plan is fully matured, we expect the pleasure of laying its details before our readers.

We have seen a letter from Mr. Tauchnitz, the celebrated publisher at Leipzig, who has been accustomed to take a lively interest in our missions, acknowledging the receipt of a number of New Testaments and detached portions of Scripture, in various oriental languages, edited by our missionaries in the east, in which he says, "I can myself only admire the typographical execution of these books, and several of my friends have done the same; but I hope that a part of these books, at least those in the Sanscrit language, will also become of use to some of the members of our university, who devote themselves to these studies."

It grieves us exceedingly to find that we cannot refrain, without an evident omission of duty, from calling the attention of our friends to a measure which the government is about to adopt. So powerful is our conviction of the evils resulting from every thing that abstracts the attention of our churches and ministers from their proper work in winning souls, and of the costliness in money, time, and labour of all efforts to act upon the legislature, that it is only in a very plain and urgent case that we could bring ourselves to recommend such interference. It is known that for some time it has been a favourite project with statesmen of different political parties, to propitiate Irish Romanists and neutralize their hostility to the state church by subsidizing their priests out of the taxes paid by the community; and it seems that an introductory step to this unjust and oppressive procedure is to be taken immediately. Sir Robert Peel is about to introduce into the House of Commons a bill for endowing the college at Maynooth for the education of Romish priests, and, we believe, for creating some other collegiate institutions of similar character; thus compelling the people of Great Britain to pay for the training of a class of men, whose business it will be, when trained, to repress religious truth and freedom! It is not an annual grant that he contemplates, but a permanent provision,—a provision equally objectionable in its origin, its principle, and its tendencies. Instead of throwing open Trinity College at Dublin to all, its exclusiveness is to be maintained, and Romish institutions at the same time patronized. Instead of removing the burdensome Protestant establishment which already exists, a second establishment is to be created as a counterpoise. Thus it is hoped to detach the professors of Romanism from voluntaryism, and to leave it to protestant dissenters to struggle alone against the combined efforts of the two state churches. Objectionable as the plan is, however, it is certain that it will be welcomed and sustained in the House of Commons; but we trust that throughout the country our friends will co-operate with Christians of other denominations in giving it their most strenuous opposition; using all the influence they can command upon our legislators, both collectively and individually, and especially having recourse to that "effectual fervent prayer," which it has often been found when imminent danger has impended "availeth much."

THE MISSIONARY HERALD.

CONGREGATION IN A QUARRY, ANDROS, BAHAMAS.

ASIA.

HINDOSTHAN.

A letter has been received from Mr. Small, written in a budgerow on the Ganges early in January, during his passage up the river. As is sometimes the case in communications from India designed for the Overland Mail, the paper is so thin, the ink so pale, and the writing so small, that there are parts which it is scarcely possible to decipher. If some errors should be found in the names mentioned in the following fragments, we trust that it will be excused.

We started from Calcutta finally, after being obliged to put back to get another budgerow (the crew of the first having misbehaved, and given much annoyance), on Wednesday, Nov. 20th. On the preceding Friday all the mission body (our own I mean) in Calcutta had met at brother Pearce's at ten, after which the Makepeaces and we were solemnly and affectionately commended to the keeping and blessing of God. There were ten missionaries and their wives present, with five of their young people. The Pages, and Dr. and Mrs. Yates, were alone absent; the former being at Budgebudge and the latter at the Sand-heads. We had the pleasure of seeing Dr. and Mrs. Yates again before we started, both much improved by the trip. May both be long spared: both are valuable, one way or other, to the mission. We must all feel most thankful to the hearer of prayer for again bringing back as from the gates of death his much prized and much honoured servant. The Makepeaces started about the same time with us, and we have kept company great part of the way, but I shall leave them to tell their own story, as I doubt not they will write a full account of all their proceedings. Miss Moore, who came out with them, accompanied us in our budgerow. Poor girl, it was a sad affliction to her to hear of her revered father's death just when both were in the expectation of so soon re-meeting. May the loss be sanctified to her and to all the family. She left us a little below Hageepore, to which she proceeded to take up her abode for a while with her sister, Mrs. Chardon.

At Serampore, where we staid a day, we were again commended to God at the usual weekly prayer-meeting. At Chinsurah we called on Mr. Russell (the judge of Hooghly), who was most kind to us, and especially to Miss Moore, whose late father he had held in the highest esteem.

At Cutwa we saw Mr. and Mrs. Carey —both well; but we stopped there only for a night. Mr. and Mrs. Hill, at Berhampore, and Mr. Lessel, of the London Society, were very kind, and we were much interested in visiting and hearing about the various departments of their mission labours; from which I trust we all got hints that may be of use hereafter. Young missionaries may learn much from the example and experience of veterans. Almost every morning and evening we got ashore and walked, when we had very frequently good opportunities of distributing tracts and portions of scripture, although from the comparatively very small number of persons able to read, in any language, and occasionally the refusal of Brahmins and Mahommedans to take them, we did not give away so many as we hoped to be able. During the former part of our journey I several times enjoyed opportunities of preaching (or speaking about) the blessed gospel in Bengalee; and at our first halting place after entering the great Ganges, I made an attempt (for the first time) at preaching in Hindustanee. This, or Hindee, is now the prevailing language of the country around us, though still we occasionally meet with a few Bengalees. They are generally merchants, and more intelligent (though not more hopeful as regards conversion) than their up-country neighbours. On one occasion a very respectable looking old man, a Brahmin, came up to me in a village, accompanied by several of his friends and neighbours, soliciting medical aid or advice. He had been long distressed with some internal disorder, of an uncommon description, for which, after hearing their story, I had to tell them I could not prescribe, but added, that as from his age as well as infirmities, he could not expect to be long in the body, it was high time for him, as for his friends too, to secure, if possible, happiness in the life to come. I went on to speak of the disease of the soul, and the scripture remedy, &c., and distributed a good number of tracts, having to go to my budgerow for a fresh supply. On another occasion, after holding forth the word of life till after the shades of evening had set in, three or four young men accompanied me a considerable distance in the dark, and crossed the river in a little boat (the budgerow having gone to the other side), in order to get a supply of tracts and scripture, not only for themselves, but also for their friends and neighbours, to whom they promised to give or read them. These are

just samples of my opportunities by the way. I need not add more. May God grant that his own truth, whether made known with the living voice or by means of printing, on all these occasions, may be blessed to the saving of souls to his glory!

Having reached Benares, he writes on the 20th of January as follows :—

We reached this safely on Sabbath morning, the 12th inst., and were kindly welcomed by Mr. Smith and his family. I preached to their little congregation (about twenty at most, old and young) that forenoon and yesterday, and on Wednesday we removed into this bungulow at Secrote, about three miles from Mr. Smith's, the nearest we can get. I found a letter awaiting me from Mr. Williams, of Agra, urging the desirableness of our going on thither. Mr. Beddy wished we could have staid at his station, and each has many claims and arguments to urge. But so has brother Smith, and the London Society's missionaries here, who have been very kind. I have written to Calcutta for advice, but have no doubt that they will be of the same opinion as we, namely, that we should stay where we are for the present.

At Bhagulpore we saw Dr. Licke, whose kind attention to the late Mr. G. Parsons and other of our missionaries, you must have heard of. Mr. John Parsons we met on the river before reaching Monghir, on his way down to Calcutta to meet and escort his intended bride. The Lawrences we found pretty well, though Mr. Lawrence was complaining of a cold which had been troubling him for a good while. At Patna we saw Mr. Beddy and family. He was much better, though still hesitating as to being able to continue long at Patna. We were much pleased with the Orphan Refuge. We spent a Sabbath at Digah with the Brices, and I preached twice in English. There we met Nainsuk, who started with us for Benares, whither he is going for a trip in search of health.

We like what we have seen of this station much, and must now stay over the hot months at any rate.

AFRICA.

FERNANDO PO.

Mr. Clarke having lately made a pedestrian tour over a large portion of this island, has recorded his proceedings in a journal, a specimen of which we are persuaded our readers will be gratified to see :—

Nov. 15th, Friday. Left Clarence at eight o'clock, A.M., in a small canoe, accompanied by my interpreter and Leendert Byl, and followed by brethren Philips, Nicolls, and a Kongo named George in another canoe. I noted down the fish towns and landings as we passed in order to construct, at a future day, D.V., something like a view of the parts where inhabitants are to be found. They are as follows: 1. Gooderich Bay. 2. Dinsu. 3. Buriawatta. 4. Obwalapwa. 5. Elebah. 6. Scott's Farm. 7. Mrs. Johnson's Farm. 8. Lynslager's Farm. 9. Dikarikaku. 10. Horatia Island, or Etula. 11. Wilson's Farm. 12. Bunelia. 13. Ulokoripwa. 14. Etope. 15. Boriewata. 16. Otwakapotti. 17. Ekopapwa. 18. Koraiosu. 19. Obokokibwilla, usually called Bassualla, being the chief landing for this district. Went twice on shore for water, and once at Etula. On this little island I made known the gospel of Christ to a few people. A little girl came to me in a state of nudity begging clothes, and most of the people got rid of their fear of us long before we left them. At Boriewatta I went into a Mohole which opens to the sea. It runs about 100 yards into the land, above which, near to its termination, the Mohut stands. I got into the hole with difficulty, the entrance being very small; but had no light to explore its recesses. The hut was a mere shed, with a few foolish charms around it. The hole is often visited by the poor superstitious Bannians, in whose district it stands. We reached Obokokibwilla about four o'clock, P.M., and found our friends Mr. and Mrs. Trusty and son well. Brother Trusty has a small house with two rooms—no chair, no table, no candlestick; still cheerful contentment is there, and I hope soon to obtain him all these necessary articles. I have but just now been able to get his floor all boarded; it was long in part open for want of boards. Brother Trusty visits three or four towns, which are all within about one hour's walk from his quiet retreat. He is upon the land purchased from the West African Company. After prayer and instruction to all who attended, I

lay down in my cot on the floor. The boards were hard, and the mosquitoes were troublesome.

Nov. 16th, Saturday. I, accompanied by all who went with me from Clarence, and joined by Mr. Samuel Cooper and brother Trusty, climbed the mountain side to the town of Oitoipoko, and passing on, we reached Otiritshi in about one hour from the time of leaving Salem, Mr. Trusty's residence. This was the place where Dr. Prince and I formerly attended a war palaver. The king, or chief, then in power died last year, and his brother Buluko, has come quietly into his place. Buluko received us with a sedate and manly air, and said I had kept my promise, for I had said that in about three years they should have teachers placed among them, and I had placed one in Bassualla. Land was at my service if I would put up a house in his town; and he quickly pointed out a fine spot, open and airy, overlooking the sea at a deceptive appearance of real distance, seeming not more than one mile from it. He wished me to choose another place if this did not please me, and to fix upon the extent of land I required. I was pleased with his choice, and left him to fix the boundaries. They are as follows: *North*, by the house and land of Kautshaallo and the road to the Diosa. *East*, by the river Bowillotola. *West*, in a line from marks on a growing fence, by two tall palm-trees, to the rivulet Bosopo. *South*, towards the sea, by the Bosopo rivulet. There may be about five acres given in all. From the river Bowillotola to the marks on the fence, is 300 yards, along the main road to the Diosa, which is not a quarter of a mile distant. He also promised that his people should find the posts, and rafters, and thatch; and I, on my part, assured him that he should be no loser by his kindness towards us. He said a Bwalla was to be held on the coming day, but as we told him it was God's day, he would stop it, if he could; if not, he himself would come down to hear us. We taught the people for a long time, and then repaired to Oitoipoko, on our way back to Salem. I hung up my South American hammock in a shady place, and a few came around me to receive instruction. After a short time the clouds gathered, and we thought it best to try to get to Salem ere the rain came on. We had not proceeded far until we had a heavy rain, which wetted the grass, and made the road very slippery. We were soon as wet as possible; but reached Mr. Trusty's in safety and in peace.

Nov. 17th, Lord's-day. Very heavy rain from about eight o'clock, A.M., until three o'clock, P.M. Had worship morning and afternoon. Many of Mr. Cooper's people attended. Reading and teaching.

Nov. 18th, Monday. Took a hasty breakfast, and started early for the native town. Met the chief, Buluko, near to Salem. He went back with us, and was very kind. I marked out the boundaries of the land given, and after eating a little cold yam and eggs, we proceeded towards the Ba Sakatta district with Buluko for our guide. The last Bassualla town we left on our right; and as we drew near to the Ba Sakatta district our kind friend was afraid to go further; and giving us all needful instruction, left us to pursue our tiresome way. To describe the roads is a thing impossible; one time stepping from one sharp pointed stone to another, at another time in mud; now descending a fearful ravine, where a slip might cost you your life, next climbing, like a goat, from rock to rock, catching at the roots of trees, panting for breath, and resting to recover strength on the rocky projections. The roads too are all so zigzag, that you have ever the pain of knowing that almost every three miles of real distance is turned into four by the many turnings and windings. Most of these are to escape a stone, or a tree, or to get a moderate descent into a river course, or an ascent out of it again. Bear in mind that time is not much with the African; he will rather step, for years, forty paces extra around a thicket, or a great tree, than set to work to clear away the obstruction. Road making, except with the feet by travelling, is almost unknown. On reaching Rebola the people seemed at first afraid of us, and a company of females ran before us to hide themselves. A gun was fired near us as we reached the Diosa, and a few natives looked at us, as if very doubtful of our intentions. We soon informed them that we were friends; that we believed war was bad, and peace good, and had come to speak to them words of peace. That I had visited their town before, and wished to see again their aged chief, Bosupamoni. A lame man at once limped onward to show us the way, and took us to a good hut belonging to a son of the chief, where we were to wait until we received a message from the old man. I changed dress, and began to teach, but soon a message came from Bosupamoni that we must come to his house. In passing along I saw many women building huts, having a few men to assist and direct them. The materials were not new, but had been removed from some other site to this. A poor child appeared with a dreadful gash on its cheek from a recent cut, according to the fashion of the country. Another was just recovering from this cruel mode of native adornment. The king received us kindly, in a miserable hut, and talked much. He is old, lame, and filthy in the extreme; a perfect caricature on the name of royalty, though regarded as chief of the chiefs of this district. I begged to be allowed to get out of his smoky hut, and sat under the shade of a tree close by, teaching

this poor man and all who gathered around us. When I began to read my book he was much surprised at being addressed by me in his own tongue, and called his women from their house-building to come and hear me. I showed the scripture prints, and explained them, a small globe also, and the appearances of the different inhabitants of the earth. The compass, and the magnet, also surprised them greatly. The king hastily repeated all I read to him, and carefully counted the pictures, telling me the exact number of each. The people behaved well in time of prayer, having had it fully explained that God saw us, and heard us, and that we were going to ask him to do them good. I left rather tired, and returned to a clean swept hut at a short distance. I slung my cot across the pathway, not however so as to obstruct passers by, but to catch them as they passed, and read to them. Thus I continued at work until night drew nigh. We then spread a few palm leaves on the floor. I stretched out my cot, but the openings between each side-post, and the open doors, allowed the wind to enter abundantly. The fear of rain and snakes, as the roof was indifferent, and as the long grass was growing up to the back and ends of the hut, was not pleasant; but commending ourselves to God our rest was in safety. We all slept on the same floor, except my interpreter, who found a place with the sons of the king. It was hard and damp where I lay, so that my rest was not sweet.

Nov. 19th, Tuesday. The call for the people was made at an early hour, according to promise; but I heard another appointing a meeting on the Diosa, and on going to see the king did not find him, nor any of his people, collected to hear me. I returned disappointed, and prepared to leave, but while doing so many came around, and I read and talked to them for some time. I was then told the chief had appeared, and might be seen; but as he did not send for me, and had disappointed me in not causing a meeting to be held, I thought it best to proceed on my way. We sought for a guide and a carrier, but could obtain neither, and so had to guess at the right paths as we went along. I felt much for poor George, who never complained, but whose tin box was, I feared, burdensome to one person for so long a journey. It took us about one hour and a quarter, through a rocky way, to reach the next town. It is called Bassipu, and is very large, being two towns united together, one part being called Oisoso. After resting ourselves for a few minutes we climbed the steep hill on which the house of the chief stands, and soon had around us a great number of people. I managed to get into a private corner of his hut, to change my clothes, and had all my saturated garments spread out to dry before the chief appeared. I was busily engaged in reading aloud to the people from my little book, when a large, middle aged, blustering sort of personage appeared. His voice was soon above mine, and I thought of giving him the usual "*Zoeh*," silence, or "*Ulo pena heah*," you cease from making a noise; but I in time was told this was Doaketshi, ruler of the town. So I bore with his noise, and introduced myself to him. He not only remembered my first visit with Dr. Prince, but had seen me since my return, at Bassipu, in Bateti; and was most glad to see me in his town. He wished particularly to know if I would stop the night with him. As the air was delightful, and most of us tired, I consented cheerfully; and soon a kid of the goats, and a fine fowl, were given to me. Yams came also, of course; and land for a school was offered. We found the water was distant, and scarce, and on our first arrival thirst compelled us to taste a little bau, from the palm-tree; but as soon as water arrived I preferred it far before the too highly valued palm-wine. I read and conversed for a long time; and as the king gave us a man to assist in dressing our kid, custom required that we should return the one half for him and for his gentlemen to enjoy a feast. When we engaged in prayer, or at our more private worship, all were quiet. I used the Lord's prayer in Fernandian, and then prayed for them with deep feeling and with much liberty, in English. The sight of God's book (the volume dear Mr. Smith gave me on my birthday) excited greatly their interest in my reading lessons. I turned over the leaves, and told them this was the word of Jehovah. I read the beginning of Genesis, and spoke of the creation of all things at length. I spoke of sin, and of the plan of redemption. We sang "Come let us join our cheerful songs," &c., and had on the whole a pleasant afternoon. The town of Osinuka lay up the mountain towards the west, but we were too tired to give it a visit at this time. Dr. Prince and I visited it in 1841.

A very old woman, of small features and wrinkled skin, was passing down the hill: I was told she was the oldest woman known on the island. She was not afraid of me, nor of any thing. Death, the terror of all the natives, was what she desired, for she had lived long, and had borne eight children. All were dead; all her family had gone. She struck her naked stomach, and assured me she had eaten nothing for the day. I took her to the hut, and gave her food, and sought to teach her that she was a sinner, and needed a Saviour, but she was almost deaf, and dark, dark in her soul. She left, but soon returned, bringing a few oil-nut stones, called *Buaka*, which have a hard, oily substance (like the cocoa nut when very old). These were all she could present to the "Boirupe," to show the gratitude she felt in her heart. I was deeply affected, and mentally prayed

the Lord to work a miracle of mercy for the salvation of her soul. Had not I a right to do this without being liable to a charge of presumption, when these ears heard in Jamaica a woman of about 120 years confess her sins, when these eyes saw her give evidence that Jesus was her's, that the Spirit had changed her heart, and taught her to know the Lord; when these hands baptized her in the name of Jesus, gave to her the elements of a Saviour's love, and saw her walk some few years in the ways of God?

I had a softer and a dryer bed to-night, seeing that one of the fires in the middle of the house was quite out. I had the ashes levelled, and the stones widened, and spread my beautiful palm-leaves on the fireplace. My cot was then laid down, and tied simply to hold up the sides. My cloak and blanket were put into it, and I lay down, not intending to sleep until a proper hour of the night, but my bed was too soft, I soon was in a sound sleep, and awoke not until midnight. I was greatly refreshed; my legborn hat alone suffered a little from being used as a nightcap. I now prepared for bed, but of course in my clothes, and after many delightful thoughts, forgot all things until dawn of day.

Nov. 20th, Wednesday. The king saw us very early, but said the whole town had to attend a Bwalla, and unless we waited until it was over, we could not obtain a carrier or a guide. Bwialle Maitshi (the king) did not gain on my good opinion this morning, as he shuffled about the land, and wished the teacher to erect a house by the sea-side. He at last went a short distance with us himself, to show us the way we wished to go. We left Osinuka a little to the right, and travelled nearly direct south. A man from Osinuka became our guide, and another joined him as a companion. Poor goodnatured George was again relieved, for a time, from his burden; and to him it was a great mercy, and I think most of us felt it so, for we soon came to a double streamed river. The chasm might be 200 feet. The rocky passage was steep and dangerous; a slip or a false step might have destroyed life. We all got safely down, and crossed a beautiful river with mighty overhanging rocks on the one side. We then ascended, and traversed a sort of coppice; but the stunted trees are perhaps caused by the mountain torrents so often rolling over them. We crossed what was most likely another branch of the same stream, and then had, as goats, to climb the rocks, and ascend the other side. After panting, and quivering, and resting, not a little, we overcame the difficulty, and wiped away the flowing perspiration from our faces. As we drew near the town of Reepada our guide became alarmed, and wished to return. A knife was his pay, but I added a pipe and a little tobacco, and parted with him in good friendship. We soon met some of the people of the town, and were conducted to the residence of the chief, on the outskirts of the southern side. I did not like his look, it was too like that of a murderer. He was rather short in stature, but very strong in appearance. Na na Bopi, was my first request, and he answered by ordering a high-looking man off for water. He asked the chief, in a grumbling, ill-natured voice, who will pay me? The chief sternly said, Am not I able to pay you? He ran off, and soon we quenched our thirst. We were one hour and a quarter only in coming from Oisoso to Reepada. The badness of the road, and the certainty of water being near the town, was the reason why we brought none from the last river.

We offered to pay the man, but he told us to pay the chief, and he would receive payment from his hands. A man stood before us, near the king, without hands. When he was a youth, a Bau quarrel commenced in his family hut. One lost his life, and in revenge this man's hands were taken off, although he had no part in the drunken affray. I was informed that he could go up the palm-tree, use his knife, and make and throw his spear; and work his farm and plait a native hat as well as any of his countrymen. All my friends who knew the man and the place, declared that these things were true. I have seen a woman without hands wash, and cook, and lift a jug and a common pot from off a fire. Thus far only I can speak on the matter.

We started at six o'clock, this morning, and reached Reepada early. We taught the people, ate a little yam, paid a medal, a small looking-glass, given by my young friend at or near Camberwell, and a small bell, for our yams and the use of the palace fires; and at half-past nine o'clock, A.M., were preparing again to leave. Some of the people said we left much too soon, as the district to which we went was near. A kid appeared, but as we seemed determined to go, nothing was said, and the chief did not entreat us to remain. No guide could be obtained, and though so nigh to William's (my interpreter's) native town, he could tell us nothing of the way, the dread of enemies abroad having ever kept him near to the place of his birth, except when he went to Clarence, or to some of the landings, by water. We passed along a crooked and rocky way to the district of Barioubi. We reached the Diosa in an hour and a half from leaving Reepada. We sat down to rest, but I was too wet with perspiration to be comfortable, and sought for an asylum in the house of the chief. He told me it was already occupied by people from Bililipe, who had come to make palaver about a woman, but palaver was set, and the woman had gone back to her town. We thought these gentlemen might more readily than ourselves find another; and begged the chief to request them

to do this. He did not dare to give offence, the people in Bililipa being a numerous people. We did the needful at night, but the old men were not well pleased. The house, however, could not hold us all; and they at length took up the burning embers, and went to another lodging.

This afternoon we were much employed in teaching the people. Old and young soon had full confidence in us. A great number met us on the Diosa, and, until it was nearly dark, my hammock was slung between two trees, and I sat in it resting my legs and teaching the people. The king, Bowetopa, was noisy, I suppose from drinking ban; but upon the whole wished to be kind. Heendert and others went to Baboula, an adjacent town, and brought many people (among whom were two very old women) to Itaritshi. Balliwata is the third town in this district, and is near to Baboula. The name of the Baboula king is Bowenete, of Balliwata, Iolah. The old women were not afraid: one was an unnatural black colour, painted, I suppose, with charcoal. She said they called her Dupe's servant, and she wished to know something of him. I found she was the Mo woman, and said much to her. I lay again upon the ashes, and had a good night's rest. The hole in which the ashes lie is long and deep, for roasting yams, and is consequently soft. The only danger is from hot ashes below; of course we make sure respecting this before we lie down to sleep.

Nov. 21st, Thursday. Arose early, worshipped our God; felt anxious to proceed, but the chief begged us to stop until ten o'clock, A.M. He was only a poor man, and could not make us such a present as the chiefs of the other towns intended to make. We tried to give him, quietly, our reasons for wishing to go to the other towns, and then before night, to reach Bakaki. Oh, Bakaki was quite near; plenty time to reach Bakaki long before night. We, however, were invited by Bowetopa to go to Baboula, to meet the other great men. We in a quarter of an hour or twenty minutes reached the Diosa, and I began to read and to instruct. About a dozen sage-looking old men sat in the Bwalla house. Numbers sat around me who had been taught also on the preceding day. The word of command was given, I think by Bowenete, and up started a great band of little boys, and ran off to knock down fowls, or to seem to do so, and come back and say they could not find any. This unjust practice of taking the fowls of any, to be a present for the great to offer, who all the time would take good care of their own, aroused me. I explained my disapproval of the practice, and left them without further delay.

THE DOVE.

Our friends will be gratified to learn that "The Dove" reached Madeira on the 17th of February, and sailed on the 18th for Fernando Po.

WEST INDIES.

BAHAMAS.

As it is desirable that persons inclined to offer themselves for missionary work should be able to form a correct idea of the nature of the service to which they may be called, we publish the following extract of a letter from Mr. Capern, dated Nassau, February 12th, giving an account of a visit recently paid to Andros.

On the 5th of December last I went on board a small vessel about eighteen feet keel. We dropped down four miles from Nassau, and as the breeze was strong, we anchored for the night under a key, intending early in the morning to weigh anchor, and seek our way across the fathomless gulph which divides the islands. When the day broke we hoisted sail, and got out into a high and rather frightful sea. But the breeze being fair, we reached the place for which we were bound the same day. This of course was Friday. The people were so scattered, and lived so far distant from the chapel, that we could get no meeting until the Sunday. There was then not good attendance, things being in a discouraging state in consequence of the serious moral and spiritual mischief done by the free use of

ardent spirits, at an election that had lately taken place on the island. Spirituous liquors are in this part of the world, as well as in others, in the church and out of it, a withering curse. I was now on Cork Sound.

On the Monday morning I obtained a boat, an open one, save that it had a forecastle, and two kind friends to man it, to go to Red Bay, distant probably from thirty to forty miles. When we had gone about six miles, there came a heavy rain, which thoroughly drenched us. And as our clothes got wet while on us, so while on they must get dry again. The sailors, though kind, were not good pilots, so we lost our channel and got on the sand-banks. The consequence was, that we had to get out of the boat and push and pull for hours to get into the channel again. Nor was it very pleasing to be out of the boat, seeing that, shallow as the water was, there were young sharks seeking their prey.

By and bye the wind fell, and the veil of night was let down upon us; and not knowing where, we got on another sand-bank, and some time elapsed before we got off again. We were then obliged to make our way by setting the boat along with poles; the two men using the poles, while I steered. About eleven o'clock we reached Red Bay. I went into the chapel, and having no bed, was compelled to make the best of the hard benches for the night. The next morning felt rather sore, but somewhat refreshed. The people who attend the chapel here are very scattered, some of them living ten, others fifteen, twenty, or thirty miles distant. Here the people had suffered greatly, first from the drought; secondly, from the hurricane, which had brought the sea in over their plantations, and destroyed all their provisions. Their state of destitution therefore was great. Having seen as many as could be got together, and talked to them of righteousness, temperance, and a judgment to come, I left them on the Wednesday morning.

We had hoped to have been able to reach a house, on our way back, in which to have lodged for the night; but darkness again coming upon us, we again lost our channel, and as the tide was ebbing, and the water becoming more and more shallow, we had no choice but to cast anchor and wait for the break of day. The wind was blowing from the north-north-west, and very cold. I felt it at any rate, though the thermometer might have stood at 63°. The breeze that is delightfully pleasant the first year or two after your arrival in a warm climate, becomes chilly and cold when you have been there four or five years. Being in an open boat, and the night cold, and without a blanket to cover oneself, there was but little sleep to be obtained.

The morning appearing, we set sail, but had well nigh been lost in consequence of the boat missing stays, we being at the time near a dangerous bluff. Provisions out.

On the Friday morning I again set sail in our little boat, for a small settlement named Blanket Sound. At this place I spent the Sabbath, and baptized six persons. Having appointed to return to Cork Sound on Monday, I left early on Monday morning; but being becalmed the best part of the day, we could only get a part of our way back. The next morning the wind was so high that we were obliged to put back after we had got under weigh. I then determined to make way across the land; but though the distance was great, there was no riding, I must walk it, and walking in this part of the world to a European is quite a different thing from walking in England in the Christmas season. I felt very poorly after the fatigue for three days. Such is briefly the nature of our work. Still there are numerous inconveniences which can only be known by engaging in the employ. Out-island work is emphatically missionary work, and missionary work of that kind that native agents alone will perseveringly do it. It is work for the self-denying, not for the self-indulgent.

HONDURAS

Mr. Buttfield, in a letter written January 20th, announces his arrival at the place of his destination.

After a pleasant passage of nearly seven weeks from the Downs, my dear Mrs. Buttfield, with myself, landed safely at Belize on Tuesday, December 31st, 1844. We found our accommodation on board the "Echo," good and convenient. In our captain, Mr. De Quetteville, were blended kindness, attention, intelligence, and gentlemanly manners.

We have reason for the most profound gratitude to the almighty Controller of events, in not only permitting us in safety, and in circumstances of comparative health and comfort, to cross the wide Atlantic, which now divides us; but also for the very favourable weather we enjoyed. Surely the "hearer and answerer of prayer" was pleased to regard the united petitions of our friends here, and in England, that He would give the "winds and the waves charge concerning

us," for our little bark was permitted to glide o'er the waves without molestation from angry storms or treacherous seas. But if I stay to record all our mercies, I might continue to write until the packet leaves us, and so keep you in suspense a month longer, and then fail in my enumeration. Suffice it then to say, the good hand of our God was with us in all our journeyings, dealing with a beneficent hand his bounties. We trust we were enabled, both in seasons of joy and depression, to realize his presence who alone can sanctify them to our eternal good.

On arriving at Belize we were welcomed by Mr. Henderson, who came down to the landing-place to meet us. On entering the mission-house we were greeted by Mrs. Henderson and several of the natives. The next day many of the native members welcomed us in a very warm manner.

EUROPE.

BRITTANY.

Mr. Jenkins having visited Guernsey and Jersey, to collect for his intended chapel, writes from the latter island, March 3rd.

I left Morlaix on Saturday the 1st of last month, and arrived at Guernsey on the following Wednesday, where I remained until last Thursday morning, when I left for this island. I was provided with letters of introduction to influential friends there from Mr. T. G. Dobrée of Paris, and Mr. Le Fourdrey, which proved to be of great service to me; and it is with pleasure I tell you that I succeeded in collecting the sum of 1229f. 5c., or £51 4s. 2½d. Guernsey currency. I met with much sympathy and kindness from Christian friends in that island. I think it my duty to mention the kind assistance afforded me by the Rev. J. S. Hine, minister of the French independent church.

It is with great satisfaction that I notice the peculiar interest taken in our labours in Brittany by our brethren of the French baptist churches in Guernsey. As you are aware, there are in the country three French baptist churches, each composed of about from thirty to forty members. The labours of Mr. Nants were blessed so, that a French baptist church was formed at St. Martin some twenty-five years ago. That church at a later period divided itself peaceably into three. They are provided with pastors, who are men devoted to the good work, and they labour hard, yet without remuneration for their trouble, and the Lord blesses the word of his grace which is preached by them. With a view of extending Christ's kingdom they have begun preaching of late at a place called La Forêt. I saw at St. Martin one of the oldest baptists in the island, Mr. De Putron, who was baptized there by the late Mr. J. Ivimey; and he is still a zealous, faithful, and consistent disciple of Christ. Sabbath day, the 16th of last month, I preached in each of the French chapels, and collections were made. In the course of the following week meetings were held in them in the evening, to give an account of our missionary labours among the Bretons. They were well attended, and the collections were good. Every where the friends expressed the deep interest they felt in the Breton mission, and thought it their duty to do all in their power to support it. The church at the Catel resolved to set on foot penny-a-week subscriptions, with a view to support and encourage the committee in their efforts to evangelize Brittany. The public collections stand thus:—

The French Baptist Chapel, Catel.....	3	15	0
The French Baptist Chapel, St. Saviour....	2	5	1
The French Baptist Chapel, St. Martin.....	2	3	0
The English Baptist Chapel, Wesley Road	0	19	4
Rev. S. Spurgeon	0	10	0
Mr. Goodrich	0	2	6

We have to acknowledge a grant of 100 French Sunday-school hymn-books in sheets, for our use in Brittany, made by the Committee of the French Baptist Sunday Schools. My visit to this island was truly refreshing and encouraging to me, and I trust the Lord granted us his blessing, and smiled upon us.

The closing words of your kind letter affect me deeply. It is the day of small things in Brittany, and I deplore my imperfections in the holy and great work of our Lord and Saviour. However, let us not be discouraged, though the fruit of our labours does not yet appear great. Much of our work has been of a preparatory kind, and much time has been spent in removing powerful obstacles which stood in our way. Our prospect is becoming more encouraging, and it is evident our labours will soon be extensive, and well calculated to enlighten the poor Bretons in that knowledge of Christ which giveth life to the soul, and to produce much effect upon them generally.

HOME PROCEEDINGS.

ANNIVERSARY SERVICES.

A Meeting for Special Prayer will be held in the Library of the Mission House on the morning of Thursday, April 24th, at eleven o'clock.

ANNUAL SERMONS, APRIL 24th & 30th.

The Committee have much pleasure in announcing that the annual sermons on behalf of the Society will be preached by the Rev. John Aldis, of London, and the Rev. Dr. Raffles, of Liverpool. The former will preach at Surrey Chapel on the evening of Thursday, April 24th, and the latter at the Poultry Chapel, on the morning of Wednesday, April 30th.

Service to commence in the evening at half-past six, and in the morning at eleven.

SERMONS, LORD'S DAY, APRIL 27th.

The following are the arrangements (so far as completed) for April 27th. The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young	... ...	... ...
Alie Street, Little	Rev. P. Dickerson	Rev. P. Dickerson*	Rev. J. Cooper.
Artillery Street	... ...	... ...	... ...
Battersea	Rev. W. Jones	Rev. P. J. Saffery*	Rev. W. Upton.
Blandford Street	Rev. W. B. Bowes	Rev. J. Bird*	Rev. W. Brock
Bluegate Fields	... ...	... ...	... ...
Bow	Rev. S. Higgs	... ...	Rev. S. Higgs
Brentford, New	Rev. T. Smith	... ...	Rev. W. B. Bowes
Brick Lane, Old Street	Rev. J. A. Jones	... ...	Rev. J. A. Jones
Brixton Hill (Salem Chapel)	... ...	... ...	Rev. W. Fraser
Brompton	Rev. John Bigwood	... ...	Rev. J. S. Bunce
Camberwell	Rev. F. Tucker, B.A.	Rev. Dr. Steane*	Rev. Jas. Edwards
Chelsea, Paradise Chapel	Rev. J. Pilkington	... ...	Rev. J. Pilkington
Church Street, Blackfriars	Rev. G. Cole	Rev. J. Stock	Rev. C. E. Birt, M.A.
Clapham	Rev. B. Hoe	... ...	Rev. J. M. Daniell
Deptford, Lower Road	Rev. J. Kingsford	... ...	Rev. J. Kingsford
Devonshire Square	Rev. C. M. Birrell	... ...	... ...
Drayton	... ...	... ...	Rev. E. Carey
Eagle Street	Rev. T. Winter	Rev. T. Dawson	Rev. Dr. Godwin

PLACES.	MORNING.	AFTERNOON.	EVENING.
Eldon Street (Welsh).....	Rev. — Evans	... ...	... ...
Ditto (7th day)	... ...	... ...	... ...
Greenwich, London Street.....	Rev. J. Bunce	... ...	Rev. W. Reynolds
Greenwich, Lewisham Road ...	Dr. Hoby	... ...	Rev. G. Fishbourne
Hackney	Rev. C. Stovel	... ...	Rev. J. P. Mursell
Hammersmith	Rev. P. J. Saffery...	... ...	Rev. J. Bird
Hampstead	Rev. J. Castleden ...	... ...	Rev. J. Castleden
Harlington	Rev. E. Carey	... ...	... ...
Hatcham	Rev. G. Fishbourne	... ...	Rev. J. Russell
Hendon.....	... ...	... ...	... ...
Henrietta Street	Rev. Josh. Russell...	... ...	Rev. F. Tucker, B.A.
Highgate	... ...	... ...	... ...
Homerton.....	... ...	... ...	... ...
Hoxton, Buttesland Street.....	Rev. J. Rothery	... ...	Rev. J. Rothery
Islington	Rev. T. F. Newman	... ...	Rev. J. Sprigg, M.A.
Jamaica Row, Bermondsey.....	[In May.]	... ...	... ...
John Street, Bedford Row.....	Rev. J. H. Evans, M.A.	Rev. J. Curwen*....	... ...
John's Row, St. Lukes	... ...	... ...	... ...
Jubilee Street, Mile End	... ...	... ...	... ...
Kennington, Charles Street ...	Rev. T. Attwood ...	... ...	Rev. T. Attwood
Kensington	Rev. F. Wills.....	... ...	Rev. J. Broad
Keppel Street	Rev. S. Davies	... ...	Rev. J. Stock
Lessness Heath	... ...	... ...	... ...
Maze Pond	Rev. J. Aldis	... ...	Rev. T. F. Newman
Meard's Court	... ...	... ...	... ...
Mill Yard, Goodman's Fields...	Rev. W. H. Black..	... ...	... ...
Mitchell Street, St. Luke's.....	... ...	... ...	... ...
New Park Street.....	Rev. J. Smith.....	Rev. W. Upton* ...	Rev. T. Winter
Paddington, Charles Street	Rev. W. A. Blake...	Rev. O. Clarke	Rev. J. Phillips
Peckham	Rev. B. Lewis	... ...	Rev. T. Powell
Poplar	Rev. H. Gamble.....	... ...	Rev. H. H. Dobney
Prescot Street, Little	Rev. J. P. Mursell..	... ...	Rev. C. Stovel
Redcross Street	... ...	... ...	... ...
Regent Street, Lambeth.....	Rev. W. Fraser.....	... ...	Rev. W. Burchell

PLACES.	MORNING.	AFTERNOON.	EVENING.
Romney Street, Westminster...	Rev. J. M. Daniell	... ...	Rev. J. Smith
Salter's Hall	Rev. G. Dawson	Rev. W. Fraser*	Rev. G. Dawson
Shacklewell	Rev. W. Brock	... ...	Rev. J. J. Brown
Shakspeare's Walk	... ...	... ...	... ...
Shoreditch, Providence Chapel	Rev. J. Broad	Rev. W. Miall*	Rev. R. Brewer
Shoreditch, Ebenezer Chapel...	Rev. J. Massingham	... ...	Rev. J. Massingham
Shoreditch, Cumberland Street	... ...	... ...	... ...
Shouldam Street, Paddington...	... ...	... ...	... ...
Soho	... ...	... ...	... ...
Somers' Town	... ...	... ...	... ...
Stepney College Chapel	Rev. F. W. Gotch, M.A	... ...	Rev. J. A. Baynes, B.A.
Spencer Place, Goswell Road...	[In May.]	Rev. J. Russell*	... ...
Tottenham	Rev. Dr. Godwin	... ...	Rev. C. M. Birrell
Trinity Chapel, Borough	Rev. T. Dawson	... ...	Rev. B. Lewis
Unicorn Yard, Tooley Street...	... ...	... ...	... ...
Vernon Chapel, Bagnigge Wells Road	Rev. O. Clarke	... ...	Rev. Dr. Hoby
Walworth, Lion Street	Rev. W. Burchell ...	Rev. J. Angus, M.A.*	Rev. W. Jones
Walworth, Horsley Street	[In August.]	... ...	... ...
Walworth, East Street	... ...	... ...	... ...
Wandsworth	Rev. W. Ball	... ...	Rev. G. Pritchard
Waterloo Road	... ...	... ...	... ...
Wild Street, Little	... ...	... ...	Rev. T. Dawson
Windmill Street	Rev. W. Jones, M.A.	Rev. W. Jones, M.A.	... ...
Woolwich, Queen Street	Rev. J. Statham	... ...	Rev. J. Statham
Woolwich, Enon Chapel	Rev. J. Cooper	... ...	Rev. C. Box

SERMON TO THE YOUNG, APRIL 28th.

A Sermon to the Young will be preached at Finsbury Chapel (Rev. A. Fletcher's), on the afternoon of Monday, April 28th, by the Rev. Richard Knill, late of St. Petersburgh. Service to commence at two o'clock.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 29th.

In addition to the public meeting at Exeter Hall, a General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on

the morning of Tuesday, the 29th of April, for the election of the Committee for the ensuing year, and the transaction of other business. The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

ANNUAL PUBLIC MEETING, MAY 1st.

The annual public meeting of the Society will be held in Exeter Hall, Strand, on Thursday, the 1st of May: the chair will be taken by George Foster, Esq., of Sabden, at ten o'clock. Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

An adjourned meeting will be held at Surrey Chapel on the evening of the same day. The chair will be taken by Joseph Tritton, Esq., at half-past six.

NOTICE.

Ministers and others who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Mission, not later than the tenth of April. He will have much pleasure in making the necessary arrangements.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.	Nov. 28.
		Merrick, J.	Nov. 14.
		Prince, G. K.	Nov. 22.
		Saker, A.	Nov. 22.
		Sturgeon, T.	Nov. 22, Dec 2.
AMERICA	BOSTON	Peck, S.	Feb. 28.
	MONTREAL	Cramp, J. M.	Jan 27, Feb. 24.
		Thomson, T. M.	Feb. 19.
ASIA	AGRA	Anon.	Dec. 4.
		Phillips, T.	Jan. 20.
	Below CUTWA	Makepeace, J.	Nov. 26.
	BENARES	Smith, W.	Dec. 23.
	CALCUTTA	Carey, W.	Jan. 5.
		Evans, W. W.	Jan. 2 and 7.
		Thomas, J.	Jan. 7, 20, and 21.
		Wenger, J.	Dec. 20, Jan. 7.
	CHITTAGONG	Fink, J. C.	Dec. 11.
	COLOMBO	Davies, J.	Jan. 14 and 15.
	DELHI	Thompson, J. T.	Jan. 9.
	ITALLY	Pearce, G.	Jan. 7.
	KANDY	Dawson, C. C.	Jan. 17 and 18.
	MONGHIR	Parsons, J.	Nov. 30.
	ON GANGES	Small, G.	Jan. 10 and 20.
	PATNA	Beddy, H.	Jan. 8.
		Heinig, A.	Dec. 9.
	SAMARANG	Brückner, G.	Oct. 1.
	SEWRY	Williamson, J.	Jan. 4.

Bahamas	Nassau	Capern, H.	Feb. 6 and 12.
Brittany	Morlaix	Jones, J.	Feb. 21.
	Jersey	Jenkins, J.	March 3.
Germany	Leipsic	Tauchnitz, C. C.	Feb. 18.
Honduras	Belize	Henderson, A.	Feb. 1.
Jamaica	Kettering	Knibb, W.	Jan. 8 and 26.
	Kingston	Evans, G. P.	Jan. 23.
		Hands, T.	Jan. 22.
	Old Harbour	Taylor, H. C.	Jan. 16.
	Port Maria	Day, D.	Jan. 5 and 20.
		Teall, W.	Jan. 14.
	St. Ann's Bay	Phillippo, J. M. & Abbott, T. F.	Jan. 15.
	Salter's Hill	Dendy, W.	Jan. 14.
	Spanish Town	Bullock, R. & ors.	Jan. —.
		Dowson, T.	Feb. 6.
		Francies, E. J.	Jan. 23.
		Harry, T.	Jan. 22.
		Lynch, L.	Jan. 23.
		Marshall, W. & ors.	Jan. 28.
		Phillippo, J. M.	Jan. 23.
	Vale Lionel	Evans, G. P.	Jan. 10.
Trinidad	Port of Spain	Cowen, G.	Jan. 20, Feb. 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. Francis Westley, for a parcel of magazines and Patriot newspapers;

The Juvenile missionary Working Society, Bury St. Edmunds, by Miss Simpson, for a box of clothing, for *J. Merrick, Western Africa;*

Friends at Blackwater, Hants, for a box of useful and fancy articles, for *Africa;*

The Baptist Tract Society, by Mr. Oliver, for a parcel of tracts and handbills, for *Trinidad;*

A friend, New Brentford, for a parcel of magazines and newspapers;

Mrs. Moore, Homerton, for a parcel of magazines;

Mr. A. Orchard, Chichester, for a parcel of magazines;

Mrs. Young, St. Albans, by Rev. W. Upton, for Harris's Lexicon, two vols, for *Colombo;*

Mr. R. P. Daniell, New Bond Street, for earthenware, &c., to the value of £5, for the *Dove.*

Mr. Cowen begs to acknowledge, with many thanks, the kindness of Miss Marshall, of Barnstaple, for her interest in the Trinidad Mission, and her substantial expression of it.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of February, 1845.

Annual Subscriptions.	£	s.	d.
Angus, Rev. Joseph	5	5	0
Francies, Mr. J.	1	1	0
Hume, Mrs.	1	1	0
Jones, Captain, R.N.	1	1	0
Moore, Mrs.	3	3	0
Toeswill, C. S., Esq.	5	5	0

Donations.	£	s.	d.
Boyce, Mr. Thomas	100	0	0
Clement, Mrs., Collected by, for *Dove*	1	1	0
Cook, Mr.	1	0	0
Cumming, Miss Sarah, Collected by, for *Africa*	0	8	6
Fletcher, J., Esq., for *Montreal College Library*	200	0	0
Harvey, Mr., Pilot	0	5	0
Percival, Right Hon. Lady E., for *Dove*	1	0	0
Plumbe, Miss, Collected by, for *Ewtally*	0	6	9
Sargeant, Miss, Collected by, for *Dove*	1	3	6
Sweetland, Captain	1	10	0

	£	s.	d.
W. D. H., for *Africa* ...	2	0	0
Wilson, Mrs. J. B.	30	0	0
Wilmott, J., and Co.	1	1	0

London and Middlesex Auxiliaries.

Alie Street, Little, Collected at, for *Dove* ...	1	15	9
Battersea	4	4	0
Bow	3	8	4
Brompton, Sun. School..	0	12	4
Clapham, Sunday School	1	0	0
Cumberland Street, Collected by Misses Botwright, Hawkins, and Smith, for *Dove*.....	1	0	0
Hammersmith	4	5	10
Collected by Master E. F. Page, for *Dove*	0	4	0
Henrietta Street, Collected by Master Braden, for *Dove*.....	0	7	0
Meards Court	9	3	4
Prescot Street, Little, Sunday School, for *Dove*.....	1	4	0
Salters' Hall, Sunday School, for *do*.....	1	8	4
Shacklewell, Collected by Misses Henderson and Hutton, and Sunday School Box, for *do.*	1	5	4
Tottenham, Collected at, for *do.*	4	15	6

Bedfordshire.

Bedford—			
Collected by friends, for *Dove*	2	10	0
Eaton Socon, by Mr. Hawkins, for *do.*	1	0	0
Great Staughton—			
Collected in Congregation and School, for *do*.....	1	0	0
Sharnbrook, by Mrs. Williamson	4	11	0
Do., for *Dove*.....	2	10	0

Berkshire.

Newbury—			
Collection	6	5	0
Contributions	16	10	3
Do., Sunday School	3	1	5
Do., for *Dove*.....	1	12	0
Wallingford—			
Contributions, for *Dove*	1	7	10

Buckinghamshire.

Amersham—			
Contributions, for *Dove*	0	17	9
Datchet—			
Contributions, for *do.*	1	0	0
Long Crendon—			
Sunday School, for *do.*	1	6	3

Cambridgeshire.

Swavesey—			
Contributions, for *Dove*	1	0	0

Cornwall.

Chacewater	0	10	0
Falmouth	32	10	9
Grampound.....	4	11	1
Helstone.....	13	14	6
Marazion.....	1	9	0
Penzance	13	7	11
Redruth	20	16	11
St. Austell.....	15	12	0
Truro.....	12	7	2
	114	19	4
Deduct for Bible Translation Society	6	5	10
	108	13	6

Devonshire.

Crediton—			
Contributions, for *Dove*	0	6	0
Culstock—			
Contributions, for *do.*	1	0	0
Exeter—			
Contributions, for *do.*.	1	1	0
Paington—			
Contributions, for *do.*	1	18	3

Dorsetshire.

Bridport—			
Contributions, for *Dove*	1	2	0

Durham.

Sunderland—			
Contributions, Sunday School and Young friends, for *Dove*	1	0	0

Essex.

Colchester—			
Contributions, by Miss Patmore, for *Dove*...	7	0	6
Harlow—			
Contributions, for *do.*	1	6	6
Langham.....	36	11	0
Loughton—			
Contributions, for *Dove*	1	14	0
Saffron Walden—			
Contributions, for *do.*	0	12	0
Sible Hedingham—			
Contributions, for *do.*	0	10	6
Writtle—			
Contributions, for *do.*	1	0	0

Gloucestershire.

Cirencester—			
Contributions, for *Dove*	0	11	6
Coleford—			
Contributions, for *do.*	1	0	0
Lydney—			
Trotter, Mr. Theophilus, for *Africa*	1	0	0
Tetbury—			
Contributions, for *Dove*	0	5	0

Hampshire.

Blackwater—			
Contributions, for *Dove*	1	2	10
Guernsey—			
For Jubilee Fund—			
Le Clerc, Mr.	0	18	10
Nant, Mr.	4	14	2
Portsmouth, Portsea & Gosport, on account...	60	0	0
St. Heller's, Jersey—			
Sunday School, for *Dove*.....	1	5	5
Southsea, Ebenezer—			
Sunday School, for *do.*	2	10	0
Whitchurch—			
Collected by Master P. G. Scorey, for *Dove*.....	0	10	0

Hertfordshire.

Hatfield—			
Collected by Miss Beecroft (moiety).....	1	4	3
Sawbridgeworth—			
Contributions, for *Dove*	1	0	0
Watford—			
Collected by Sunday School Teachers, for *do*.....	5	5	0

Huntingdonshire.

Huntingdon—			
Children of M. Foster, Esq., for *Dove*	1	0	0
St. Ives—			
Contributions, for *do.*	0	11	6

Kent.

Boro' Green—			
Contributions, for *Dove*	1	0	0
Breadhurst.....	1	6	10
Chatham, Zion Chapel—			
Collections.....	10	9	2
Do., Juvenile Meeting	1	0	2
Contributions	19	0	5
Do., Sunday School	1	12	5
Crayford—			
Collections.....	7	10	7
Female Auxiliary Society	5	0	0
Edenbridge—			
Contributions, by Miss Doggett, for *Dove*...	0	17	0
Maidstone—			
Banks, Mr. S. J.....	1	4	0
Town Malling—			
Children of Mr. John Collins, for *Dove*. ...	0	10	0
Woolwich, on account...	30	0	0
Enon Chapel—			
Contributions, for *Dove*.....	0	7	0

Lancashire.

Heywood—			
Contributions by Young Friends, for *Dove* ...	1	0	0
Liverpool—			
Clemmson, S. S., Esq.	10	0	0
Rochdale—			
Sunday School, West Street, for *Dove*.....	1	10	0
Sabden—			
Sunday School, for *do.*	1	0	0

Leicestershire.

Leicester—			
Contributions, by Miss Collier, for *Dove*....	1	0	0
Sheepshead—			
Contributions (additional).....	0	14	0

Norfolk.

Yarmouth—			
Contributions, by M. Giffin, for *Dove*	1	10	0

Northamptonshire.

Burton Latimer	7	5	0
Stanwick—			
Contributions, for *Dove*	0	17	0

Oxfordshire.

Burford—			
Contributions, by Miss Eldridge, for *Dove*...	0	13	0
Chipping Norton—			
Contributions, for *do.*	1	5	6

	£	s.	d.
Milton—			
Contributions, for *do.*	0	14	0
SHROPSHIRE.			
Shrewsbury—			
Kennerley, Mrs., Heath Cottage	10	0	0
Whitchurch—			
Boxes	3	4	0
SOMERSETSHIRE.			
Bristol—			
Contributions, by Rev. G. H. Davis, for *Dove*	3	0	8
Minehead—			
Contributions, by Miss Siderpin, for *do.*	0	10	0
STAFFORDSHIRE.			
Newcastle-under-Lyne—			
Contributions, by Mrs. Carryer	5	0	0
SUFFOLK.			
Barton Mills—			
Juvenile Contributions	2	2	0
Bury St. Edmunds—			
Juvenile Society, for *Dove*	1	0	0
Eye—			
Contributions, for *do.*	1	12	0
Walton—			
Contributions, for *do.*	1	11	6
SURREY.			
Datchet—			
Contributions, by Mrs. Bailey, for *Dove*	1	0	0
Mitcham—			
Contributions, by Eliza Ring, for *do.*	0	15	0
SUSSEX.			
Brighton—			
Bloomfield, Sir Thomas	1	0	0
Burwash—			
Noakes, Mr. J. B.	2	0	0
Hailsham—			
Contributions, by Mrs. Lambert, for *Dove*	1	7	0

	£	s.	d.
WARWICKSHIRE.			
Birmingham—			
Bond Street Anti-Slavery Society, for *Rev. W. Knibb's Normal School*	3	0	0
WILTSHIRE.			
Bratton—			
Collection	2	10	8
Contributions	13	7	2
Devizes—			
Contributions, by Misses Anstie, for *Dove*	3	10	0
Do., by Master and Miss Anstie, and Sunday School, for *do.*	2	1	6
Downton—			
Contributions, for *do.*	1	6	4
WORCESTERSHIRE.			
Kidderminster—			
Contributions, by Miss Hills, for *Dove*	1	0	0
Shipston on Stour—			
Collected by Sunday School Teachers, for *do.*	2	12	6
YORKSHIRE.			
NORTH OF ENGLAND, by P. J. Saffery, on account	70	0	0
Beverley—			
Sunday School, for *Dove*	1	0	0
Lockwood—			
Contributions, for *do.*	2	4	0
NORTH WALES.			
Bangor, Collection	5	16	2
Glifach, do.	0	4	6
Port Madoc and Penrhyn, do.	1	1	7
Sardis, do.	0	7	3
SOUTH WALES.			
GLAMORGANSHIRE.			
Neath—			
Contributions, for *Dove*	2	17	7

	£	s.	d.
MONMOUTHSHIRE.			
Abergavenny—			
Contributions, by Misses Evans, for *Dove*	1	4	2
Pontheer Tin Works, near Caerleon, Sion Chapel—			
Contributions, by Miss Jenkins, for *do.*	1	0	0
Pontypool—			
Phillips, Mr. W. H., for *do.*	1	0	0
Do., for *Montreal College*	1	0	0
Do., for *Patna*	1	0	0
SCOTLAND.			
Anstruther & Kilrenny Bible & Missionary Society	3	15	0
Collected by Miss Forbes	0	7	6
Do., by Miss Fowler & Miss Ann Smith	1	5	0
Edinburgh—			
Duncan Street, Newington—			
Contributions, by Misses May, for *Dove*	1	0	0
Irvine—			
Contributions, for *do.*	2	18	2
Montrose—			
Contributions, by Misses Watson, for *do.*	1	3	4
IRELAND.			
Omagh—			
Contributions, for *Dove*	1	0	0
Parsonstown—			
Contributions, by Miss Foster and Miss White, for *do.*	1	0	0
FOREIGN.			
Agra—			
First-fruits from India	2	5	1
Calcutta Auxiliary	223	17	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

THE MEETINGS.

We make the following announcements with unmingled satisfaction, and are confident that our friends generally will be gratified in reading them.

The Annual Sermon will be preached by the Rev. J. P. Mursell, of Leicester, at Falcon Square Meeting, (Dr. Bennett's) on Friday Evening the 25th inst. Service to commence at half-past six.

The Annual Meeting will be held at Finsbury Chapel, on Tuesday Evening, the 29th inst. at half-past six. James Whitehorne, Esq. has kindly consented to take the chair.

Several communications having reached the Committee on the desirableness of giving the Society a more denominational and popular character, and extending the interest felt in its labours and success, they have, after much and anxious deliberation, unanimously passed the subjoined resolution, to which we beg to call the attention of our friends:—

"*That the subscribers of the Society, and all Ministers friendly to its principles, be invited to meet the Committee on the morning of Monday, April 28th, at the Mission House, at 10 o'clock, to hear details of the proceedings of the past year, to consider whether any, and if any, what alterations may be made in the constitution of the Society, and the mode of electing the Committee.*

We earnestly hope that our subscribers in London, and those residing in the country who may be in town at the time, and the pastors of our churches, who may be able, will make an effort to attend. The present critical state of the Society, and the accumulated pressure upon its funds, demand prompt and vigorous aid. If any of our brethren wish for information which may require a reference to documents belonging to previous years, they will be good enough to communicate with the Secretary a few days before.

We had not room for the whole of the interesting narrative of Pat. Gunning's in our last. He had been speaking of an encounter with a clever man, a romanist, who had been supported, for several weeks by the people living in the district, in order to overcome our reader. The first contest was not very decisive, but what follows will show, that clever as this man was, he had quite his match. These friendly contests, though they may occasionally give rise to some acrimony of expression, and excite bitter feelings, are of great importance. They not only indicate the rapid growth of a spirit of inquiry, but they tend to encourage it, and give it a right direction.

About ten days after, I received a challenge to meet him at the house of one of those who were with him. I went there, and the place was so full that I could hardly get in. He proposed to discuss the doctrine of transubstantiation, and quoted Matt. xxvi. 25. I referred him to verse 29, and then quoted 1 Cor. xi. showing that the elements were called bread and wine three times, *after* the blessing had been pronounced. He then referred to John vi. I replied by quoting verse 63, to show how foolish it was in him to think the other passage referred to the Lord's Supper, and supported my argument against the literal interpretation of Christ's words, by quoting many similar examples, where he speaks of giving water when he means imparting instruction and truth, where he says that he is a door, &c. &c.; and that they might as well believe the paschal lamb was transubstantiated into the destroying

angel, reading also 1 Cor. x. 3, 4. He then flew out of the limits of Scripture, saying, that what holy mother church taught was sooner to be credited than the Scriptures. Another, flourishing his stick, said I deserved to get my head broke. The whole house was then divided, some on his, and some on my side. A young romanist of good character and education, then got up, and requested a hearing. He went on to speak kindly of me, and requesting them to pay attention to what I had said, and afterwards entering into conversation with me, we again searched the scriptures. We went on to baptism. By this time it was eleven o'clock. The young man said it was time to depart. He shook hands with me, and we left.

The following pleasing letter from our brother MULHERN, dated Feb. 4, affords proof both of his fidelity and success.

I have been, through divine mercy, enabled without interruption since my last, to continue my labours; and blessed be God, with some evidence that they are not quite in vain. The congregation at Conlig continues much as usual, except that by the severity of the weather, at this season of the year, some of our friends, who live at a considerable distance, cannot attend so constantly as at other seasons. Our day-school is well attended, and well conducted, and the children are making excellent progress: our sincere thanks are due to Mrs. Cozens and her friends, for continued support. Our sabbath-school (though some of the poor children cannot so well attend during this cold season for want of suitable clothing) goes on well, has already been useful, and promises, by the blessing of God, to continue to be so. Last week I baptized five persons, and addressed a large audience on the occasion, who listened attentively. Two of the persons baptized, a young woman of some sixteen or seventeen years of age, and an interesting lad of about sixteen, have been in our Sunday-school since its commencement, and attribute their conversion principally to this instrumentality. There are two other young persons in the sabbath-school who will, it is likely, soon be baptized and joined to the church. Two of those baptized last week, are a day-labourer and his wife, who have been attending on the preaching of the gospel in our place for nearly the last two years. Twelve months ago they both applied for baptism, but from the imperfection of their Christian knowledge and experience, as reported by the deputation from the church who conversed with them, we concluded we would not be justified in receiving them. We thought it likely that if their motives were not genuine, they would be offended by their rejection, and leave off coming; but no, they continued to attend, and having lately applied again, and been conversed with by myself and one of the deacons, we agreed that they should be received. May they be enabled by continuing in well doing, to give evidence that they are among the called, chosen, and faithful!

I continue to preach in New town; and some who never go any where else, constantly attend, and appear to hear with interest. I have lately preached twice in the neighbourhood of Broad Mills to crowded congregations. I was there on last Wednesday, and preached in a private house, and after about one hundred were admitted, which crammed the place, many more who came had to go away without admission. I expect, God willing, to preach here on to-morrow fortnight again, in a large farmer's barn, which will hold two or three hundred, and it is thought it will be quite full. The people appear very anxious to hear, and I hope good will be done.

In W. NYHAN'S journal, we find, under date of Jan. 18, the following pleasing facts.

On the morning of this day I had some interesting conversation with a young woman, a romanist, who lives on the quay. We talked about the way in which forgiveness of sins could be obtained. She listened with deep attention, and continues to go to the school-room in Henry Street, to hear Mr. Watson. Another, who lives in the same place, who was once an infidel, and though not much better now, also goes to the meeting, and seems inclined to continue his attendance in future.

There is a cluster of poor people in S. S. Lane, who speak the Irish, and to whom I have access at all times. I was received to-day, 30th, in a very friendly manner. I spoke to them, *in their own tongue*, about the way of salvation through Jesus Christ. I spent some considerable time, and then went on my way.

PHILIP WILLIAMS, a reader in the same district, sends an extract from his journal, under date of Feb. 10, which he has headed *"the power of the gospel,"* and certainly, no title could be more appropriate.

A romanist, living in Cat Lane, named C——, was, long ago, one of the most bitter enemies to the bible that Cork could afford. In his opinion Protestants were no better than devils, and he believed they would all be damned. One day he was walking on the coal quay, and in passing a book-stall he put his eye on an Irish Testament. After looking over it, he asked the price, and bought it for fourpence. He read it, and soon got an English one. The Lord has so blessed the reading of it, that he not only now considers consistent protestants as good men, but is

becoming an advocate for the bible, which two years ago, he would willingly have burned. More will soon be said of him.

Read Luke xv. to four romanists, near the barracks. One of them said, "I don't like the bible." I replied, "The devil don't like it either." "I am no devil," said she. One of the party said, "You are no better if you dislike the bible." This is the feeling of many romanists in these parts, and it is a great encouragement to persevere in our work. Let us endeavour to lift up the cross. This captivates the sinner's heart. No magnet is so powerful as a crucified Saviour. This is filling our place of worship. It is drawing in romanists by its attractive power. Nothing will do real good to poor Ireland like the gospel.

JOHN TALBOT, writing Jan. 31st, whose labours are spread over a wide sphere, in the central rural districts, confirms the notion, that this state of feeling is not confined to particular localities, but is becoming general.

We have cause to rejoice that the Spirit of God is scattering the rays of divine light among the people. *I consider that two years ago I would meet with more black ignorance in ten families, than I would now find in the* 170 *families I have free access to.* This makes my journeying among the people very pleasant. Instead of discussing disputed points, my work is now to show them the necessity of a change of heart, no matter to what sect we say we belong to. I recommend them to tell the priests I said so, and this I have reason to believe they do; and they cannot deny the truth. Last market day one of the people asked a priest in the open street about his soul, and of the need of the Spirit's influence to renew it. Some of the bystanders heard him say, as he turned upon his heel (rather heated to be sure), "What, man, if you have not the Spirit of God, no one can do any thing for you!"

NOR are these extracts from W. LORIMER'S letter of the 1st March less striking and encouraging.

On my way from the house of a sick person whom I had been visiting, I met an intelligent romanist, who requested me to stop, and tell him the meaning of a few portions of scripture, especially the eighteenth chapter of Ezekiel. He listened very attentively to all I said, but particularly on this chapter, which seemed to strike him with peculiar force. I do not recollect ever having seen him before, but it was plain that he had both seen and heard me often. He told me that he reads the word of God regularly. Indeed this was evident, for he could converse freely on any portion, and was able to quote with ease several passages to the point on which we talked. This interview gave me an opportunity of showing the spiritual nature of Christ's kingdom, and the way of salvation by his atonement. He went away uttering thanks for what I said to him.

A few minutes afterwards I met with another romanist, an aged man. He gave me the fullest opportunity of setting forth the gospel, as he seemed deeply impressed with his lost condition as a sinner, and was delighted to hear that God would not cast out the vilest sinner who believed on his dear Son. May he find mercy in the day of the Lord.

PAT. BRENNAN, writing Jan. 20 says, and we beg particular attention to the statement, which is as interesting as it is affecting:—

The day you left I had a meeting in K. I met an old man there, whom I believe to be a Christian. He came there about three months ago, *and is supported by a poor man to teach his children.* I heard three of them repeat seventeen chapters of the New Testament. This reflects credit on both the parents and the teacher, as it was their own choice, and they were under no obligation to learn the scriptures; *but they seemed to have a sense of its precious truth.* They live in a very backward part of the country, and have no school nearer to them than Boyle. The poor man who is teaching these children said that he would be satisfied to stop and teach in that neighbourhood if he could get £4 a year! Oh, that some rich Christian friend would give this amount, and thus enable this man to teach at least thirty children, who have no other opportunity of learning, except to go to a country school where they would hear the most erroneous doctrines. I examined the children he had taught, and their answers from the scriptures would do credit to any teacher that I know in the Society's service.

WHAT can more clearly prove the growing influence of our agency on the people than the continued occurrence of such facts as these, stated by ADAM JOHNSON, dated Feb. 21st.

The romanist mentioned in my last, to whom I gave a bible and some tracts, came to my house on the 6th instant for conversation. He had a good many passages marked which he did not fully understand, and he stopped about four hours, all the time asking questions from the sacred scriptures. On leaving he said he was sorry that he was

persuaded by mortal man to live in ignorance his life past, and to be opposed to a book which contained such truth. I gave him your tracts on conversion and liberty of conscience. He left off well pleased, and said he hoped the Lord would lead him into the full knowledge of the truth. I have conversed with him twice since, and hope well of him.

On Lord's day the 9th, three romanists came to the prayer-meeting, and we have had one or two every time since. *I find, when the people get to know our doctrine a little, their hostility to us immediately begins to cease; and until they do, they think we have no foundation for it in the scripture at all.*

One other example, which a reader entitles, "a little more encouragement to persevere in the Lord's work:"—

On sabbath evening, the 1st, called to see a sick woman, named C——. Found her husband with a candle before him, surrounded with his family, and a neighbour there, reading a tract called Peter Lacy, and marked with the initials of my name. I asked him where he got it. He answered "From him," pointing to his visitor, P. M——. I asked P. M—— where he got it; and he told me from Mr. F. It was much worn, and it is nearly twelve months since I gave it to that person; and when he gave it to P. M—— as he told me, he said, I have lent this to many on conditions to return it when read; on the same I give it to you. In reading, C—— made some blunders, which P. M—— at once corrected, which make me think he had committed its contents to memory.

The hour of service coming on, I said I must away. C—— said, "Don't go till you hear it all." "I cannot stop," said P. M—— said, "The best of it is to come, don't go till you hear it all!" Neither of them knew it was mine. These silent messengers are increasing the spirit of inquiry, and we do not fear the activity of the enemy then. I have had three applications for bibles, from romanists, this month.

POSTSCRIPT.

As all moneys intended to appear in the Report must be in hand, on or before the 15th, we beg our friends to make their remittances without delay.

We acknowledge, with thanks, a box of clothes from the ladies of King Street Chapel, Canterbury. Mr. Mulhern and Mr. Eccles desire to express their sincere thanks for parcels of clothing, from Mrs. Bowl South College Street, Edinburgh, and Miss Smith, Garnets Hill, Glasgow.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
Fleet, Collection, Rev. W. Yate's	3	1	6
Long Sutton—			
Collection, Rev. T. Burditt's	3	10	6
St. James's—			
Collection, Rev. W. Taylor's	1	1	8
Spalding, Friends at	0	9	6
Wisbeach—			
Collection, Rev. C. Pike's	3	10	0
March—			
Collection, Rev. J. Jones's			
Boston—			
Collection, Rev. T. Mathew's	2	7	8
Ditto, Rev. — Farringdon's	0	14	0
Windsor—			
Subscriptions, by Rev. S. Lillycrop	1	0	0
Brixton, by T. Kitson, Esq.	4	10	3
Walworth—			
Subscriptions, by Miss K. Watson	1	15	0
Glasgow, W. S. N.	0	10	0
Frome, additional	0	10	0
Masham, by Rev. D. Mackay	1	1	0
Boroughbridge, one-third Collection	0	10	0
Burwash, by Mr. Noaks	2	0	0
Agra, First-fruits	1	1	0
Manchester, Union Chapel	15	0	0
London, James Whitehorne, Esq.	1	0	0
Collected by Messrs. Burchell, Bates, and Gould:—			
Athlone, Collection	0	9	4
Ballymoney, Moiety of Collection	1	3	6
Birr ....do....	0	10	0
Clonmel ....do....	0	17	6
Cloughjordan ....do....	1	4	0
Coleraine ....do....	3	3	3
Conlig ....do....	2	10	0
Cork ....do....	2	13	6
Ferbane ....do....	0	7	6
Limerick ....do....	1	12	0
Londonderry, Subscriptions	2	10	0
New Ross, Moiety of Collection	0	6	4
Waterford ....do....	3	7	1
Collected by Miss Cole	2	10	0
Anonymous, by ditto	1	0	0
Mr. T. Wilson	0	10	0
Miss Murphy	0	10	0
		7	17	1
Portlaw—			
Collected by Mr. John Owen	1	5	0

Subscriptions and Donations thankfully received by the Treasurer, Robert Stock, Esq. 1, Maddox Street; by the Rev. J. Angus, and by the Secretary, Mr. Fred. Trestrail, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

THE ANNUAL MEETING of the Society will be held at Finsbury Chapel on MONDAY EVENING, the 28th of April. The chair to be taken, at half-past six precisely, by DR. THOMAS PRICE.

The attention of our friends in town and country is particularly requested to the following resolution of the Committee:—

"That a meeting of the Committee be held at 33, Moorgate Street, on Friday, April 25th, at eleven o'clock, at which they will be happy to see all subscribers to the Society, and ministers who are friendly to its objects; and to receive any suggestions that may have occurred to them for the improvement of its efficiency."

The following letter from the deacons of the baptist church, St. Helier's, Jersey, which was formed about the time of the breaking-up of the old interest, shows that there is ground for hope that our denomination, notwithstanding previous disappointments, may yet secure a firm footing in the island. Several of our friends who have visited St. Helier's feel a lively interest in the infant cause.

We beg leave most respectfully to request the attention of the Committee of the Baptist Home Mission to the following statement of facts, connected with the baptist church at St. Helier, Jersey.

You are already acquainted with the circumstances under which the church was formed, and the peculiar difficulties it has had to surmount. An application for assistance was made to the Committee in December, 1843; but you regretted that the state of your finances precluded the possibility of your complying with our request, and added that it was "really distressing to be obliged to reject such interesting cases."

At that time there appeared to be no alternative but to dissolve the church and abandon the cause. But the Lord's "thoughts are not as our thoughts, nor his ways as our ways." A strenuous effort was made on the part of the church and congregation to raise the sum of £60 for the salary of the pastor, and he was unanimously requested to devote the whole of his time to the work of the ministry. He accepted the invitation, and we have now the pleasure of recording the result of his labours.

The church has increased to upwards of forty members (nearly double the number at the period of our last communication), twenty-six of whom have been baptized by our beloved pastor. The sabbath school has exceeded our most sanguine expectations.

Notwithstanding the liberality of the people, owing to our heavy rent and other expenses, there is a considerable deficiency in the salary of our minister; and we regret to inform you that we have not the means of procuring the amount required. We could indeed have supplied the deficiency, had we not been called upon to make an effort on behalf of the Building Fund, for the erection of a new chapel.

It may be asked, why do we think of

building, since we can rent a place to hold our meetings, and find it difficult at present to support the ministry? We answer, that the chapel has been for sale during the whole period of our occupancy; that there are several parties now in treaty for the purchase; and that we have received notice to quit on the 25th of March, 1845. If it be inquired, whether it would not be more to our advantage to buy than to build; we reply, no: because the situation is not good; the price is high; there are no vestries, baptistry, or school-rooms; the dimensions are small (thirty-nine feet by thirty); and there is no possibility of enlargement.

Under these circumstances, then, the church has resolved, in the strength of the Lord, to "arise and build." A piece of ground has been purchased; the price is £283 6s. 8d.; the tenure freehold; and the size seventy-three feet by forty-four. Trustees have been appointed; the trust-deed is registered; and the property secured to the denomination. The population of Jersey is 45,000; of St. Helier, 25,000; there is no other English baptist cause in the island. It is intended to build the chapel forty-five feet by thirty-six; the school-room forty-feet by 20; and the estimated expense of all, including land, is about £900.

And now, dear Sir, you will expect a statement of the means by which the church proposes to accomplish this. It may be well to say, that if £200 were paid in cash, the remaining £700 might remain on the building, at the interest of five per cent; and that although, by the laws of the island, the principal could never be demanded, the church could pay a certain yearly sum until the burden were removed. The building fund at present amounts to £65. One of the deacons has promised to give £10, and one of the congregation is expected to do the same. Another of the deacons has offered to lend £50 without interest; and it is calculated that £50 at least may be collected in the town. The "Baptist Building Fund," it is hoped, will present us £50; and, if our pastor go to England to collect, the churches will no doubt afford us some assistance. Then there are the penny-a-week subscriptions, the proceeds of the annual bazaar, tea meetings, &c., amounting at the least to £40 per annum.

But here, dear Sir, we think we see you smile, and hear you say, "Building castles in the air." Well, let us descend from the clouds to plain terra firma, and tell you what we wish to do, and what we will do now if the Lord dispose your hearts to help us.

We have already said that we have received notice to quit Grove Place Chapel on the 25th of March. Well, instead of paying rent for a room, we propose to build the school-room on our own ground, and worship there until we have the means to build the chapel. The money that we have in hand will be sufficient to cover the expenses, but we dare not take one step in this important matter before we be assured of our minister's support. We would not ask for help if we were not going to build. But we do not see it possible to raise the sum of £60 without assistance from the Home Mission.

In this emergency we have no alternative but to appeal to you. We have heard that you have expended much, apparently to little purpose, in support of the baptist cause in Jersey. But when you consider the position of the church at present, when you look at what has been done during the last two years, and anticipate what is likely to be done in future; when you reflect on the obstacles we have had to contend against, and the difficulties we have surmounted, perhaps you will be inclined to regard what you may now present as "an addition, somewhat of the nature of an insurance in the ultimate effect of your expenditure past and to come;" as "something to be thrown into the water, to cause that miraculously to float which else were irrecoverably lost."

A few months ago a District Auxiliary was formed for the benefit of some parts of Gloucestershire, which are on the borders of Oxfordshire; an arrangement in which the Gloucestershire Auxiliary cheerfully concurred. In reply to a letter from the Secretary inquiring what progress had been made since the formation of the Auxiliary, the Rev. J. CUBITT, the respected secretary to the district, writes:—

We have at length made a commencement. For some time after our meeting at Winchcombe we could not hear of a person within a moderate distance who would be likely to suit us as a missionary. We have now a Mr. Webb on probation. He was some time since connected with the Christian Instruction Society in Bath, but of late he has been residing in Bristol. He was recommended to us by Mr. Winter.

As our missionary has not been at his work many weeks, I can do but little more at present than give you a general statement of his labours. The sphere of his operations lies in a circle of from ten to twelve miles around Bourton. It includes Stow on the Wold, a town of some 2000 inhabitants, and about twenty villages and hamlets, many of them very populous. Of course he does not preach in all these; indeed, in regard to several, this would be quite impracticable, as the entire village in some instances belongs to parties who will permit of no preaching in their cottages, but your missionary visits all these places regularly for the purpose of distributing tracts, reading the scripture, conversing with the cot-

tagers, &c.; and in general his labours are well and thankfully received. He finds the people in most of the villages lamentably ignorant of the first principles of Christianity. How can they be otherwise when the majority of them rarely if ever hear the gospel. Their prophets have prophesied falsely, and the people have loved to have it so.

The preaching stations at present occupied are Rissington, Clapton, Aston Blank, Hasleton, Brockhampton, besides Stow, which is chiefly supplied on the Lord's day by neighbouring ministers, who, anxious for the revival of the cause in this very important station, have at much inconvenience visited it in rotation on the Sabbath for some time past. The attendance at the services in most of the stations, Mr. Webb reports to be very encouraging. At Clapton and Aston there appears to be a great spirit for hearing; at the latter place the house is so full that the people cannot find room to sit. A Sunday-school is about to be commenced also at Aston, as there are many children who cannot read in this village.

At Stow there has been an interest in connexion with our denomination, for 150 years, but from various causes it has been long on the decline, and at present there is no church. The chapel will seat about 150 persons. The attendance is generally very good. The missionary distributes tracts in this town on the loan system, at about 100 houses.

At Winchcombe, Mr. Dunn meets with much to encourage him. The congregations are good, the people united, the church increasing. Six were added by baptism last month, and Mr. Dunn expects to administer that ordinance again at the close of the present month.

The following communication from our missionary at Belton, Rutlandshire, shows that the infant church there is making gradual and satisfactory progress :—

During the past year we have added ten to our former number. We have sixteen inquirers. We have established a meeting for prayer and experimental conversation among the females on the sabbath afternoon, which is very profitable; we have at the same time a prayer-meeting at the chapel, and again after the evening service, to seek a revival of the work of God amongst us. These three meetings are in addition to our usual services. We have a meeting for reading the scriptures and expounding them, in the way of mutual conversation; and another for conversation on the doctrines and precepts of the gospel, with an especial view to their practical and experimental influence. To these all the members and inquirers are invited.

I have been careful not to urge union with the church until good evidence has been given of a change of heart. Our number of members does not therefore increase so fast as it might; but one advantage of this caution is, we have no case of discipline as yet. I hope, however, we are not more cautious than the interests of the church and of souls require. The female converted to God on the other side of the county through my preaching in the open air, lately died happy in the Lord.

I have had occasional opportunities of visiting Luffenham through the year, and feel sorry that so many souls willing and anxious to hear the word of life should be left as sheep without a shepherd.

The following interesting account of Mr. Pulsford's labours is from the Rev. W. Clements, Halstead, Essex.

The visit of your evangelist, Mr. Pulsford, in December last, has been crowned with signal success; and as a church we cannot feel too thankful to your committee for the favour they conferred upon us in sending him amongst us. The services continued without interruption through the period of eight weeks, and our chapel almost from the commencement was well filled, often crowded, every night in the week. In reviewing the services as to their practical results I can, with grateful confidence, report a much healthier and livelier state of piety in the church; a larger and more attentive congregation; multitudes of persons under serious impressions, daily coming to me as inquirers; upwards of sixty additions to our communion; the formation of a number of classes, into which members and inquirers have divided themselves for mutual instruction and spiritual improvement; and the establishment of an adult school. Your evangelist has left us now about six weeks; since which time the interest he created has by no means flagged. The people are all at work. Our prayer-meetings are well attended, the number of inquirers is increasing, and there is every promise of an abundant harvest. Our list for baptism, from which we select monthly the most decided and satisfactory cases, contains up to this time nearly fifty persons; others are constantly applying, with whom I have frequent conversation, and concerning whom I institute a rigid inquiry, before the least encouragement is given them to propose themselves for communion. In looking at our present state, therefore, we have abundant cause for gratitude, first to the God of all grace for his great goodness in pouring out upon us such a blessing; and secondly, to your Committee for the labours of your evangelist; for whose untiring zeal and noble self-denying efforts we want words to express our sense of obligation.

CONTRIBUTIONS SINCE LAST REGISTER.

	£	s.	d.
BEDFORDSHIRE.			
Luton—			
Card, by Miss M. A. Allen	2	1	0
BUCKINGHAMSHIRE.			
Olney—			
Weekly subscription..	3	10	0
Collection	2	3	3
Old, Mrs., Sub.	1	0	0
Card, Miss Manning...	0	5	0
Do., Miss L. Manning	0	5	0
Do., Miss Old	0	5	0
Tring—			
Olney, Mr. Daniel ...	5	0	0
CORNWALL.			
Redruth—			
Michell, Miss	0	10	0
DORSETSHIRE.			
Collections	4	0	0
Sincox, Rev. S.	1	0	0
GLOUCESTERSHIRE.			
Stroud—			
Hunt, W., Esq.	1	0	0
Partridge, J., Esq.	0	10	0
Gardner, Mr.	0	5	0
Clutterbuck, Mr.	0	5	0
Parsons, Mr.	0	5	0
HEREFORDSHIRE.			
Ross—			
Consecrated Earnings	10	0	0
Founhope, Collection.	0	12	0
Garway, do.	0	14	6
Orcup, do.	1	3	6
HERTFORDSHIRE.			
Markyate Street—			
Collected by			
Bigg, Miss M., Card...	1	2	4
Bedford, Miss S., do...	0	11	0
Do., Box	0	16	0
Saunders, Mr. James, Card	0	12	6
LANCASHIRE.			
Rochdale—			
Kelsall, H., Esq.	10	0	0
LONDON.			
A Friend	5	5	0
Do., by Dr. Steane	5	0	0
Peto, S. M., Esq., and Lady	20	0	0
Young Men at Messrs. Hitchcock and Rogers	8	10	0
Pudner, Mrs.	0	10	6
Sundries, per Rev. J. Angus	23	7	8
Brixton—			
Auxiliary	4	10	3
Chelsea—			
Collections, &c.	10	18	0
Juvenile Missionary Society	8	8	0
Tottenham—			
Collection	5	18	5
Burls, Mrs.	5	0	0
Cards—			
Ross, Miss J.	0	17	6
Rince, Miss	0	8	6
NORTHUMBERLAND.			
Newcastle—			
Collected by Miss Baker—			
Anonymous	1	0	0
Angus, Mrs. J. L.	0	10	6
Angus, Mrs. T.	0	4	0
Angus, Mrs. H.	0	4	0
Atkinson, Miss.	0	4	0
Andrews, Mr. R.	0	4	0
Bell, Miss	0	5	0
Baker, Mr.	6	5	0
Baker, Rachel	0	4	0
Cunningham, Mr.	0	4	0
Fawdon, Miss	0	2	0
Gray, Mrs. Joseph.	0	6	0
Nicholson, Miss	0	2	2
Oliver, Miss	0	4	0
Swan, Mrs.	0	5	0
Sample, Rev. G.	0	4	0
Temperly, Mrs. J.	0	6	0
Wilkinson, Elizabeth	0	4	4
Wylie, Mrs.	0	4	0
Wardle, Mary	0	4	0
Wear, Miss	0	2	0
NORTHAMPTONSHIRE.			
Hartwell—			
The Executors of the late Mr. Stephen Warrick, second payment	29	15	0
SOMERSETSHIRE.			
Taunton—			
Moiety of Weekly Subscriptions	3	17	5
Rice, Mr., Sub. (Blathe)	0	10	6
Thomas, Mr., do. (Eyre)	0	10	6
Horsey, Mr. Thomas..	1	1	0
Mattock, Mrs.	1	0	0
Newberry, Mr. Robt., Sen	0	10	6
Ditto	0	10	6
Stevenson, Mr.	1	1	0
Walter, Mr., Oldbury Lodge	0	10	6
Young, Mr. John	1	1	0
SUSSEX.			
Battle—			
Collection	0	6	3
Weller, Mr. E.	1	1	0
Collected by Mrs. T. Ford	0	6	10
Collected by Master Taylor	0	4	1
Collected by Master E. Weller	0	1	8
Brighton—			
Bloomfield, Sir T., bart.	0	10	0
Friend, a.	0	5	0
Harris, Mr.	0	5	0
Lambert, Mr.	0	10	0
Mainstone, Miss	0	2	0
Reed, Mr.	0	5	0
Silverthorne, Mr.	0	10	0
Thatcher, Mr.	0	2	6
Warren, Mrs.	0	5	0
Winter, Mr. T. B.	0	5	0
By Mrs. Savory, Treasurer—			
Collected by Mrs. Aldridge	1	1	6
Do., by Mrs. Box.	0	2	2
Do., by Miss Chapman	0	5	0
Do., by Miss Durtnall	0	13	0
Chichester—			
Irving, Mr.	0	5	0
Orchard, Mr.	0	10	0
Pullenger, Mr.	0	2	6
Forest Row—			
Collection	2	0	0
Hailsham—			
Collection	0	15	4
Collected by Mrs. S. Lambert	1	8	0
Do., Mrs. Parris	1	2	0
Hastings—			
Collection	1	0	0
Friend, a.	0	2	6
Jolly, Mr.	0	10	0
Moore, Dr.	0	5	0
Pywell, Rev. Joseph.	0	5	0
Horsham—			
Stanford, Mr.	0	2	6
Lewes—			
Collection	1	5	10
Button, Mr. & Mrs.	1	0	0
Davis, Rev. Ebenezer	0	10	0
Davey, Mr. T.	0	10	0
Dicker, T., Esq.	1	0	0
Hammond, Mr.	0	10	0
Kidder, Mr.	0	10	2
Lower, Mr.	0	10	0
Underwood, Mr.	1	0	0
Collected by Miss Davey	0	12	0
Do., by Miss Hammond	0	5	0
Do., by Miss Tankard	0	1	7
Do., by Miss Underwood	0	5	7
Midhurst—			
Collection	3	17	2
Rotherfield—			
Collection	0	5	9
Rye—			
Collection	0	14	3
By Mrs. Croasdey, Treasurer—			
Collected by Misses Daniel & Newbury.	1	17	5
Tunbridge Wells—			
Carr, Mr., jun.	0	2	6
Uckfield—			
Collection	0	15	6
Friend, a.	0	4	0
Collected by Miss Lucy Hudson	0	4	6
Do., by Master Whapham	0	12	0
Profits of Sunday School Magazines	0	2	6

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THE

BAPTIST MAGAZINE.

MAY, 1845.

SKETCHES OF OUR EARLY LITERATURE.

NO. II.

BY THE REV. BENJAMIN EVANS.

Partly from the calumnies of their enemies, and partly, we apprehend, from internal disunion, the baptists published, in 1611, their first confession of faith. This singularly interesting document, we fear, is irrecoverably lost. It is entitled, "A Declaration of the Faith of the English People remaining at Amsterdam in Holland; being the remainder of Mr. Smyth's Company; with an Appendix, giving an account of his sickness and death." Crosby supposes that this was published by Helwys, just before he returned to England. Ivimey and Taylor adopt the same opinion. We think there is no foundation for it at all. Fragments of this work are preserved by Crosby, selected from Robinson's reply to it. This writer devotes thirty-two pages to it in his work on Communion, published in 1614. Judging from the specimens here, the remainder of Mr. Smyth's company were, beyond all doubt, general baptists.

We approach now a period in our history which is invested with the deepest interest, and which sheds imperishable glory upon our body. A principle was rediscovered now, the promulgation of which filled the enemies of truth with the greatest alarm, and excited their fierce hostility. One, indeed, which apostles announced, and which is embalmed in the sacred oracles, but which the accumulated corruption of superstition had not only obscured, but absolutely buried. We mean the great truth, *that man is responsible only to God for his religious belief.* The effect of its announcement was wonderful. Nearly all the piety, intelligence, and learning of the age rose up and denounced it. Still it advanced. Its triumphs have already been great, but they are only preludious to those which shall be realized when man is emancipated from all spiritual thraldom, and the supremacy of truth alone is recognized by all. True it is there are some who would rob us of this honour.* Others, though holding extreme opinions

* Hanbury.

to our own, with a frankness which is really refreshing from such a quarter, say, that the baptists "first propagated the principles of religious liberty."* Dr. Price claims this honour for us, but associates it with a period of our history somewhat later.† We venture to put in another claim. We think it was reserved for a layman, and a citizen of London, first to avow, in all its breadth and distinctness, this immortal truth, man's noblest birth-right, and one of God's greatest and best gifts. This was Leonard Busher. He published, in 1614, a work entitled, "Religious Peace: or, A Plea for Liberty of Conscience." This interesting volume was also republished in 1646, 4to. pp. 38.

But whatever may be thought of this new claim, no one can doubt of its promulgation in the work we have now to mention. We refer here to one published with the authority of all the baptists, in 1615. This admirable volume is entitled, "Persecution for Religion Judged and Condemned." It is anonymously signed, "By Christ's unworthy witnesses, his majesty's faithful subjects, commonly, but falsely called Anabaptists."

So large an account of this volume is given by Mr. Ivimey, that I refer the reader to his work: and just detain him with a remark or two upon a question already noticed. Mr. Hanbury claims the honour for H. Jacob, which we have awarded to Busher, and others to the authors of this tract; but after again closely examining the grounds upon which Mr. Hanbury rests it, we most deliberately say, that he cannot rob us of this honour. If this were the proper time, and space could be allowed for it in this article, it would be easy to show, by contrasting their opinions, which promulgated this truth in modern times. It is true Jacob asks for Toleration in 1606, but it is only for himself and brethren; whilst he recognizes the right of the monarch to interfere with the church, and exempts from his tender mercy Romanists and others; a sentiment this long held by others, both in this and in the New World, for years after; but in the volume before us, the writers avow, with all its distinctness, the supremacy and majesty of conscience. They acknowledge the right to obey civil authority in civil matters, but in religious avow that their obedience is due to God alone. Mr. Hanbury admits that Jacob's plea was defective and very limited. No one can doubt that. Indeed, after all, it is doubtful if in this Jacob avowed anything new. But "Persecution Judged and Condemned," declared a principle which is destined to purify the church, and ultimately to renovate the world.

Cotemporary with Helwys was a Mr. John Morton. Crosby says, he was baptized in Holland, and probably returned to London with Mr. Helwys and his friends. Beyond this we know but little of him. H. Denne mentions him as a writer, and says, that he suffered for his principles. Crosby informs us, that at the commencement of the civil wars, a work was found in an old wall in Colchester, which has been attributed to this writer. It is called, "Truth's Champion, by John Morton." It has been frequently republished by the general baptists, to which body he doubtless belonged. It consists of thirteen chapters, and is written with some ability, and indications of learning and research. The reader is referred to Crosby for a larger account.*

In 1618 was issued the first work published in this country on baptism, by the baptists. This was not an original production, but a translation from a Dutch volume, probably written by one of the Dutch baptists, and sent forth by

* C. Butler, M. E. Catholics, p. 367.
† Hist. Prot. Noncon. vol. i. p. 522.

* Crosby, vol. i. p. 276.

one of Helwys's friends. It is, "A Plain and Well-grounded Treatise concerning Baptism." The work is divided into eight chapters, in which the writer shows that Christ commands instruction before baptism; that the apostles first did teach, and afterwards baptized; that the ancient fathers followed their example; that the children of the faithful in primitive times were first taught and then baptized; that all these required faith with baptism, and that therefore every one scripturally baptized should profess faith in Christ; that Christ gave no commandment for, and that the apostles therefore never baptized infants; that the baptism of infants and sucklings is a ceremony of man, and instituted by councils and popes, &c.; and that young children ought not to be baptized, &c. Such is the plan of this publication. Principles are here laid down in this first work, which are sustained with unanswerable force in our last published work on this subject. Truth is always the same. The writer exhibits an intimate acquaintance not only with the scripture, but with the writings of the fathers.

The baptists, in 1620, made a vigorous effort to secure, by constitutional means, the enjoyment of that liberty for which they had both pleaded and suffered. They addressed an elaborate petition to James upon the subject, and exhibited his own sentiments as harmonizing so fully with what they sought, that if he had possessed a particle of principle, he would immediately have granted their request. An analysis of this is given by Ivimey and Taylor, to whom we refer our readers for want of space.*

The same year was issued the following,—"A Discourse 'Of what God hath Predestinated concerning Man;' as also an Answer to Mr. John Robinson, by the Servants of Christ, falsely called, 'The Anabaptists,' 1620, 8vo." This is a work of considerable size, extending to upwards of 160 pages, and clearly shows that the baptists of this period were general. It is in the form of a dialogue, and treats on the following subjects:—Predestination, — Election, — Reprobation,—Falling away,—Free-will,—Original Sin,—and of Baptizing Infants. Upon all these points they entertained the view of the remonstrants. The publication of this work produced a deep impression,† and to counteract its influence, a request was sent to the venerable Ainsworth, desiring him to confute it. We have this lying before us. It was his last effort, and indeed he was removed to the world of light before it was printed. We mention this fact merely to show, that in selecting one of the most celebrated men of his time to refute it, in the opinion of their opponents the baptists were not to be despised. The next work of which we have any knowledge was written by—

Mr. Edward Barber. He was pastor of a considerable church at the Spital in Bishopsgate Street, where he laboured with success. Ivimey says, he was originally a clergyman, but does not state his authority. The title of his publication is the following:—"A Treatise of Baptism or Dipping; wherein is clearly showed that our Lord Jesus Christ ordained Dipping; and that Sprinkling of Children is not according to Christ's institution; and also the Invalidity of those arguments that are commonly brought to justify that Practice." This bears date, 1641. It is a work of considerable merit, and shows the writer to have been of some learning, and considerable mental vigour. For publishing this he was thrown into prison, and lay there eleven months at least. He laboured diligently as a minister in different counties, and died probably about 1673. We first meet with the imposition of hands upon the baptized, in

* Ivimey, vol. i. p. 127. Taylor, vol. i. p. 92.

† Vide, Ainsworth's Censure, Epis. to Reader, p. 2.

connexion with his church‡, in this county.

Of the author of the following work we can obtain no information. We give the whole title of this book from a copy before us. "A Treatise of the Vanity of Childish Baptism; wherein the Deficiency of the Baptism of the Church of England is considered in five particulars thereof. And wherein also is proved, that Baptizing is Dipping, and Dipping Baptizing. By A. R. Prov. iv. 25–27. London: printed in the year 1642, small 8vo., pp. 38. The writer was brought up a churchman, and the work is devoted exclusively to an examination of infant baptism as then held in the episcopal community. From his address to the reader we select the following, as illustrating his motives, and as not an unfair specimen of the style and spirit of the writer:—"I could not, without unfaithfulness to God and my own conscience, but much suspect the truth of baptism which I had in my infancy, in the church of England: whereupon I diligently tried, by all your ways and means, for satisfaction in this point, yet found none. But the more I tried, the more I still saw the unwarrantableness for the baptizing of infants, even by the invalidity and insufficiency of the very strongest arguments which are, and could be given by the best and ablest maintainers of it. Insomuch that at last I found it to be only a mere devise and tradition of men, and brought into the world for politic and by-ends, and accordingly yet continued, and still depended merely by the subtilty of human arts, and acuteness of man's brain."

About two months after he published, "The Second Part of the Vanity, &c.; wherein the grounds from several Scriptures usually brought for to Justify the same, are Urged and Answered. As also the Nature of the Divers Covenants made with Abraham and his seed, briefly opened and applied. A. R., May 3, 1642. Gal. iii. 1, 3, 4, 6, 7. London: printed, Anno Domini, 1642." This is of the same size as the former, and contains thirty-two pages. In this, he "considers the grounds upon which the separated, and some other churches do baptize their infants, which are from several places of scripture, especially these five which I will examine in order." This he does in a most satisfactory manner, and discovers his thorough knowledge of the subject. Both works are written with considerable force, in a clear style, and exhibit proofs of learning and intimate acquaintance with the most eminent writers. His pages are marked with a multitude of quotations from the fathers and more modern writers. No one can read it without pronouncing it a capital defence of believers' baptism.

‡ Danvers, p. 58.

NOTE. Page 125, column ii., the word "no" should be cancelled.

"ASK, AND IT SHALL BE GIVEN YOU."

BY MR. WILLIAM FELKIN.

THE times of the puritans and nonconformists appear to have been those when domestic piety, religion in the families of professors, was most eminently exhibited; and when a great blessing was poured out upon it. To this, under God, we owe all our religious freedom, and most of the civil rights we at present possess. For it

was from the habits of private devotion and family worship then formed, and from the sound principles instilled into their inmost hearts, while seated at the feet of the sainted fathers and mothers who prayed, and suffered, and struggled through those trying days, that the founders of English dissent drew strength and encouragement to erect the glorious fabric committed to their charge. They had a great and special work to do, and to effect it they needed and obtained large and special supplies of wisdom, strength, and fidelity. They neglected none of the means of grace. Never were there any disciples, not even in the apostles' days, more anxious or determined to assemble for public worship. Alas! how often was the privilege denied to them, which their degenerate successors have been so apt to slight or abuse! And when they met, in what a spirit of simplicity, fervour, and self-denial! How careful to repeat, or explain and apply, the sermons at home! Nor were they infrequent, lifeless, or unprevailing in the closet. How regularly there; and with what radiance did their faces shine, when returning to bless their households! The sacred mount was to them the perennial source of a piety whose stream was deep, and therefore calm, yet not sluggish; overflowing with celestial love, and therefore fertilizing wherever it spread; bringing fruitfulness and beauty to all around, especially to the objects lying nearest its course, nevertheless pressing still onwards towards the ocean of eternal blessedness. But it was in the influence of godliness upon their children and dependents, friends and neighbours, that their superiority to the professors of the next century, and to ourselves, was most striking and important. They knew well that preaching is a necessary preliminary to being rooted and grounded in faith, therefore they did all in their power to secure and uphold the blessing of a well-instructed public ministry; and that true faith requires close personal communion with the Most High, so they, like Enoch, walked with God. But they had also learnt (as what Christian parent has not) that it is comparatively easy to show such a desire to tread the courts of the Lord's house and love to his cause and people, as even to be willing to suffer persecution, rather than relinquish the duty. David felt and expressed this. And that it is not impossible to retire often into the closet for worship, and enjoy, like David, much holy satisfaction in the exercise; and yet, that for the self-same persons at the same time to walk before our households in a perfect way, and set no wicked thing before their eyes; to carry our piety into every domestic department and social scene; so to regulate daily tempers, dispositions, time, engagements, words, and actions as to commend religion to our children and connexions, is a far more difficult task. Even David, who was in many things a man after God's own heart, herein failed; for his house was not so ordered before him as befitted either his personal profession, or his prophetic character. This important duty is one requiring habitual watchfulness, faithfulness, and kindness; one easily evaded; often set aside upon pretexts of a most insidious and plausible kind, such as the necessary attention to the lawful business of life, or that of the church; visits to the sick; teaching the ignorant; relieving the distressed. And yet there can be no doubt, that upon the right discharge of the claims of family religion, not to the neglect of, but in addition to, and in aid of all others, there is afforded the best test of personal piety, whether as to its reality or vigour; while on it depends the most efficient supply of ministers, and, by consequence, the increase of the church, and

and the evangelization of all mankind.

These nonconformists of other, and in some respects, better days, made religion part of the business and familiar intercourse of ordinary life; and talked in the family about its difficulties and trials, as well as its advantages and pleasures; its present duties and responsibilities, as well as its future rewards and happiness. Men that were ready, and often called upon, to suffer the sudden loss of all things, except a good conscience, were, by the very necessity of the case, compelled to keep worldly things in their proper place, that is, beneath, and to put their principles prominently forwards as their only infallible guides and constant landmarks; and so to justify, in the eyes of their families, the pilgrimage of disquiet and danger they undeviatingly and cheerfully pursued. Peculiar trials were met by special prayer; the united offering of parents, children, domestics, and, not unfrequently, neighbours too. Extraordinary mercies and providential interpositions, were celebrated by set days for thanksgiving, in which exercises all under the roof were called upon, and seemed delighted to join. It is said, that but few, whether male or female, of the heads of such households, but could, and indeed most did, employ a talent of great value, yet one that seems almost lost now amongst private Christians—that of expounding well the doctrines and precepts of holy writ. And these excellent means appear to have been seconded, in a powerful manner, by the beautiful consistency of their lives. As far as a judgment can be formed from the history of those ages, Christian parents were generally very deeply impressed with the value of domestic piety as a means to the conversion of their offspring, and of their direct consecration to the service of Christ. For this they wrestled mightily and perseveringly in prayer, and directed to this end much of their affectionate and daily efforts. In this matter, also, they exercised strong faith in the promises made on that behalf. How often did believing supplication prevail! For even to the third and fourth generations, the inestimable blessing of pious descendants was not unfrequently vouchsafed. And then, to what an extent was the church in the family; or rather, how frequently were whole families found within the church! The husband, the wife, the sons, the daughters, the men-servants, and the maidens, all seated at the Lord's table together! Happy, useful families those! They were indeed the salt of the earth; cities set upon hills, whose light could not be hid! Again, with what boldness and stedfastness did they contend for the faith! Seldom was there the melancholy abandonment of the truth as it is in Jesus, the trimming and evasion, the slavish submission to black prelacy's domination, we have witnessed in too many of the sons of modern dissent; yes, and with bitter lamentation it must be said, of the sons even of some of its ministers also.

Is it not the truth, that while religion is personal, and has its seat and prime operation in the heart, and its public demonstration and influence chiefly in connexion with the church, that its greatest development and power must be at home, in the bosom of the family, and operating upon its individual members as such? Is not the want of this at the bottom of a large portion of the conformity to the world, deadness of piety, want of active zeal, and the scanty additions of converts, so much to be deplored in many of our churches? While so many professors seldom, if ever, pray with their households from one years' end to another; scarce devote an hour to their instruction; never in private converse with one and another of their children

upon divine subjects, and then commend them specially to Christ; neither by word nor sign showing any earnest wish for their salvation, how can his cause flourish? Or if some or all of these things be done in a formal, perfunctionary way, and there be frequent or flagrant inconsistencies in temper and conduct accompanying them, how can the ministry of the word, and the motives of the gospel, be enforced? rather, how can they be more effectually hindered or nullified? Does such a father attend public ordinances, and, coming away unedified, complain, not having beforehand united with his house in asking for a blessing on his minister, and the word he shall speak? Why so? He cannot himself, scripturally, expect a blessing. Does he not mock God, who joins at the prayer-meeting in supplication for the extension of Christ's kingdom at home and abroad, and who never, at his own fire-side, asks, and thus teaches his children to implore, that Christ may be early formed in their hearts the hope of glory? If that professor be worse than a heathen who neglects the duty of providing for the temporal wants of those dependent upon him, what must that man be who can busy himself in relation to worldly matters, church business, missions, the distribution of bibles, and tracts, and alms to the hungry and wretched all around, and yet, when the spiritual necessities of his own children require of him, as they must do every day, to give proof of the vitality of his personal Christianity by dispensing to them the bread which came down from heaven and endures to eternal life, can either, in fact, withhold it altogether, or present to them a stony, cold, unsatisfying, and almost insulting formality; can satisfy himself with sending them to their pastor's ministrations one day in the week, where they may, by possibility, appropriate sufficient spiritual aliment to serve for all the seven? No wonder if, in such circumstances, the youthful growing appetite for that which is good often degenerates into a taste depraved and sensual. If the father will not wisely furnish good food, the son will soon come to feed upon the husks which are eaten by swine. Surely the fearful responsibility, the dreadful cruelty of such parents are seldom realized, or domestic religious engagements and influences would not be so often neglected, or so lightly esteemed and inadequately exemplified.

On the other hand, what affecting reasons, as well as delightful encouragements, are there to seek by such a daily presentation of religion in all its excellence and beauty, as that our beloved ones may be brought to obey its requisitions, and enjoy its gracious influences? Let us number up those who are very dear to us, one by one,—which of them can we bear to think upon as the finally lost? Each offers a claim altogether irresistible to our best affections and desires, when we consider them in this light. They must not be amongst those on the left hand another day. But if they die unconverted, we know that there they will inevitably stand, and hear the awful doom. Will not their blood, careless relatives! unpitying friends! be required at our hands? We know that it will. And when inquisition for their blood be made, how shall we answer? Let us, then, seek their salvation from this moment, with all earnestness, by those means that the scriptures warrant, and that reason and affection dictate. To this decided course, encouragements are not wanting. The word of Christ is thus pledged to our success:—"If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." "Two of you,"—this must intend very pointedly to address a father and mother. No two Christians stand in such plain, direct,

close relation to a promise like this, as these. They have unitedly the greatest blessing to seek, and the strongest motives to apply for it. If these "two shall agree to ask anything." For what will they ask? First, chiefest, most urgently, and if they ask for nothing else, it must be, it cannot but be, for the salvation of their children. "It shall be done for them by my Father which is in heaven." Then this greatest of all our objects of desire shall be undoubtedly accomplished, if we pray for it as disciples of Christ ought to pray. The conversion of our families, in this aspect of the case, rests with us. "God will be inquired of for this, by the house of Israel, to do it for them." Are we believers in the truth of Jesus, and do we doubt? Heaven and earth may pass away, but naught of the good word he hath spoken shall pass. Still a part, and it may be, all the children in some of our families, remain unconverted. In this, as in other matters, we have not because we ask not, or are unbelieving, or ask amiss; our petitions not being accompanied by suitable dispositions and conduct. But how shall we ask, and how act aright? There is a further most cheering and satisfying promise following the one just quoted. "For where two or three are gathered together in my name, there am I in the midst of them." This may well be applied to the case under consideration. Let the persons usually constituting a family be gathered together; let the name of Christ be recorded and duly invoked in faith and love; we are assured that the Saviour is already in their midst, and for these amongst other important purposes, — to sanction the exercise, to solemnize the mind, to direct the thoughts, to prepare the hearts of all engaged, to touch the lips of him or her who speaks as with a live coal from the altar, to shed abroad the enlightening, converting, and sanctifying power of his Holy Spirit. There may be delay in some rare instances, and for some wise purposes; the blessing may, in such cases, tarry long; but we shall be enabled to ask aright, both in matter and in manner; the promise will be fulfilled, and our beloved ones shall be saved. Thus seeking the eternal welfare of those nearest and dearest to us; not being weary in doing it; assured that we shall reap if we faint not; being stedfast, immoveable, always abounding in this work of the Lord, knowing that in him our labour will not be in vain; we shall have the happiness to see our "sons become as plants grown up in their youth, and our daughters be as polished stones, polished after the similitude of a palace."

STRIVING AGAINST SIN.

AN EXHORTATION.

BY THE REV. G. H. DAVIS.

"You have not yet resisted unto blood, striving against sin."—HEBREWS xii. 4.

THE friends and the enemies of God have ever been in a state of antagonism since the world began. Holiness and sin, the distinguishing characteristics of each, are not more opposed than saint and sinner. And because the servants of sin have been the more numerous and powerful on earth, the servants of God

have been called to resist unto blood, enduring martyrdom. Thus did Abel, who fell before the wrath of Cain. Thus did that noble army of confessors of whom the world was not worthy. And when Jesus came, in whom was no sin, —who was the personification of unspotted holiness,—against him were all the powers of sin leagued (both visible and invisible), and they crucified the Lord of glory. Ye, brethren, have not yet thus resisted. The powers of sin have been restrained. Pagan, and papal, and prelatical tyranny, the three forms under which the Christian church has been called in succession to oppose sin, has been bound for a season. You can worship in security. Neither the sword, nor wild beast, nor fire, nor prison await you. How happy are your circumstances! What praises should they elicit! "Ye have not yet," but you may be called thus to strive. The present spread of papal principles in high places may continue. The reality of our faith may yet be tested by persecution. May we be prepared for the contest! May we not faint in our minds, but be ready to die for the truth, to resist unto blood.

But, brethren, this antagonism should not merely be defensive on our parts. We are called actively to oppose sin. The sinner, indeed, we will not persecute, nor condemn, nor deprive of our good will. Him we will love; for him we will pray. But his sin we will, if possible, destroy. We will bring the truth to bear upon him; the truth—the sword of the Spirit. We will make him partaker of our holiness. Herein is the difference between the principles on which the war is conducted. The sinner persecutes not the holiness only, but the holy in whom it is found. The saint, like God himself, while he hates to sin, and will utterly destroy it, yet will bless the sinner. Do you remember, brethren, you have such a contest to wage; that you are the pledged soldiers of Jesus Christ; that you are to make no alliance with sin; that you are to strive against it? Such an antagonist as this will call out all your resources, and engage you in continued combat. How vast its form, mighty its powers, universal its sway! It surrounds you on every hand. 'Tis in the world, on the shore, on the deep; 'tis in your homes. Sometimes it exhibits itself in blasphemy and evil speaking, and foolish talking and jesting. Sometimes in excess of riot. Sometimes in dishonourable dealings. Sometimes in neglect of worship. Sometimes in murmuring and unbelief. Do you oppose it? Do you warn the sinner, plead with his conscience, and seek out acceptable words to win him from his guilt? If not, you are forgetful of your vows, not striving against sin. Let me urge on you to strive against sin in this sense. Wherever you see it, or hear of it; whether in idolatry and superstition abroad, or transgression of divine law at home, count it your foe, and leave no effort untried to destroy it. Do you thus? Alas, no! The church is not doing battle. It has entered into a silent compact with sin. Leave us alone, and we will leave you alone. Do we not walk for years in the midst of sin and never feel offended at its presence, and never rebuke it? Oh, if we were to be "up and at it;" if wewere to strive against sin, doubtless we should prove the power of the sinner, and know that all who will live godly in Christ Jesus must suffer persecution.

And to this antagonism with all external sin, would I urge you, because thus you will be the better prepared to battle it within.

Sin is not only without, but *within*. It is a law in our members. It is an indwelling adversary; and it is against its influence on our own persons we are most to strive. Now, remember, it is not every class of sins that requires

striving. Striving supposes the antagonist to be strong, or wily, or persevering. It is the putting forth of our strength and skill to the utmost. It is foot to foot, and shoulder to shoulder, with one our equal or superior, — the unending contest till one or other be conquered. Now the gross sins which disgrace mankind, which are transgressions of the world's law as of God's, require but little effort on our part to resist. "Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy body, in other men's matters," were an easy injunction in these days. It requires no effort on the part of the professor not to kill, not to steal, not to commit adultery, not to bear false witness. But other sins there are over which the victory is not so easy; to overcome which we must put on all the armour of God, "and pray always with all prayer."

1. *Sins lightly esteemed amongst men,*— which come to us, therefore, in an attractive air; which almost persuade us they are not sins. Such, for instance, as *the waste of time.* God's Spirit has said, *Redeem the time.* All the revelation of truth exhorts, improve the *time.* Waste not an hour in folly, and vanity, and sloth. To destroy time is a sin, not of omission only, but of commission; not negative, but positive. But the world kills time. It has invented many of its amusements for the professed object of killing time. Its hours hang heavy, and so it slays them. And how ready are we to commit this sin. How many hours, that might be profitably employed, are idly, slothfully, vainly squandered! Against such a sin, how we must *strive!*

Lying, again, is a sin of easy acquisition. I mean not the broad, open falsehood; but the fashionable falsehood of social life; the exaggerations which are sometimes foolishly considered proofs of vivid imagination. With what care must we watch our lips! With what facility do we glide into this evil habit! Instead of speaking the truth in love, speaking lies in hypocrisy would be the accurate description of much of the intercourse of even religious society.

These, and such as these, are the sins against which we must strive, or, ere we are aware, they will wind their insidious arms about us, and lay us prostrate in the dust.

2. *Sins at the same time profitable and secret.* As it is not against the open and gross sins we are called especially to strive, so neither is it against the gay and frivolous. The theatre offers no temptation to us. Cards, and wine, and dancing we can easily fling aside. As it is not expected we should join in these pleasures, men do not tempt us. The sins to which we are exposed are of a more grave character, and are chiefly connected with business. Is there no temptation to overreach? The purchaser is ignorant; none will discover; the profit will be considerable. It is done every day; done by all, and not considered disgraceful in even honourable men. They tell me, brethren, that the competition is so great; that the principles on which trade is carried on are so bad; that it is with difficulty an honest man can live; and a highly honourable man must lose. Here, then, Christian tradesmen, are you beset with sin that will summon all your powers. Resist, whatever be the disappointment; whatever the loss. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

3. *Sins that have no outward expression.* Sins of thought, of which God only is witness. The thought of foolishness is sin. Many a heart is guilty,

where the lip is silent and the hand withheld. "He that looketh on a woman," &c., contains a principle applicable to all other sin. Of this class we may name, *dissatisfaction with God's providential dealings.* This will the tempter ever insinuate. This was the feeling awakened in the mind of Eve; and how easily do our hearts admit it. The poor are dissatisfied, they are not rich. The weak, they are not strong. The bereaved, they are not spared. Connected with this is envy of the lot of others; and with this a spirit of depreciation; and with this the spirit of covetousness, which is idolatry; and with this the spirit of unbelief. Oh, in how many hearts do these feelings make havock, while all is outwardly saint-like! These are the very demons of hell, most powerful, most wily, most persevering. Against these must all our vigour be exerted. Against these we must strive as for our very lives. The language of the apostle brings us to the games and to the cestus. The combatants put on a leathern glove plated with iron. How they watch one another's motions! How they slip aside to avoid the descending blow! How terribly they strike! And even thus must we strive. The terrible character this struggle at times assumes is taught us by Paul, Rom. vii.

Let me urge you to this strife, because, 1. If you do not conquer sin, it will conquer you. Oh, be not deceived here! "Without holiness no man shall see the Lord." All who do not oppose sin are the slaves of sin, and shall reap the wages of sin. "It is better for you to enter into life maimed," &c. One sin unresisted, admitted, indulged; one sin, though in our estimation but a little one, will destroy us. All the rest will be vain.

See that ship, how gallantly she scuds before the wind! Her sails gently bend before the quickening breeze! She speeds her way to the destined port! But there is a small hole pierced through her keel. With a gurgling sound does the water steal into her hold; and though the pumps all labour, it is in vain — she sinks to rise no more. So surely will unresisted sin destroy the professor, however gallant his bearing and fair his fame. Wherefore, strive against sin.

2. Not to strive against sin is to fight against God. God is carrying on a work in our hearts. We are his workmanship. He strives to subdue sin; to reduce all the powers to himself; to bring every thought into captivity. To resist sin is to take part with God in this gracious undertaking; but to admit sin is to oppose, to counteract his operations,—to render them, as far as in us lies, of none effect.

Not only in our hearts, but in the world, is sin the enemy of God; and he, by a regular series of means, is destroying it. One of those means is our example—the integrity of the Christian character—the light attracting the dwellers in darkness. So long as we resist sin, we are coworkers with God in this,—we are instruments fitted for his use; but when we indulge sin, and to the degree in which, we become stumbling blocks in the way of the advance of pure and undefiled religion, than which no consideration could be more painful to a Christian mind. Oh, then lest you be found fighting against God, strive against sin!

3. Remember, sin slew the Saviour, and a noble revenge should stimulate you to slay sin. Think of the sufferings of the man of sorrow; the agony of Gethsemane; the dying exclamation of the accursed tree, and ask, Why was all this? Why must the Son of God thus agonize, and bleed, and die? For my *sin.* Then against sin of every form, of thought, of feeling, of word, of deed; sin open or secret, grave or gay; against all unrighteousness let us wage *war to the*

knife. Let us give place to it, no, not for an hour. Every struggle shall make us more expert and powerful. And at last we shall enter the regions of the blessed, where the battle will be past for ever; and we shall reign in unbroken triumph with Him who has thus resisted, and sat down on the throne of his Father.

THE RETURN OF SPRING.

BY THE REV. BENJAMIN COOMBS.

"The winter is past . . . . . the flowers appear on the earth; the time of the singing of birds is come."—SONG OF SOLOMON ii. 11, 12.

Wake, lute and harp! all nature wakes
With youthful glow and glee;
The purling stream, once ice-bound, tells,
With dimpled smiles, he's free!
And o'er the despot now dethroned,
The air rings merrily.

See how expanding leaves and flowers
The generous sap reveal,
That flows like life-blood through their veins,
Now frosts no more congeal;
And birds, all busy now, betray
The genial warmth they feel.

The snow-drop fair and crocus bright,
As heralds of the spring,
Have ushered in a lovely train,
To grace her offering
To man, that priest-like, he to God
The whole in praise may bring.

How manifold the sources sweet,
That sense and thought regale;
The primrose on the verdant steep,
The violet in the vale,
The lamb's gay frolick o'er the field,
The wood-lark's melting tale.

How sweet in this green lane to walk,
Where black-thorn hedges bloom;
And through that gate yon orchard see
Such mingled hues assume,—
The lily white and rosy red,
That pear and apple plume!

Or else from this rude style survey
(Refreshing to the sight!)
The various tints of grasses green,—
Now deeper, now more light,—
That yield of food for man and beast,
Anticipation bright.

And shall not man be grateful then,
And yield to him the praise,
Whom all his works with joy confess,
And thank in various ways?
Let reason full expression give,
To nature's vernal lays,—

Translate the language that she speaks,
Her wide domains around:
Where shines the sun, where seasons roll,
For God there's witness found;
"In reason's ear," when formed aright,
Of him the spheres resound.

Beyond those spheres there is a clime
(In faith's keen view it glows),
Cheered by a sun that never sets,
Nor blight nor tempest knows;
Where vernal scenes for ever bloom,
And living water flows!

There all is youthful, joyous, strong,
Uncrippled by the fall,
That stunts and soils whate'er on earth
We beautiful may call:
There full perfection's found and felt,
For God is all in all.

Newnham.

REVIEWS.

A Bill to Amend two Acts passed in Ireland for the better Education of Persons professing the Roman Catholic Religion, and for the better Government of the College established at Maynooth for the Education of such Persons; and also an Act passed in the Parliament of the United Kingdom for Amending the said two Acts. Prepared and brought in by Mr. Greene, Sir Robert Peel, and Sir J. Graham. Ordered by the House of Commons to be printed, 3rd of April, 1845. Folio, pp. 9.

For more than a quarter of a century we have been accustomed to suggest, in conversation, that the legislature could do nothing so effectual to suppress our principles as to provide for dissenting ministers of every class a respectable maintenance. The observation has often excited a smile, and rejoinders have been made, referring sometimes to the improbability of our being visited with an infliction of that kind, and sometimes to existing inconveniences which appeared to the respondents more formidable than those to which such an arrangement would expose them. We are, however, quite willing to place the remark on a printed page, where it will remain, and where it may perhaps be read by men of other generations. It will not at all surprise us if, before another quarter of a century shall have passed away, the experiment shall have been made and its practical results developed. We have now arrived at a crisis in which one of two opposite courses must be adopted by British statesmen. There must be a divergence towards either the right hand or the left. They cannot much longer sustain one church and only one, but must either gradually withdraw from the protestant episcopal establishment aids and encouragements of which it has had a monopoly, or endeavour to compensate for the wrong which in supporting it they inflict upon others, by imparting to them also some nourishment and consolation. The balance is manifestly uneven, and there are but two ways of rectifying the evident inequality: one is to lighten the preponderating scale, the other is to load the empty scale sufficiently to produce a counterpoise. To the adoption of the former course, our rulers evince unconquerable aversion. To lessen the wealth and influence of the established church, is the one thing that they are determined, by every practicable expedient, to avoid. Rather than this, they will lay upon the nation the burden of two established churches, or of ten. Rather than this, they will pay Romanists, Wesleyans, Congregationalists, Baptists, —religionists of any class who are sufficiently earnest and influential to demand attention. The desire to sooth the Roman Catholics of Ireland is not the minister's only inducement to bring forward the measure now before parliament. To weaken the voluntaries is equally his purpose. They have become too formidable: their united strength endangers that church that is so convenient and lovely—that church to which all his interests and prepossessions have indissolubly bound him. If he can detach from them the Roman Catholic portion of the community, he will not only relieve himself from its pressure, but be in a position to look with greater composure on the remaining antagonistical bodies. They may be defied for a few years, and should they again become too strong,—has not every man his price? The section that may at that time be most dangerous, or most marketable, must then be won over; or, a bold and decisive effort may be made, to quiet dissent in all its forms for ever, by placing it under the care and patronage of the secretary of state for the home department.

To our readers, it can scarcely be necessary to point out the effects of such a movement. Many honest, upright men, who have been accustomed to endure privations for conscience' sake, would adhere to their principles, and determine to endure any hardship rather than abet the union of the churches to which they minister with an earthly kingdom. Others, we fear, would yield in the day of trial, believing—as a man of sincere piety might

easily be brought to believe, with the prospect of a comfortable and greatly needed annuity before his eyes—that it would enable him to do much good; that it would be useless for him to reject what others would readily take; and that, under all the circumstances, it would be wrong to risk the support of his family, and his own support during his declining days, for the sake of a principle—a speculation—which in his case, at least, might not be practically very important. At all events, it is quite certain that men would be found willing to teach any doctrines, administer any rites, wear any garb, and attach themselves to any sect, when a good income and a respectable status in society would be ensured by doing so. And the more numerous the endowed, the more difficult it would be for the unendowed to maintain their standing. If, in the same town, one congregation maintained its independence and another sold it, the former would be taxed to assist in supporting the latter,—the former would be compelled to urge its pecuniary necessities upon attendants more frequently than the latter,—and the former would be unable to secure, without great effort, if at all, external attractions which the latter would easily obtain. If men could hear the same doctrine, observe the same ordinances, and avail themselves of superior accommodations, without the danger of being pressed for seat-rents or subscriptions, —alas, for poor human nature, even in the nineteenth century!—the streams of voluntary contribution would in many cases dwindle down into very small brooks. Or if, in the same town, two or three denominations should receive state pay, and one or two remain without it, the advantage which the former would enjoy in respect to every thing of an external nature would be such as to retard materially the progress of the unpurchased few, and inflict upon them great injury. But, meanwhile, what would become of pure and undefiled religion? What languor, what heartlessness, what mechanical recitation of prayers and sermons might be expected among the state-paid preachers! What indifference, formality, and inactivity among their hearers! How many worldly men would intrude themselves into the ministry, obtain appointments, go through the routine inefficiently but unimpeachably! and how little spiritual-mindedness and devotedness to Christ would be found among their people! The utmost that can be done by state payments is, to set up an apparatus for maintaining the form of godliness with so much accuracy and elegance that it shall be difficult for the victims to perceive that the power of godliness is wanting.

Better, far better would it be that the episcopal sect should retain its monopoly of those evils which are inseparable from government support, than that they should be diffused throughout all parts of the Christian church in Britain. The endowment of truth is that species of endowment against which the friends of truth should set themselves most determinately; this being more injurious to real religion than the endowment of the worst forms of error. The propagation of disease is bad, but it is not so bad as the destruction of the only medicine by which it can be cured. It is against the endowment of truth, therefore, that we have most frequently written, aiming to establish in the minds of all who peruse our pages a conviction that it is fraught with danger and unmingled evil. It is against the endowment of error, however, that we have to protest in the present instance; for it is the peculiarity of the measure now before parliament that it is deemed even by its authors a bill for the endowment of error. We have been surprised, too, to hear remarks from some who object to the endowment of truth, to the effect that endowment of error can do but little harm. Because truth is injured by state patronage, they hastily infer that state patronage will be injurious to error. Endow it, say they, endow it, and you will take the most effectual means to destroy it; just as endowed congregations among the old English presbyterians have declined, and dwindled, and become extinct.

We are anxious to remind such friends that some of the principal reasons why state patronage is injurious to the church of Christ do not apply to any other system than his own. It is *his* kingdom that is not of this world; the same thing cannot be said of any kingdom set up in opposition to that over which he reigns. It is *his* doctrine that the natural man receiveth not because it is foolishness to him; but he that is of the earth is earthly, and speaketh of the earth. There is "the spirit of the world," as

well as "the spirit that is of God," and it is so congenial with all that is worldly, carnal, and secular, that worldly, carnal, and secular influences are exactly adapted to sustain its emanations. The teachers of error, as the apostle John observes, "are of the world; therefore speak they of the world, and the world heareth them." A genuine rose will be injured by an attempt to perfume or to paint it; but it does not follow that the same result would attend the same process in the case of an artificial imitation. It is because of the refined character of the Christian system, because the spirit by which the true church is animated is a divine spirit, because Christianity is heavenly in its origin, its nature, and its sustenance, that what is merely earthly debases it and destroys its peculiarities. Worldly statesmen have no perception of this; they cannot, apparently, be made to understand it; and therefore we do not wonder that they act on opposite principles. They act in conformity with their own convictions, but "the light that is in them is darkness!" They believe correctly that religion is good for the community. They do not see why so good a thing should not be promoted by legal enactments; and therefore they set themselves to legislate in its favour. They believe truly that it would be a sad thing for religion to fail. We are assured that the Son of God invisibly exerts his power to protect and sustain it: but they have no confidence in this. We believe that the supernatural energy of the Almighty Spirit accompanies divine truth: they have no confidence in this. We believe that renewed men are the only suitable agents for the renewal of others, and that it is on them exclusively that Christ has devolved the support of his church, as far as human instrumentality is concerned: they have no confidence in this. They set themselves, therefore, to sustain it by taxes and other legislative operations; and say, If it is left to itself it will sink. Now it is true that if there were no Almighty Patron in the heavens exercising over it a protective power,—if there were no Divine Spirit co-operating with truth in its enforcement,—if there were no efficiency in the character of true disciples, Christianity would soon turn pale and die. With their views, believing it to be politically advantageous, they cannot forbear to stretch forth their hands to sustain it, as Uzzah stretched out his to support the ark when the oxen stumbled. They might as well attempt to erect buttresses to support the moon. They might as well attempt to construct a steam engine to keep the planets in motion. But error is not celestial. Earthly help may sustain earthly products. The creator of error, and the preserver of error, is man.

It should be remembered, also, that though truth is homogeneous, error is multiform. The unfavourable tendencies of government patronage may, in process of time, make any established creed unpopular: if truth be rendered unpopular, there remains nothing but error to take its place, but if an erroneous system be rendered unpopular, there are kindred errors, and opposite errors, any of which may be brought in to supersede that which is worn out in the public estimation. Establish truth, and when men become discontented with it, they will attempt to mend it, and in so doing will introduce error. Establish error, and when men become discontented and attempt to mend it, though it is possible that the alteration may be an improvement, it is not certain. If they forsake the established error, they may probably embrace something different, but equally erroneous.

Meanwhile, the endowment of any system, whether true or false bestows upon it some palpable aids and appliances. The advantages may be more than counterbalanced by the attendant evils, and in the case of Christian truth this will be so; yet it cannot be denied that the advantages are substantial. Grants to an erroneous system give it notoriety. They supply means for multiplying and extending its operations. They relieve its propagators from pecuniary difficulties which might divide their attention, depress their spirits, and abridge their opportunities for labour. They render them, partially at least, independent of local support. They confer upon them a public sanction, investing them with honour and influence.

The system which the bill before parliament is intended to sustain, is one that has always claimed the support of earthly princes as its right, and the revenues it has derived from secular governments have always been found conducive to its efficiency. There is nothing in its principles to indispose it to receive tribute raised by compulsion; nothing in its nature to require greater

spirituality in its agents than can be found among recruits attracted by the good things of this life, and thus rendered willing to submit to its guidance and do its work. For many years it was without government patronage both in this country and in Ireland. Elizabeth was not inclined either to pay or to tolerate any church of which she was not to be sole mistress. From her time to about fifty years ago, Romanism was in Ireland a contraband article; and the influence which it lost by the withdrawal of its previous revenues, was made up to it by the effects of barbarous persecutions. In those days its professors were not allowed to educate a single student for the priesthood; but when the republican government superseded the monarchy in France, the danger of the innoculation of young Irishmen who resorted to the continental universities with what were called French principles, induced Mr. Pitt to consent to the establishment of a college at Maynooth, a small town about eleven miles from Dublin. An act was therefore passed in the parliament of Ireland, authorizing certain trustees to do what would otherwise have exposed any persons doing it to the heaviest penalties,—"to receive subscriptions and donations to enable them to establish and endow an academy for the education of persons professing the Roman catholic religion, and to purchase and acquire lands not exceeding the annual value of one thousand pounds, and to erect and maintain all such buildings as might be by the said trustees deemed necessary for the lodging and accommodation of the president, masters, professors, fellows, and students who should from time to time be admitted into or reside in the said academy; and it was further enacted, that it should and might be lawful for any popish ecclesiastic to officiate in a chapel or building to be appointed for that purpose by the said trustees, or any seven or more of them, any law, statute, or provision to the contrary notwithstanding." It was not intended at that time that the college should be maintained by the public purse; the design of the act was to enable Roman catholics to establish the institution with their own funds. Afterwards, grants in aid of it were made, first by the Irish parliament, and after the union, by the British parliament, differing in amount, and occasionally intermitted, but of late years generally about £9000. The objects proposed by the prime minister now are, to enlarge the powers of the trustees, to make provision for an additional number of students, to augment the number and salaries of the professors, to perpetuate the arrangement by passing an act of parliament devoting to the institution, not an annual vote, but a permanent grant of twenty-six thousand pounds per annum, to lay out immediately on the premises thirty thousand pounds to be paid out of the consolidated fund, and to render it the duty of the commissioners of the public works in Ireland to keep the buildings in repair. The following are the principal provisions of the bill:—

"Be it therefore enacted, by the Queen's most excellent Majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, That the trustees of the said college or seminary, and their successors for ever, shall be one body politic and corporate, by the name of "The Trustees of the College of Maynooth," and by that name shall have perpetual succession and a common seal, and by that name shall and may sue and be sued, and shall have and possess the several powers and authorities vested in the said trustees under the said recited acts.

"And be it enacted, That the said body politic and corporate, and their successors by the said name, shall be for ever able and capable in law to take, purchase, receive, possess, hold and enjoy to them and their successors, any goods or chattels or personal property whatsoever, and also be able and capable in law (notwithstanding the statutes in Mortmain) to take, purchase, hold and enjoy to them and their successors, any messuages, lands, tenements or hereditaments whatsoever, the yearly value of which shall not exceed in the whole the sum of *three thousand* pounds, exclusive of the value of any lands, tenements, or hereditaments already purchased or acquired by the said trustees."

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"And whereas it is expedient that provision should be made for the payment of the salaries of the president, vice-president, officers and professors of the said college, and that the number of professors therein should be increased; Be it therefore enacted, That from and after the passing of this act, there shall be paid and payable to the said body politic and corporate, for the purposes aforesaid, any sum

or sums of money not exceeding in the whole the annual sum of *six thousand* pounds.

* * * *

"And whereas there are three senior and four junior classes in the said college, and two hundred and fifty free students on the establishment, maintained and educated out of the annual parliamentary grant made to the said college: And whereas it is expedient that provision should be made for an additional number of free students; (that is to say) for two hundred and fifty free students in the said three senior classes, and two hundred and fifty free students in the said four junior classes; Be it therefore enacted, That from and after the *passing of this act*, there shall be paid and payable to the said body politic and corporate, for each of the said two hundred and fifty free students in the said three senior classes, the annual sums for that purpose specified in the schedule (A.) to this act annexed.

* * * *

"And whereas the buildings for the public purposes of the said college, and for the lodging and accommodation of the students, are inadequate and insufficient and out of repair, and it is expedient that provision should be made for the erection of additional buildings for the purposes aforesaid, and that the present buildings should be put into sufficient repair, and that said buildings, together with the additions to be made thereto, should from time to time be kept in repair and provided with sufficient and necessary furniture; Be it therefore enacted, That the commissioners of public works in Ireland for the time being, shall be and they are hereby constituted commissioners for the purpose of purchasing, renting or providing, as hereinafter mentioned, any houses, buildings, lands, tenements or hereditaments, that may be necessary for the said college and the purposes aforesaid, and for erecting thereon suitable and necessary buildings and improvements, and for enlarging, improving, upholding, maintaining, repairing, fitting up and furnishing from time to time the said college and the buildings and premises occupied therewith.

* * * *

"And be it enacted, That all and every the expense of purchasing or providing the houses, buildings, lands, tenements or hereditaments necessary for the said college under the provisions of this act, and of erecting the necessary buildings for the same, and of putting the said college into repair, and of fitting up and furnishing the same and the buildings so to be erected, not exceeding in the whole the sum of thirty thousand pounds, shall be discharged and paid by the commissioners of her Majesty's treasury out of the consolidated fund of the united kingdom of Great Britain and Ireland.

"And be it enacted, That the several sums payable by this act, and the schedule thereto annexed, shall be charged upon and payable by the commissioners of her Majesty's treasury out of the consolidated fund of the united kingdom of Great Britain and Ireland.

* * * *

"And whereas it is expedient that instead of triennial visitations by the said last-recited act appointed, visitations should be held not less than once in each year therein; Be it therefore enacted, That the visitors by this act appointed, or any *three* or more of them, shall *once* in every year from the passing of this act, visit the said college or seminary, and inquire, in manner aforesaid, into the management, government and discipline of the same, and shall have the several powers and authorities vested in the visitors under the said act secondly hereinbefore recited; and that the first visitation of the said college shall be held within *twelve* months after the passing of this act.

* * * *

"Provided always, and be it enacted, That the authority of the said visitors shall not extend to or in any manner affect the exercise of the Roman catholic religion or the religious doctrine or discipline thereof within the said college or seminary, otherwise than as hereinafter is provided; and that in visiting the said college or seminary the said visitors shall judge and determine according to such bye-laws, rules and regulations, as have been or shall be made for the government and discipline thereof, pursuant to the provisions of the said recited acts or of this act respectively.

"And whereas by the said act hereinbefore secondly recited it is, amongst other things enacted, That in all matters which relate to the exercise, doctrine and discipline of the Roman catholic religion, the visitorial power over said college shall be exercised exclusively by such of the said visitors as are or shall be of the Roman catholic religion, in the presence of the lord chancellor or lord keeper of the great seal, and of the three chief judges, and the chancellor of the exchequer, if they or any of them shall think proper to attend; Be it therefore enacted, That in all matters which relate to the exercise, doctrine and discipline of the Roman catholic religion, the visitorial power over said college shall be exercised exclusively by such of the said visitors of the Roman catholic religion as have been or shall be elected under the provisions of the said act secondly above recited, in the presence of the said persons whom her Majesty shall, by warrant under

the sign manual, from time to time nominate and appoint as aforesaid to be visitors of the said college, if they or any of them shall think proper to attend."

It was not generally supposed, at the last election, by the constituents of those members of parliament whose leader is the proposer of this measure, that his remedy for the evils that desolate Ireland would be to increase the number and efficiency of the Romish priesthood; nor did the dissenters generally anticipate that the statesmen on whose behalf many of them made great sacrifices would requite them with a display of unrivalled eagerness to burden the nation with a second establishment. What churchmen may gain by their discovery we know not; but dissenters, we trust, will learn what it would have been good for them to have known before, that neither of the two great parties in the state has any sympathy with their views, or any claim on their confidence. The great plea for the measure is, that it is desirable that the students of Maynooth should have a better education. A better education! And for what? To prepare them to resist with augmented skill the efforts of those who are endeavouring to promulgate scriptural Christianity among the people of Ireland? To prepare them to be, as we are informed that some who studied at Maynooth actually are, editors of English papers, in which the British public are taught to think favourably of Romanism, and regard all zeal for protestant doctrine as bigotry? To prepare them for any and every service in Ireland, Scotland, England, and America, which the rulers of the Romish church may see fit to assign them? A better education! And in what respect better? Classical, scientific, and logical proficiency may make teachers of theology more effective teachers of the theology they inculcate, but whether this is a good or an evil depends on the character of the theology. If the system taught be beneficial, they will be the more effective as teachers of good; if it be pernicious, they will be the more effective as teachers of evil. What, then, is the theological system to be taught at Maynooth, to an increased number of students, and which their "better education" is to enable them more effectually to promulgate? Its fundamental principles are, the insufficiency of the scriptures to be the Christian rule of faith and practice, the right of the Romish clergy to supply the deficiency by authoritatively fixing the doctrines to be believed and the precepts to be observed, and the supremacy of the bishop of Rome over all other ministers, and over all Christian people. It is a system, the ascendency of which would lead to the destruction of the religious liberties of those who are to be compelled to support a seminary for its propagation;—a system the tendency of which to induce the employment of force against the refractory is so direct, that its late able advocate, the vicar apostolic of the midland district, actually pleaded its principles as an apology for those who had vindicated its lofty claims with the sword. When protestants had persecuted, he maintained justly, that their conduct had been inconsistent with their professed principles; but, he observes, "if catholic states and princes have enforced submission to their church by persecution, they were fully persuaded that there is a divine authority in this church to decide in all controversies of religion, and that those Christians who refuse to hear her voice when she pronounces upon them, are obstinate heretics."

The greater part of the arguments adduced in support of this measure relate to points connected with the past and present relations of the established church to the Irish nation, and proceed on the principle that the religion of a people should be supported by their rulers. These are not arguments that would tell upon the judgment of our readers, and it is not necessary to refer to them particularly. There was one, however, of a very curious character, broached by Lord Sandon, to which we will for a moment advert. He said, he could not look on the question as a simple one of endowment, but he regarded it more in the light of a restitution. So happy did this thought appear to Lord John Russell, that half an hour afterwards, forgetting its bearing on the tax-paying dissenters, who have sometimes occupied a more cherished place in his recollections than at present, he said, "I think that this grant may be considered, as the noble lord termed it, rather in the nature of restitution than in the form of a gift in favour of a religion which the honourable gentleman and a majority of this house do not

profess." This view of the matter certainly deserves attention, and the following anecdote, though we will not be responsible for its authenticity, may answer the purpose of illustration.

At the time when Hounslow Heath was a favourite resort of the collectors of black mail, two of the profession happened to meet in one of its most solitary parts. "Sassenach, you have used me shamefully," said one of them, whose formidable aspect added impressiveness to the scene, "you have seized my share of booty, and kept it, while I and my children are starving." "Alien in blood and in religion," replied the other, "I have nothing to say to you, but that you had better carry that green coat away from this common." "Sassenach," said the first, "I can wait a little; some of my comrades will be here presently, and perhaps when you see them you will become more reasonable." A long and heated discussion ensued, the particulars of which are not recorded; but at length a passenger was seen approaching. "Here comes a traveller," said the man in blue, "he looks like a quaker; doubtless he carries something worth having: I will obtain it for you and will make restitution." "Sassenach," said his antagonist, "I am glad to find that you have some sense of justice. After all you are an honester fellow than I had supposed. I will stand by, while you empty those brown pockets. Do the thing neatly, and St. Patrick shall have the gain, and St. George the glory." And so they settled it; the quaker-looking person, having surrendered his purse, was permitted to proceed on his journey; the Saxon went his way boasting of generosity and justice; and the Hibernian stood and shouted after him with stentorian lungs, "Well, this will do for the present: I will see you again to-morrow."

A Lecture on the Arguments for Christian Theism, from Organized Life and Fossil Osteology; containing Remarks on a Work entitled, "Vestiges of the Natural History of Creation." Delivered before the Frome Literary and Scientific Institution, Feb. 7, 1845. By JOHN SHEPPARD, *Author of "Thoughts on Devotion," &c., &c.* London: 8vo. pp. 72. Price 2s.

The mere announcement of a new work by Mr. Sheppard would suffice to induce many of our readers to procure it; but there are others to whom some information respecting its purport will be acceptable. In addition to the statement contained in the title-page, therefore, we will say that the leading argument of the lecture is this:—Geology and fossil osteology prove that *man* once was not; the fact that man is, and once was not, proves, unless he made himself, that he had a Creator; but a real Creator must be self-existent, uncreated, every where present, acting, ruling,—that is, God. Having thus brought forward geological science to refute the atheist, Mr. Sheppard proceeds to avail himself of its discoveries to rebut some of the allegations of the deist, commencing his remarks on this subject with the impressive lines of the suffering poet, Smart, written with a coal, in a lucid interval, on the wall of his asylum:—

"'Tell them I AM—Jehovah said
To Moses; while earth shook with dread;
And, smitten to the heart,
At once above, beneath, around,
All nature, without voice or sound,
Replied—O God, THOU ART!"

"But if we have, at every moment in our own existence, this proof of a Creator, and of those attributes in him which demand an awful veneration, how shall they be deemed wise who neglect God; who desire not the knowledge of his ways, nor any further revelation of his will and purpose to man; or who, having heard of such revelations, made in successive ages, are averse from a patient and candid examination of these; or who think humility towards God does not behove them, after once acknowledging that they are the mere creatures of his power?

"Lord Bacon has most truly said,—'It is written, 'The heavens declare the glory of God,' but it is nowhere written, The heavens declare the *will* of God.'

"We need, for our happiness, a disclosure of this, and of his *gracious intentions* towards *us*. That is, we need a special and authenticated *revelation* of the divine will and purpose. Plato and Socrates (in at least four or five passages) admitted and avowed this great *want* of human nature,—an instruction or revelation from God.

"Such a revelation we possess, and I hope most of us trust in it. Its grand external seals or attestations are, the *fulfilments of prophecy*, and specific *miracles*. With regard to these latter, doubts have been skilfully urged by unbelievers, grounded on the supposition of *extreme improbability*. If I can briefly further

apply the arguments we have been now considering to the case of miracles properly so called, and thus nullify or weaken the presumption against them which unbelievers have raised, I may contribute a little to strengthen confidence in the great charter of our peace and hope."—*Pp.* 30, 31.

Among several beautiful passages in the subsequent part of the lecture is the following:—

"Our primary purpose has been to show, that some subtraction may be justly made from the supposed improbability of miracles in general; and a much greater from that of particular miracles wrought for the highest ends.

"A second object has been to point out the reasonableness of expecting no more than those high and determining probabilities, — which govern belief in secular life, and should do so in natural theology,—to be afforded us in proof of *revelation*. Illustrations of practical belief, grounded on probabilities much lower, abound on all sides in common life, and never so much, perhaps, as in the present age.

"I enter the extensive 'store' of a chemist, where prussic acid, arsenic, morphia, laudanum, cannabis sativa, and various other mortal poisons, are at hand. I find the dispensers busy and hurried, amidst these perilous yet medicinal substances. The prescription which I bring directs a small portion of one or other of them to be employed. Here I act in faith on man's trust-worthiness and circumspection, and on God's good providence; for if I use for myself or others the drops prepared, it must be without *any* 'demonstration' either that care has been exercised, or that disease will be relieved.

"I glide, by force of steam, over embankments and through tunnels, with a prevailing faith that I shall reach my destination. In this case, also, my trust is in the high probability of safety, under the same precautions of science and the same guardian Eye.

"If I wait for the demonstrations either of my own eyes or of the mathematics, it will be long ere I take either the anodyne or the journey.

"An emigrant sells his property and embarks for Australia. He justly reckons on the extreme improbability that the climate of those regions should have been falsely or incorrectly described, or should have since changed to a Siberian coldness; that an unprecedented deluge should have covered them; or that the concurring statements which he has received from friends, as to their own experience and the general prospect, should be forged or insincere: as well as on the cheering though *less* improbability of his losing his life or possessions on the ocean. Indeed, whether he pass to that hemisphere or remain in *this*, he *must*, to a great extent, 'live by faith,' and not 'by sight,' nor by demonstration. That the sun will rise to-morrow, or that his own powers and aims will be then what they are to-day, cannot be proved by either means. If, then, there can be no other means whatever of regulating belief and action in ordinary life, it is but congruous that, on like grounds, we should be taught to believe in what is the true basis of *any* probability,—a governing, sustaining Deity.

"And if on such grounds we believe in God, why should we not credit, on like grounds, the written records of his will and of his gracious acts and purposes? Were we to reject revelation on account of this character of its evidence, we should be but consistent in refusing the highest probability as a ground of belief and conduct in *all* other cases; especially where the adoption of it would involve hardship or danger."—*Pp.* 43—43.

In addition to the direct benefit which his readers will derive from the instruction communicated, the younger portion of them may gain an indirect advantage, perhaps not less valuable, from this, as from Mr. Sheppard's previous publications, if they consider it as an illustration of the degree in which a long-continued and judicious course of reading enables a writer to adorn and enforce an argument which in the hands of one whose habits had been less diligent would probably be thought uninviting and dull.

BRIEF NOTICES.

Relievo Map of Palestine, or the Holy Land, illustrating the Sacred Scriptures, and the Researches of Modern Travellers, Constructed from recent Authorities and MS. Documents, in the Office of the Board of Ordnance. Dedicated, by Special Permission, to Her Most Gracious Majesty Queen Victoria. London: Dobbs, Bailey, and Co. Size, 23 inches by 18 inches. Scale, 15 miles to one inch.

In August last, we had the pleasure of introducing to the attention of our readers an elegant embossed map of Arabia Petræa and Idumea.

its possessors will, we doubt not, welcome the intelligence that a companion map of Palestine, of the same size and on the same scale, is now ready for delivery. It is not in any respect inferior to its predecessor, and the exhibition of mountains and valleys, in their natural inequality of surface, is as valuable in relation to the land in which the ancient Hebrews dwelt, as to that through which they had to pass in travelling thither. The highest and most recent authorities have been followed; the board of ordnance having granted the use of the manuscript maps and levels of Lieut. Symonds; and Dr. Wilson, the president of the Bombay Branch of the Royal Asiatic Society, having contributed valuable geological and statistical notes, with a list of ancient towns and villages mentioned in the bible whose sites have been ascertained. A larger portion of the country east of Jordan is included than is usually given in maps of Palestine, and on the north, there is so much of Syria as to comprise the ranges of Lebanon, "that goodly mountain," a sight of which was so earnestly requested by the venerable prophet who conducted the people to the borders of the land, but was not permitted to enter it.

Thoughts on Habit and Discipline. By JOSEPH JOHN GURNEY. *Second Edition.* London: Hamilton and Co. Post 8vo. pp. 318.

The fundamental principle of this work is "the law ordained by the Author of our nature, that every exertion, either of body or of mind, should become easier by repetition; that, in other words, an aptitude and disposition for any action, whether bodily or mental, should be formed in us, by the frequent performance of the action itself. This is the law by which we are enabled to fall in, by degrees, with every change in our condition; to qualify ourselves for the general purposes of life, and for the peculiar functions of our calling; to store our minds with knowledge; to form our manners, and, with divine aid, to improve and regulate our tempers and dispositions. Finally, this law, under the influence of the Holy Spirit, is applied to its highest purpose, in that process of sanctification, by which the believing and obedient soul is gradually purified from sin, and prepared for the element of a holier world." These views are illustrated in reference to principles of education—habits of body—habits of art—habits of intellect—moral habits—religious habits. The younger portion of the community, and all who have influence with the young, whether as parents or as professional instructors, will find in these pages abundance to repay them for their perusal.

The Comforter: or, The Love of the Spirit, traced in his Work and Witness. By ROBERT PHILIP *of Maberly Chapel, Author of "Christian Experience," &c. Second Edition.* London: Hamilton and Co. 24mo. pp. 268.

The prolific press of our times does not often produce a volume better adapted for general usefulness than this. Correct impressions respecting the subject to which it refers are eminently conducive to the maintenance of spiritual vigour; but it is one that many preachers and private Christians are apt to neglect, and that others are accustomed to talk of very crudely. Mr. Philip treats in distinct chapters of the love of the Spirit as displayed in conversion—in justification—in reconciliation—in adoption—in illumination—in intercession—in restoration—in sealing believers—in sanctification—as a remembrancer—as a comforter—as the earnest of heaven; and his remarks are generally devout, experimental, and consistent with the analogy of the faith.

Michael Cassidy; or, The Cottage Gardener. A Tale for Small Beginners. London: Seeley. pp. 152.

An Irish tale, full of imagination, humour, and pathos, designed to illustrate the efficiency of industrious and provident habits, and to recommend what is called the Cottage Allotment System.

RECENT PUBLICATIONS
Approved.

A Brief Sketch of the Life of the late Miss Sarah Martin; with a Funeral Sermon; Extracts from her own Prison Journals; and from the Parliamentary Reports on Prisons. *Yarmouth: Barber. London: Simpkin and Marshall. Foolscap* 8vo. *pp.* 96.

The World's Jubilee. "Hark, ten Thousand, Thousand Voices." An Ode, written for the Jubilee Year of the London Missionary Society, by the Rev. T. Raffles, D.D., LL.D. The Music Composed and Arranged for One or Four Voices. With a Separate Accompaniment for the Organ or Piano Forte. Dedicated, with special permission, to the Rev. T. Raffles, D.D. By his most Obedient Servant JOHN KING, Author of "The Missionary's Requiem," &c. *London: Folio, pp.* 8. *Price* 2*s.*

Protestant Christianity Contrasted with Romanism. A Lecture. By the Rev. W. B. SPRAGUE, D D., Author of "Letters to a Daughter," "The Contrast between True Christianity and various other Systems," &c., &c. *London: James Dennis.* 24*mo. pp.* 63.

The Character of the True Church. By W. LEASK, Minister of Zion Chapel, Dover. *London:* 24*mo. pp.* 24. *Price* 2*d.*

The Missions of the Church: or, Remarks on the Relative Importance of Home and Foreign Missionary Effort in the Present State of the World. By PETER RYLANDS. *London:* 12*mo. pp.* 30. *Price* 4*d.*

A Warning Against Popery; being the Substance of a Discourse Delivered in Free St. Stephens, Edinburgh, on the day Appointed by the Commission of Assembly of the Free Church for Testifying against the Error of that System. By JAMES BUCHANAN, D.D. *Edinburgh: John Johnstone.* 18*mo. pp.* 32.

The Domestic Bible. By the Rev. INGRAM COBBIN, A.M. Part VI. *London: Arnold.* 8vo. *pp.* 16.

The Penny Portable Commentary. By the Rev. INGRAM COBBIN, A.M. Part III. *London:* 16*mo. pp.* 64. *Price* 4½*d.*

The Christian Treasury. Containing Contributions from Ministers and Members of various Evangelical Denominations. Part I., March. *Edinburgh: John Johnstone. London: Groombridge.* 12*mo. pp.* 60.

Eclectic Review. April, 1845. *London: Price* 2*s.* 6*d.*

INTELLIGENCE.

AMERICA.

SECESSION FROM THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

The jealousies of the slaveholders in the southern states have at length effected, apparently, an important disruption in this society. Some time ago, the Baptist Convention for the state of Alabama, forwarded to the acting missionary board, a series of resolutions, demanding distinct and explicit answers to certain questions. A letter was, in consequence, drawn up, signed by Daniel Sharp, president, and Baron Stow, recording secretary, containing the following paragraphs:—

"In your second resolution, you 'demand the distinct and explicit avowal that slaveholders are eligible and entitled to all the privileges and immunities of their several unions, and especially to receive any agency, mission, or other appointment which may fall within the scope of their operations and duties.'

"We need not say that slaveholders, as well as non-slaveholders, are unquestionably entitled to all the privileges and immunities which the constitution of the Baptist General Convention permits and grants to its members. We would not deprive either of any of the immunities of the mutual contract. In regard, however, to any agency, mission, or other appointment, no slaveholder or non-slaveholder, however large his subscriptions to foreign missions, or those of the church with which he is connected, is on that account entitled to be appointed to an agency or a mission. The appointing power, for wise and good reasons, has been confided to the 'Acting Board,' they holding themselves accountable to the Convention for the discreet and faithful discharge of this trust.

"Should you say, 'The above remarks are not sufficiently explicit, we wish distinctly to know, whether the board would or would not appoint a slaveholder as a missionary,' before directly replying, we would say, that in the thirty years in which the board has existed, no slaveholder, to our knowledge, has applied to be a missionary. And, as we send out no domestics or servants, such an event as a missionary taking slaves with him, were it morally right, could not, in accordance with all our past arrangements or present plans, possibly occur. If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain; we can never be a party to any arrangement which would imply approbation of slavery."

On this document, the editor of the Christian Watchman, who evidently wishes to be neutral, and to preserve connexion with the south, writes as follows:—

"This document, which was published in our last week's paper, will excite very different emotions in different bosoms, as it will be read by the friends of missions in the baptist churches in different parts of this country. We hear it spoken of by some, in terms of congratulation—not to say exultation, as an omen of good to the cause of humanity and of religion. Such may be the event. Heaven grant that it may. Others, doubtless, will think they see in it, with equal clearness, the seeds of division, disaster, and defeat. They will regard it as the snapping of another cord heretofore uniting northern and southern Christians, and binding together the different sections of our country.

"There is, however, in this affair, little cause for congratulation; but much for humiliation and sorrow. We cannot see, or conceive of, any good as likely to come from it, to any one. We do not see that it has vindicated or illustrated any important principle, or exercised any Christian virtue. We have been in the habit of supposing that, in a world so full of error and imperfection, there would be real occasions enough for disagreement and bickering, without seeking for hypothetical and imaginary ones. But in this instance a supposable case is made up, where no real one exists, or is likely to exist, and on that imaginary case the issue is taken; and the cause of missions is to be the suffering victim.

"It appears that never, since the formation of the missionary board, has a slaveholder applied to be appointed as a foreign missionary. We are not surprised at this. It could not be expected that one accustomed to live at ease on the labours of others, and still desirous to do so, would desire to become a self-denying labourer for others. The missionary spirit would drive out the spirit of slaveholding, long before it reached that degree of intensity needful to a personal consecration to the work. The man who would serve Christ and his fel-

low men from the impulse of enduring love, would never receive compulsory service from his fellow men. Would such a man offer himself to the Saviour, soul and body, to go into a foreign land, and yet claim the body, even, of his fellow man as his property? Oh that the pure spirit of missionary love might fill the hearts of all slaveholders! We should soon see what would become of slavery."

The Virginia board of foreign missions, having taken up the matter, has issued an address to the baptist churches in Virginia, of which the following is the preamble:—

"Dear Brethren, — Accompanying this communication you will find a letter addressed by the board of the Baptist Triennial Convention to the Rev. Jesse Hartwell, president of the Alabama State Convention, in reply to a preamble and resolutions recently adopted by this body. Of the expediency of pressing the board to an expression of their views on the subject of slavery, under the exciting and embarrassing circumstances under which they were placed, we forbear to express an opinion. For ourselves, feeling an ardent desire for the conversion of the heathen, and sincerely deprecating disunion in the denomination, we were willing to co-operate with the board, in the regular course of action, till some decision should be made adverse to our rights. Confiding fully in their wisdom, moderation, and integrity, we did not believe that such a decision would be made. These, so far as we are informed, are the views entertained by the brethren whom we represent. But the letter of the board has dissipated all misconception on this subject. From it we learn that no slave-holder, under any circumstances, would be appointed by the board as a missionary, or even as an agent (this is plainly implied), to collect funds for slaveholding churches. Concerning this unexpected resolution of the board, we wish to speak with candour and courtesy, but we must also speak with frankness and firmness. It is an outrage on our rights."

After giving their reasons for this allegation, it proceeds thus:—

"In view, brethren, of these considerations, we feel that we have been injured by the decision of the board. For their conscientious opinions on the subject of slavery, we censure them not. If they are unwilling to co-operate with slave-holding Christians in the missionary enterprise, we have no right to complain. We have cherished a sincere sympathy with them in their delicate and embarrassing situation. We have vindicated their conduct and their motives. We have cherished no unfavourable suspicions against them. But we are disappointed, and pained at their decision —a decision which tramples alike on the constitution and the rights of southern members.

"And now, brethren, in this exigency, what shall we do? To remain united with the board is impossible. Self-respect forbids it. All hope that the board will revoke their decision is vain. They have acted, so we learn from the Christian Reflector, deliberately and unanimously. They have examined the ground, and taken their position.

"The convention will not meet for two years, and even from that redress cannot be expected. To abandon the foreign missionary enterprise we cannot. It has a strong hold on our affections. Far from diminishing, let us augment our contributions to the object; and let us increase the fervency of our prayers for the conversion of the world.

"Towards our northern brethren, let us cultivate feelings of kindness. We shall be in great danger of indulging an unchristian spirit of hostility against them; and this spirit we should repress with diligence, remembering who hath said, 'Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice.'

"In view of the considerations above presented, the board of the Virginia Foreign Mission Society have adopted the following resolutions:—

"1. Resolved,—That this board have seen with sincere pain the decision of the board of the Baptist Triennial Convention, contained in a recent letter addressed to the Rev. Jesse Hartwell of Alabama, and that we deem the decision unconstitutional, and in violation of the rights of the southern members of the convention, and that all further connexion with the board, on the part of such members, is inexpedient and improper.

"2. Resolved,—That the treasurer of this board be required to deposit in one of the savings banks of the city, any funds which may be in his hands or which may come into them, to be disposed of as the society, at its annual meeting, may direct.

"3. Resolved,—that this board are of opinion, that in the present exigency, it is important that those brethren who are aggrieved by the recent decision of the board in Boston, should hold a convention, to confer on the best means of promoting the foreign mission cause, and other interests of the baptist denomination in the south."

It is not necessary to transcribe the remaining resolutions. The Christian Watchman says, in the latest number that has reached us,—

"On our first page we copy an address of the executive board of the Virginia Foreign Missionary Society, 'To the baptist churches of Virginia,' to which we invite the attention of our readers. It will be seen that they have taken very prompt and decisive measures, not only to terminate their own co-operation with the Foreign Missionary board, but have proposed a movement, having for its object the entire and final separation of all the southern baptists from further connexion with the Triennial Convention."

AMERICAN LIBERTY.

The Montreal Register contains the following statement respecting a minister who is imprisoned in the southern states for aiding the escape of a slave:—

"'Rev. Charles T. Torrey.—This gentleman can write to his wife once in three months, and on business matters oftener, if absolutely necessary. He is not permitted to answer his correspondents, but will be permitted to receive their letters, provided, 1. That the postage is paid. 2. That they contain no allusion to slavery derogatory to the character of the institution. 3. That they contain no information of what is going on in the world.'—*Boston Chronicle.*

"This is brutality worthy of Turkey or Russia—we had almost said of Bokhara or Ashantee. The criminal is a Christian, and a Christian minister. The crime—aiding his fellow-creatures to obtain their freedom. The punishment—imprisonment for six years. The aggravation of his misery—he may write to his wife once a quarter; and if he receives letters, they must 'contain no information of what is going on in the world.' The country in which these barbarities are inflicted—the United States of North America, the boasted asylum of liberty! American Christians! be not silent; denounce these outrages; let the savages of the south know that their conduct is held up to the scorn of the whole world, and that unless they retrace their steps, they will become 'a by-word among the nations.'"

CANADA.

From recent numbers of the Montreal Register, we extract the following paragraphs:—

OTTAWA ASSOCIATION.

"The annual meeting of this association was held last week at Barnston. The minutes have not yet come to hand, but we may state, for the information of our readers, that it was unanimously resolved to divide the association into two parts, to be called respectively, the 'Ottawa' and 'Montreal' associations. At a meeting held on Thursday morning, when the Montreal association was constituted, the following resolutions were passed:—

Common Schools.

"Resolved,—That in the opinion of this meeting, no provision ought to be made by any bill or bills for the establishment of common schools in Canada, by means of which, schools appropriated to any one religious denomination should receive support from public funds, whether raised by local taxation, or devoted to educational purposes by the provincial parliament; such provision being regarded by this meeting as inconsistent with religious equality, and involving principles which we are conscientiously bound to oppose.

Clergy Reserves.

"Resolved,—That this meeting cannot but regard the attempts now made to procure the appropriation of the clergy reserves to the several ecclesiastical bodies to which the proceeds of the annual sales of such reserves have been assigned by the imperial parliament, as not only unnecessary and inexpedient, but also imminently perilous to the interests of religion and religious freedom; and that it is desirable to resist any interference with the management of the clergy reserves, except in so far as such interference may tend to secure the more effectual accomplishment of the designs of the imperial legislature.

King's College.

"Resolved,—That the people of Canada, of all religious denominations, have an equal right to the benefits and privileges of King's College, Toronto; and that to deprive them of the enjoyment of this right, in whole or in part, directly or indirectly, by such arrangements as tend to make the college a sectarian and exclusive institution, is impolitic, unjust, and dangerous to the welfare of the community at large, since it cannot but excite those feelings of animosity and alienation which it is on every account desirable to allay.

"Resolved,—That no legislative measure for the regulation of the affairs of King's College, or any other similar institution, sustained by grants of public property, or assisted by the revenue of the province, can be regarded as equitable, which does not secure to all religious denominations their just share in the management of those institutions, and in the advantages connected with them."

"It was further resolved, that petitions, founded on the above resolutions, should be forwarded to both branches of the legislature."

RELIGIOUS EQUALITY.

"'The Church,' referring to a recent article in the Register, styles it a 'dissenting paper.' There is no 'dissenting' paper in Montreal, nor are there any dissenters here, for this very plain reason, that there is no established church in Canada—*as yet.* But men may be misled by the use of expressions which, under other circumstances, convey different ideas. Thus, as 'the church of England' is, *in England*, an established church, some are disposed to think that it must be equally established wherever branches of it are to be found. This is not the case. The church of England is not established in Canada. Lest, therefore, we should foster wrong notions by the continued use of a phrase, the meaning of which is liable to be mistaken, we intend in future to employ the word 'episcopalian,' by which word that religious denomination will be distinguished, which is known in the mother country as the 'church of England.'"

RAILROADS.

"The construction of a railroad from Montreal to the Atlantic will be an important event to this city, and to our eastern townships, through which the railroad will pass. That it will extend commerce by facilitating its operations, cannot be doubted. That it will, in course of time, fill the townships with a thriving population, cultivating the soil with enterprising industry, and finding a ready market for their produce, is to us as evident. Success to the railroad! We are happy to learn that the St. Lawrence and Atlantic

Railroad Company, for the formation of which a bill is now before the legislature, numbers among its supporters many of the most substantial and respectable merchants in the colony. They will carry on the project without regard to petty considerations and personal interests, and choose that line the selection of which will combine the greatest saving of expense, with the largest amount of advantage to the country."

ORDINATION.

"The Rev. Titus Merriman, formerly student of the Canada baptist college, was publicly installed as pastor of the baptist church, South Potton, Eastern townships, on Tuesday the 18th instant. The services commenced at ten o'clock, A.M., and were well attended."

BAPTIST COLLEGE, MONTREAL.

"The Committee of the Canada Baptist Missionary Society present the following statement, in the confident hope that their appeal for benevolent aid will be attended with success.

"The Baptist College at Montreal has been several years in operation. Young men who have received their education there, are now usefully employed as Ministers of the Gospel in different parts of Canada.

"The premises now occupied are inconvenient, and ill adapted for the purpose. Although the accommodation afforded has been hitherto sufficient, the house has been sometimes uncomfortably filled; but it is not possible to make provision for any considerable increase of numbers and consequently such efforts as would have been otherwise made, have been entirely precluded. The necessity for the erection of another building is, therefore, evident.

"John Try and James Thomson, Esqs., purchased the present house, with the land and property connected with it, and most liberally placed the same at the disposal of the Society. Having divided the lower portion of the land into suitable lots for building, the committee have succeeded in effecting sales, by which the sum of nearly £3200 will be ultimately realized, being almost sufficient to cover the original purchase. The upper part of the plot has been reserved for the site of the new college, now in course of erection.

"Desirous of making such arrangements as the wants of the baptist denomination and the existing state of society in Canada require, the committee have determined to erect a building worthy of the commanding site on which it will be placed, and capable of accommodating a much larger number of students than have hitherto received instruction. This is the more necessary, as in addition to the theological students, young men of good moral character are admitted, in order to pursue a general course of study, or to be fitted for the medical or legal professions.

"The cost of the college, including outbuildings and furniture, will amount to about £6000 currency. One-half of this sum is provided for, from the proceeds of a fund raised for this purpose in England several years ago, and from other sources. For the remainder, the committee appeal to the generosity of their friends and the public, and indulge a cheerful expectation that in so doing they will meet with prompt and liberal regard."

THE GOVERNOR GENERAL.

"The President of the Baptist College gratefully acknowledges the receipt of a cheque for twenty-five pounds, from his Excellency the governor general, being his Excellency's contribution towards the new building about to be erected."

MONTREAL REGISTER.

"To our Friends in England.—We have to thank those friends in England who have kindly paid for the Register, through the Rev. T. Smith, our London Agent. There are many other friends, who have not yet paid, some of whom have expressed a wish to discontinue the paper. Anxious, however, to excite a deeper interest in the affairs of Canada, we shall send the Register this year, to all who have hitherto received it, in the hope that those who have not yet contributed to its support, and especially those ministers to whom it is furnished gratuitously, will endeavour to aid us in our efforts to spread the light of truth in this province."

ORDINATIONS.

DOLEU, RADNORSHIRE.

March the 20th, 1845, Mr. David Davies, late of Pontypool College, was ordained pastor of the baptist church at Doleu, Radnorshire. The ordination prayer was offered by brother Jarman of New Bridge, the charge given to the pastor by brother Blackmore of Kington, and the sermon addressed to the church by brother Jenkin Thomas of Cheltenham. Four other discourses were delivered on the 19th and 20th at Rhayader and Doleu, by brethren Blackmore and Thomas. All the services were well attended, and the young pastor has a pleasing prospect of usefulness and comfort.

DUNFERMLINE, SCOTLAND.

The ordination of Mr. Francis M'Intosh, late of Horton College, as pastor of the English baptist church Dunfermline, took place on Thursday the 3rd of April. In the forenoon the church met for prayer. In the evening the Rev. James Blair, late pastor of the church, now evangelist to the Scottish Bap-

tist Union, commenced the service by reading the scriptures and by prayer; the Rev. Francis Johnstone, Cupar, Fife, delivered an appropriate address on the constitution of a Christian church, and the Rev. William Innes from Edinburgh offered up the ordination prayer, delivered an impressive address to the pastor and to the church, and concluded by prayer.

SWANSEA.

On Wednesday, April 9, 1845, Mr. John Saunders Hughes of Carmarthen College, was set apart to the pastoral office over the English baptist church, Mount Pleasant, Swansea. A charge to the minister was delivered by the Rev. H. W. Jones, Tabernacle, Carmarthen; the Rev. D. D. Evans addressed the church, and the Rev. T. Thomas the congregation at large, and the other parts of the interesting services were conducted by Messrs. Thomas Thomas, Bliss, Jacob, Pugh, and D. D. Evans.

HAMMERSMITH.

On Tuesday, April the 15th, the Rev. John Bird was publicly recognized as pastor of the baptist church at Hammersmith. The Rev. John Stoughton delivered the introductory address, and the Rev. Dr. Morison gave the charge to the pastor and people. The Rev. Messrs. Soule, Wills, Miller, and other neighbouring ministers took parts in the service. On the same day the new and commodious Sunday school-rooms were opened, when about two hundred friends took tea. A public meeting on behalf of the schools was held in the evening, when subscriptions and pledges towards the building fund, amounting to £50, were received. The services of the day were of the most animated description, and, with the divine blessing, will make a lasting impression on all that were present.

BOOTLE, NEAR LIVERPOOL.

The Rev. J. Jordan Davies, late of Tottenham, entered on his pastoral duties in this highly important sphere on the first Lord's day of April. The chapel is a chaste and elegant building, erected at the cost of about £2000. A church will speedily be formed of individuals, at present members of the church in Liverpool, under the pastoral care of the Rev. C. M. Birrell. The parent church has not only freely parted with some of its most useful members for this enterprise, but with wise liberality has ensured a suitable income to its pastor for the first few years.

LIVERPOOL.

Mr. Walton of Lockwood has accepted the unanimous invitation of the particular baptist church meeting in Pleasant Street, Liverpool, and intends entering on his stated labours there the first Lord's day in May.

NORWICH.

The baptist church at Orford Hill, which was established about fourteen years since by the Rev. John Green, now of Leicester, has been supplied for three months past by the Rev. Isaac Lord, late of Horton College, who has accepted the church's cordial and unanimous call to the pastoral office, and will commence his stated labours in that character on the first of June next.

RECENT DEATHS.

MR. JAMES SHAW.

Died at Gatcomb, on the banks of the Severn, Feb. 9, 1845, Mr. James Shaw, shipbuilder, aged forty-six. Mr. Shaw was a member of the baptist church at Blakeney, Gloucestershire. His general deportment was steady and consistent, yet serene and cheerful. He never married, and was, therefore, exempt from many of the anxious cares of life; yet he was the subject of considerateness and sympathy. He was much interested in the religious education of young persons, and a teacher in the Sunday school. The business of Mr. Shaw exposed him to many personal dangers. About three years ago he and his brother had a narrow escape from death from the sudden rising of the springtide in the Severn, which, from its impetuous and overwhelming sweep, is called "The Boar." They were saved as by a miracle. He never ceased to remember the event, but turned it to good account. He ascribed much of the genuine pleasure he had in religion, under God, to the chaste, instructive, and evangelical ministry of his late pastor, the late Rev. John Jones, and frequently referred to it with pleasure and gratitude. He became of late more than usually sedate and contemplative, and would make remarks on the comparative importance of temporal and eternal realities; on our folly and remissness in not duly preparing earnestly for the state of existence of eternal duration, while this short, vain life, and its precarious appendages kept all attention on the stretch. About Christmas last, Mr. Shaw began to feel unwell, though stout and athletic in appearance. He was detained a few Lord's days from the house of God, which was a rare thing with him. On the 2nd of February, the Lord's day before his death, he appeared again in his place at the Lord's table, and was twice in the singing gallery as usual. He was calm, yet cheerful, and expressed great pleasure in the services of the day. Towards the end of the week he became alarmingly

ill, but calm. He seemed satisfied with the conviction that he was in safe and faithful hands. "Feel my pulse," he said, "and tell me correctly what is my state." On the Saturday evening his minister visited him; conversed and prayed with him briefly. When parting he smiled, pressed the hand, and seemed satisfied with the assurance that Jesus the Forerunner had certainly entered within the veil for us. In the night, he said to a pious female who was attending him, "This is the valley of the shadow of death;" "yet it is but a shadow." She replied, "You know our minister told us that the greatest troubles and afflictions were but shadows. Their approach present a temporary appearance, but when they are passed, and we look after them, they are but shadows; and that the sky looks all the bluer and brighter for such clouds having passed over it." He could just reply, "Yes.—Beautiful! and how true!" He soon after requested the hymn,

"How firm a foundation," &c.

When it was read, he remarked that "God has said and done every thing needful for our encouragement and confidence. There is nothing wanting for our happiness and safety but a belief in his truth and faithfulness." After a little quietness and stillness, he spoke as if surprised. He could just say, "What ails me?" He never spoke more. He continued to breathe until ten o'clock the following morning, which was the sabbath, and then expired.

MRS. COOPER.

On March 8, 1845, Mrs. Cooper of Arlington, Gloucestershire, terminated her career on earth in her seventieth year. She was baptized by the late Rev. D. Williams of Fairford, and maintained with undeviating consistency her connexion with the church of Christ for fifty years. Her character combined in beautiful proportion the graces of the true Christian. Her piety was remarkably constant and unvarying, ever flowing on in the same equable peaceful course. The intense interest she felt in the cause of Christ, and in the spiritual welfare of those with whom she was associated, was always conspicuous, and a pleasing record of it is preserved in the notes of an occasional journal discovered since her decease. Her end was serene and happy. The swellings of Jordan could not disturb the repose of her spirit. In death, as in life, she rejoiced in Christ Jesus, having no confidence in the flesh.

MR. JAMES SAVAGE.

The church and congregation worshipping in Meeting House Alley Chapel, Portsea, have sustained a severe loss in the removal of one of their most active members, Mr. James Savage, for many years superintendent of the sabbath school in connexion with this church. It may be said of him as of the patriarch Enoch, "He walked with God." He went down to his grave like a shock of corn fully ripe, having died at the advanced age of seventy-eight, for forty-three years of which he had been connected with this church, leaving behind him many testimonies that God had been with him of a truth. His labours for the instruction of the young were eminently blessed, and many have to date their first serious impressions from his conversations at the sabbath school. In the distribution of religious tracts he employed much of his time, and took great delight in the circulation of these little messengers of mercy. His conduct affords an example worthy of imitation. Though poor in this world's goods, his time was constantly employed in his Master's service,—he was rich in the Spirit. His death, which took place, March the 19th, was improved on Sunday the 30th, by the Rev. C. Room.

MISS S. C. CLARKE.

Died, March 19, 1845, aged fifteen years at her father's house, Vernon Square, Pentonville, Sophia Christiana Clarke, the youngest daughter of the Rev. Owen Clarke, minister of Vernon Chapel. She had been the subject of decided piety from a very early age, which was expressed by the beautiful simplicity of her faith in the Lord Jesus, and her unfeigned love to him, his house, his people, and his cause. Although young, she possessed ardent desires for the eternal welfare of her friends and connexions, and these happily were not in vain, as there are those now living who have derived the highest benefit from her example, her conversation, and her well-timed and judicious efforts for their spiritual advantage. About sixteen months before her decease, symptoms of consumption appeared, and created serious alarm in the minds of her parents and others. A visit to Bath was tried, and the medical skill of a beloved physician was kindly and unremittingly applied, but it was evident that recovery was hopeless. On her return from Bath at the close of the summer of 1844, she felt that her life could not be greatly prolonged, and from that time she appeared as one preparing for the change of worlds. About a week prior to her death, her symptoms assumed a more decided character, and Dr. Stroud, about two days prior to that event, intimated that her departure was at hand. This did not occasion the least disturbance of her peaceful state, and when she observed her dear mother deeply affected on her account, she said, "Why, dear mamma, do you grieve on my account? You know that if it was the Lord's will he could even now restore me to health; there is nothing too hard for him; but if he has determined

otherwise, you know that he will only take me to himself a little before he calls for you, and then we shall be ever with the Lord." Only a few minutes prior to her death the last struggle commenced, when she said, "Oh, dear mamma, this is dying! I did not think dying was like this. Come, Lord Jesus, come quickly, and take me to thyself, and to my dear brothers who are gone before me. Come, Lord Jesus, come quickly!" and then addressing herself with the most perfect composure to her dear mother and sisters, she bade them farewell in the most affectionate manner, and requested that various communications should be made to those who were absent, expressing, at the same time, the most calm and enlightened assurance of her hope in the Saviour, and just as the last pulsation of the heart was beating, her dear mother said, "Are you now happy?" Her speech was gone, but her eye was lightened up with an heavenly smile, and her head was slightly turned, to give expression of what she felt, but the eye and the countenance were fixed in death. She was buried in Abney Park Cemetery, near the remains of her beloved brother, who had preceded her only about eleven months before. Her death was improved to young people at Vernon Chapel, on Lord's day evening, March the 30th, from Heb. x. 23, "He is faithful that promised;" a passage which was peculiarly supporting to her mind, and which she frequently repeated with unfeigned delight.

MR. T. BORE.

Died, 31st of March, Mr. Thomas Bore of Jubilee Place, Mile End, Middlesex, aged eighty-six, the oldest member of the general baptist church in the Borough Road, Southwark, of the board of managers of the General Baptist Fund, and of other important trusts in that branch of the baptist denomination. He was a steady, useful, and deservedly esteemed Christian.

MISS C. SLATER.

Died, April the 3rd, Charlotte, one of the daughters of the late Rev. William Slater, a pious and valuable member of the Seventh-day baptist church in Millyard, Goodman's Fields, of which her father was formerly elder and pastor.

MRS. MILLER.

Died, April 6, at Creaton, Northamptonshire, Sarah, the beloved wife of the Rev. R. Miller, late of Braunston, in the faith and hope of the gospel.

REV. THOMAS HOPLEY.

This estimable minister, who resigned his pastoral charge at Hemel Hempstead a few months ago, in consequence of great debility, expired at Dover on the 11th of April.

MRS. NEWMAN.

Died at Bow, Middlesex, on the morning of the Lord's day, April the 13th, Mrs. Elizabeth Newman, aged sixty-seven, relict of the Rev. Dr. Newman, whose career of public usefulness is so affectionately remembered by those who knew his worth.

MISCELLANEA.

COLLEGIATE CONFERENCE.

A conference of delegates from the committees of various theological colleges connected with the independent churches of England and Wales, having been held in the Congregational Library, Bloomfield Street, London, in January last, at which above fifty representatives appointed by the committees of fourteen colleges were present, it will be interesting to many of our readers, we doubt not, to be apprised of the subjects to which attention was directed, and the results of the united deliberation.

After a paper, prepared by the committee of the Congregational Union, had been read, explaining the preliminary proceedings and arrangements in which the conference originated, a series of essays were presented to the meeting on the following topics:—The Importance of securing for the Students of some of the Theological Colleges, the full literary benefit and advancement to be gained by their affiliation with the University of London, by Dr. J. Pye Smith;—the Importance of Theological Study, and of giving special attention to Sacred Learning in the latter years of the Collegiate Course, by Dr. H. F. Burder;—the Importance of Preparatory Training for Young Brethren, before entrance into the Theological Colleges, by Dr. W. Smith;—the Expediency of a Seminary in which only an English Theological Education should be given, or in addition such acquaintance with the Original Languages of Holy Scripture, as is attainable without previous study of the Greek and Latin Classics, by the Rev. J. Frost;—the Importance of Drawing into the Ministry Pious and Devoted Young Men, from our more Educated and Wealthy Families, by Dr. R. W. Hamilton;—the Importance of Examinations of Students at the end of their College studies, and of Testimonials given thereon, and that this practice should be adopted by all the Colleges, by Dr. G. Payne;—the Necessity of Increased Vigilance in the first Sanction of Candidates, and of aid to Pastors in this important duty, with that view, by the Rev. Walter Scott;—the Importance of a more Extended Fraternal Intercourse between our Senior Ministers and the Students in our Colleges, by the Rev. J. A. James;—the Importance of an Interval in many cases

between the close of College Studies and Entrance on full Pastoral Responsibilities, by the Rev. W. H. Stowell;—the Desirableness of the Admission of Youths not preparing for the ministry into our Divinity Colleges, by the Rev. F. Watts;—and the Advantages of a Central Committee in the Metropolis, appointed by the Nomination of the Committees of several Colleges, to promote their Financial Interests, and to act in other affairs of common interest, by the Rev. J. Blackburn.

We are pleased to observe that the delegates approved of the principle of our recently established Baptist Theological Education Society. It was resolved on the motion of the Rev. Dr. Matheson, seconded by the Rev. J. A. James, that—

"IV. They think favourably of a theological education conducted through the English language, or with only the addition of such knowledge of the Hebrew and Greek scriptures as is attainable without previous classical studies, as adapted to train for efficient ministerial labours many brethren for whom a more learned education is quite unsuitable; but the brethren present judge that this subordinate education will be more appropriately given in the homes of competent ministers receiving small numbers under their care, than in any institution formed expressly for the purpose."

Of the numerous resolutions passed, the following are some of the most important:—

"IX. That the brethren are deeply persuaded, that under proper and well-considered regulations, the union in some of our colleges of students of approved character not intending the ministry, with the theological students, in studies common to both, would be attended with eminent and various advantages.

"X. The brethren present feel persuaded that eminent advantages would be realised by youthful brethren, were they to occupy some interval between the close of their academic course, and their entrance on full pastoral responsibilities, in further prosecution of study, and in preparatory ministerial labours, carried on in connexion with some pastor able to advise and encourage them in their first public efforts.

"XII. The brethren present deem the suggestion of a central committee, to be constituted of gentlemen resident in the metropolis, nominated to act on their behalf respectively by the committees of all the various colleges, for the promotion of objects and interests common to them all, well worthy of the attention of the brethren entrusted with the management of these important institutions."

Among the objects to be attained by the proposed central committee are the following:—

"Another duty which such a committee might undertake, would be to give information to the churches that applied for it, concerning the alumni of the colleges who, having honourably passed through their prescribed curriculum, are ready to become candidates for pastoral service. It probably often happens, that at the college nearest to a vacant church there is no student that engages the affections of the people, and they know not where to look for a pastor, whilst there may be the man just suited for them wanting a charge at some remote college, of the very existence of which they never heard. Now could a central committee in London be furnished with the names and standing of such young brethren, vacant churches might apply to it for information, and thus many a man would find his right place, and many a church find its right man, who otherwise might look for each other in vain.

"This principle might be extended a little farther, by the committee being supplied with information respecting ministers educated at any of our colleges, who were disposed to remove from their present position, to some other sphere of labour. Such a record would be infinitely more creditable and more safe, than the system of public advertisement which now too often obtains; and many a humble church might be saved from bringing reproach upon the principles they profess, were such sympathy and assistance afforded him as their feeble and destitute circumstances require."

An important address to the students in the colleges represented at this conference, prepared by Dr. Harris, was also adopted.

These particulars are derived from a pamphlet, with a copy of which we have been favoured, containing the "Minutes of the Proceedings," printed by direction of the conference, including also the elaborate essays, in which all who take part in the management of dissenting colleges may find matter for serious and discriminative meditation.

DR. WILLIAMS' SCHOLARSHIPS IN THE UNIVERSITY OF GLASGOW.

The secretary of Dr. Williams' trust informs us that there will be three vacant scholarships in the university of Glasgow on that foundation for the next session. Candidates are required to present themselves in the library, Red Cross Street, Cripplegate, London, at ten o'clock on Wednesday, the 24th day of September next, for the purpose of being examined in the following course of study, with a view to ascertain their comparative merits, and to assign the vacant scholarships to those who may evince the greatest proficiency:—

Livy, Book I.	Luke's Gospel.
Cicero de Senectute.	Xenophon's Anabasis, Book I.
Virgil's Georgics.	Homer's Iliad, 1st 4 Books.
Horace's Odes, Book I.	Latin Composition.

Arithmetic.
Algebra, including simple Equations.
Euclid first three Books.

It will be necessary that each candidate should previously send to the secretary, Mr. Samuel Cotton, Lothbury, a certificate proving that he is a native of South Britain, and at least sixteen years of age, that he should produce sufficient testimonials to his moral character, and that he should satisfy the trustees of his wish to be educated for the ministry amongst the protestant dissenters of South Britain. According to the terms of the founder's will, the preference will be given to sons of poor presbyterian ministers equally qualified.

FARSLEY.

On the second instant, a deeply interesting meeting of the members of the baptist church,

Farsley, was held in their place of worship, when a written address, signed by the deacons and unanimously adopted by the church, briefly reviewing the cheering events which have transpired during the past twenty-one years, was presented to their pastor, the Rev. J. Foster. A silver tea-pot, silver tea-spoons, table-spoons and sugar-tongs, and a pair of silver spectacles were then presented to Mr. Foster as a token of the strong attachment the people of his charge feel towards him, the high estimate they have of his moral worth, and of the gratitude they cherish for his faithful, devoted, and successful labours among them. These memorials were feelingly acknowledged by Mr. Foster in an appropriate speech.

MISSIONARY TO CANADA.

On the evening of March the 21st, a tea-meeting was held at Lay's Hill Chapel, Herefordshire, that was numerously attended; after which an interesting designation service was conducted, when Mr. W. Hulbert was solemnly set apart as a missionary to Canada. The first services were conducted by Mr. J. H. Hall of Orcop, Mr. J. Hall of Gorsley, and Mr. T. Wright of Lay's Hill. Mr. Hulbert sailed from Gloucester in the Solway for Quebec on the 8th of April.

EDUCATION IN SOUTH WALES.

Our friends in South Wales are exerting themselves laudably for the promotion of general education in that important district. A conference was held at Llandovery on the 9th and 10th of April, with this object; convened, it is stated, by the boards of education of the Congregational Union and Wesleyan Conference, in conjunction with the Calvinistic methodist and baptist connexions; to which the Rev. D. Rhys Stephen of Newport, baptist, the Rev. D. Rees of Llanelly, independent, and the Rev. J. Pratten of Brecon, Wesleyan, officiated as secretaries. It appeared from a statement laid before the meeting by Mr. Ainslie, that the Congregational Union had been in correspondence with the brethren in the principality, and had ascertained it to be the general wish that all denominations of dissenters should co-operate in the movement; that they had in consequence communicated on the subject with the Wesleyan board; that that had led to the appearance of both deputations at the meeting; that they had found a strong and decided feeling in favour of the proposed union among all the ministers of the four denominations; and that there was nothing sectarian about the movement. The discussions that ensued were animated and harmonious; and we trust that much good will be effected.

THE REV. C. STOVEL'S LECTURES.

Mr. Stovel's design, in the lectures which he proposes to deliver next October, is "to state the personal and spiritual nature of the qualification, responsibility, and privilege of such as are recognized disciples and followers of Christ; in opposition to the indiscriminate theory advanced by Dr. Halley in his congregational lecture." The following is an epitome of his plan:—

LECTURE I.—INTRODUCTORY.

The word disciple. Its importance in passages of scripture relating to the blessings of divine mercy, and the constitution of the Christian church: its use by Dr. Halley. The parties concerned, and Dr. Halley's position. The rise of these parties. A defence of infant baptism which will not lower the sense of scripture, and yet be free from sacramental heresy, the requirement of these times. The allegation of hereditary claims and baptismal benefits. The proposal of Dr. Halley. Indiscriminate discipleship. General objection. The doctrine to be submitted in these lectures. The personal qualification to discipleship and fellowship in the church: its recognition, its privilege, its responsibilities. Induction, the spirituality of the Christian church. The evidence to be stated in proof of this doctrine. Subjects of future lectures. General concurrence of Dr. Halley, and the help afforded in his work. The relation of the whole subject to personal religion and its important interests.

LECTURE II.—JEWISH BAPTISMS.

The principle of Dr. Halley's argument—that Christian rites depend on Christ's authority; and the expressions of his authority are to be explained by the nature of the cases in which they were given. Further concessions of Dr. Halley on Rom. vi. 11, 12; Col. ii. 12; Gal. iii. 26—29; and Titus iii. 1—7. The supposed explanatory idea previously existing amongst the Jews. Its nature shown in Jewish new births, and similar ideas amongst the Greeks, Romans, and Egyptians; in Jewish consecrations, and Jewish baptisms. Proselyte baptisms. Evidence of its early existence—from Dr. Halley—from Heb. ix. 10. Its design, a badge of discipleship—Dr. Halley. Its effect. 1 Cor. x. 2. Inference of Dr. Halley: its fallacy and effect in Judaizing Christianity. The Abrahamic covenant. The leading idea of the Mosaical dispensation. The true effect of Jewish initiation, to combine a converted heathen with the Jews as progenitors of Messiah, and bind them both to a willing reception of him, whenever he appeared, and whatever way he might please to appoint. The positive proof supplied from this source in favour of the necessity, spirituality, and personal demands of the Messiah's kingdom.

LECTURE III.—JOHN'S BAPTISM.

Recapitulation. The facts admitted by Dr. Halley. Nature of his argument. Its difficulties. Additional information from Isaiah xl. 3—6, and Malachi iii. 1—6, and iv. 5, 6. The previously existing idea as to

defined, and its agreement with the whole Jewish polity, and the vision of prophecy. The vision fulfilled in John, his person and ministry, his baptism, his disciples. The evangelical history: the positive evidence supplied from hence in favour of that spirituality, privilege, and responsibility in Christian discipleship which Dr. Halley has formally condemned and rejected. Testimonies. Conclusion.

LECTURE IV.—THE TESTIMONY AND EXAMPLE OF CHRIST.

The annunciation, &c. The expectations recognized: their accordance with the expectations respecting John. The argument. The testimony derived from general testimony to John. Expectations he confirmed respecting himself. His engagements. His personal subjection. The objects gained. The use made of John's dispensation. His admonitions to inquirers, to disciples, to apostles. The discrimination, the exception. The Pharisees and Nicodemus, compared with Rom. vi 1—14; Gal. iii. 26, 29; Col. ii. 12; Titus iii. 1—7. Prayer of Jesus, John xvii. Instructions given to disciples and common people. General law, "Follow me." His example in the case. Conclusion.

LECTURE V.—THE FORTY-SEVEN DAYS.

A case. Matthew x., v., vi., vii., with Luke vi. Positive evidence. Space of present inquiry. The resurrection. The Pentecost. Appearances. Real design. Former disciples recognized. The Lord's intercourse: ten interviews. End proposed in this distinction. Acts i. 8. The trust. A witness in the papal church. Treatment of disciples. The commission. Its import and illustration in their own case. The alternative. Conduct of the disciples. No neutral ground. No hereditary right. No *opus operatum*. The suspense. The Pentecost. Conclusion.

LECTURE VI.—APOSTOLICAL EXAMPLES.

The body of Christ. Rom. xii. 1—9; John xvii. The incorporation. Eph. iv. 1—16. Heb. vi. 1—3. Three-fold baptism, in water, in the Spirit, in fire. Principle of discipline. Particular cases. 1 Cor. xv. 39; Heb. vi. 1—3; James i. 18; 1 Cor. x. 1—14; Titus ii. 11—15, iii. 5; Gal. iii. 27; Rom. vi. 1—14; Col. ii. 13, iii. 1—17. Result of these eight cases. 1 Cor. i. 10—17. Individual examples. Paul. Pentecost. Acts ii. 41. Classification of examples. Jewish. Samaritan. Heathen. Sabian — Jewish; Acts ii. 37—47; iv. 1—5, 23; viii. 25—40; v. 1—11. Samaritan; Acts viii. 4—24 (Simon's case). Heathen; Acts x., xi., xv. Jailor—Lydia—Stephanas—Eleusinian mysteries—Cicero—&c., &c. Sabians; Acts xix. 1—7; John i., iii.; Eph. iii. 1—12; ii. 19, 22; i 15. Effect of incorporation, on the privilege, the duty, and the treatment of disciples. The candidate must prove his claim—the church must justify an exclusion. Enmity is supposed before, it must be proved after baptism.

LECTURE VII.—ANCIENT CHRISTIAN AUTHORS.

General remarks. The period—the authors—the use of them. Witnesses to the actual result of apostolical exertion, and the changes by which they were corrupted. The point to be proved, that the practice of Christ and his apostles, as explained before, remained in the church till A.D. 300. The evidence supplied from Syria in Version and Ignatius; Asia Minor, in John, Polycarp, Chrysostom; Greece and Rome, in Clement, and councils; Gaul, Irenæus; Africa, Tertullian, &c.: and Judea, Justin Martyr. The value of this evidence, from the time, space, and circumstances in which it is given. Points made certain by this evidence. The essential difference of Jewish and Christian dispensations. The nature of confession—the sacredness of its engagement. The recognition in baptism. The unity of the baptized. Their freedom, liability to sin, and personal responsibility. Their privilege in the church, and separation from the world. Their moral conflict with its corruptions, and confidence of victory. These points are so attested as to prove, that in their society, faith without confession, would be rejected as cowardly and imperfect; and profession without faith, execrated as a lie. Tertullian and Justin. Conclusion.

LECTURE VIII.—THE APOSTACY.

Predictions. Acts xx. 17, 38. 2 Thess. ii. 1—12. Elements of corruption. 1 Tim. i. Apoc. ii. iii. First appearance in Asia. Alexandria, &c. Theodotus, &c. The principle. Its admission in baptism. Cyprian, Augustin. Extension to other rites. Seven Sacraments. Power of Clergy—of Romish Bishop. Prevalence of sacramental, and banishment of personal religion. The Reformation. Lutheran and English Churches retain the Roman heresy. The Assembly and Scoteh Church invent the hereditary claim, purely in defence. Dr. Halley's position, purely defensive. Opposed to all positive evidence, and fatal to the interests of true religion. Vital godliness the only scriptural qualification for Christian fellowship and ordinances. Recapitulation of evidence from the dispensations of Moses, John, and Christ. The danger of Baptist Churches. Corruption, incompetency, neglect. The duty—admit with care, train with wisdom and diligence, and conform with exactness to the law of Christ. A proof of its wisdom and importance in the results of corruption in former times. A double motive—the corruption of the church a limit of divine forbearance, its purity a pledge of salvation to the world.

RESIGNATIONS.

The Rev. Charles Tippett, who has sustained the pastorate for fourteen years, has resigned the charge of the baptist church, Ashburton, Devon.

On Wednesday, the 26th of March, a social tea-meeting was held in the baptist chapel, Towcester, Northamptonshire, for the purpose of expressing the Christian regard and affection of the friends of that place towards the Rev. J. Rootham, their late minister, previous to his removal to St. John's Street Chapel, Canterbury.

The works of Fuller, Hall, and Howe, with Dr. Dick's works, and Bloomfield's valuable Greek Testament with English notes, have been presented to Mr. Mackay on the occasion of his leaving Masham, after a residence of nearly seven years. The following is a copy of the inscription in the volumes:—"Presented to the Rev. D. Mackay by his friends and congregation in Masham, April, 1845, as a memorial of the sincere respect and esteem he has won from all classes during his faithful ministry."

MARRIAGES.

At the baptist chapel, Wellington, Salop, by the Rev. W. Keay, Feb. 26, Mr. JAMES JONES, Lawley Bank, to Miss H. PRICE, the daughter of Mr. Moses Price of Donington Wood.

At the baptist chapel, Lockwood, by the Rev. W. Walton, March 6, 1845, Mr. GEORGE CALVERT of Huddersfield, to ANNE, second daughter of the Rev. R. POOLE of Great Driffield.

At the particular baptist chapel, Smarden, by the Rev. William Sykelmoore, April 11, 1845, Mr. WILLIAM SMITH of Egerton, to Miss HANNAH MARIA WOOD of Smarden.

At the same time and place, by the Rev. W. Sykelmoore, Mr. JAMES DAY of Egerton, to Miss ELIZABETH DIER of Egerton.

At Bedale, April 21, 1845, by the Rev. W. B. Davies, the Rev. DAVID MACKAY, baptist minister, late of Masham, to Miss SARAH THEAKSTONE, third daughter of the late Mr. Thomas Theakstone, farmer, of Warthermask, near Masham, Yorkshire.

At York Street Chapel, Walworth, by the Rev. Samuel Green, the Rev. WILLIAM COLLINGS, baptist minister of Kingston, Surrey, to Miss BURROWS of Walworth.

EDITORIAL POSTSCRIPT.

Letters have been received from some of our friends in the Dove, dated from Madeira, February 17th, containing the gratifying intelligence that all on board were in good health. Captain Melbourn says, "I am happy to say that the Dove has far exceeded what I expected. In crossing the Bay of Biscay we had a severe gale to contend with, and a very heavy sea, which our little vessel rode over like a life boat, allowing us to keep our companions all open."

Mr. Knibb arrived in London on the 23rd of April. The difficulties experienced by many of the churches in Jamaica and their pastors, to which we have formerly adverted, as arising from long continued drought and the commercial embarrassments of the island, have occasioned his visit. We are happy to say that he left his family well, and that he appears to be in the full enjoyment of his accustomed health and energy.

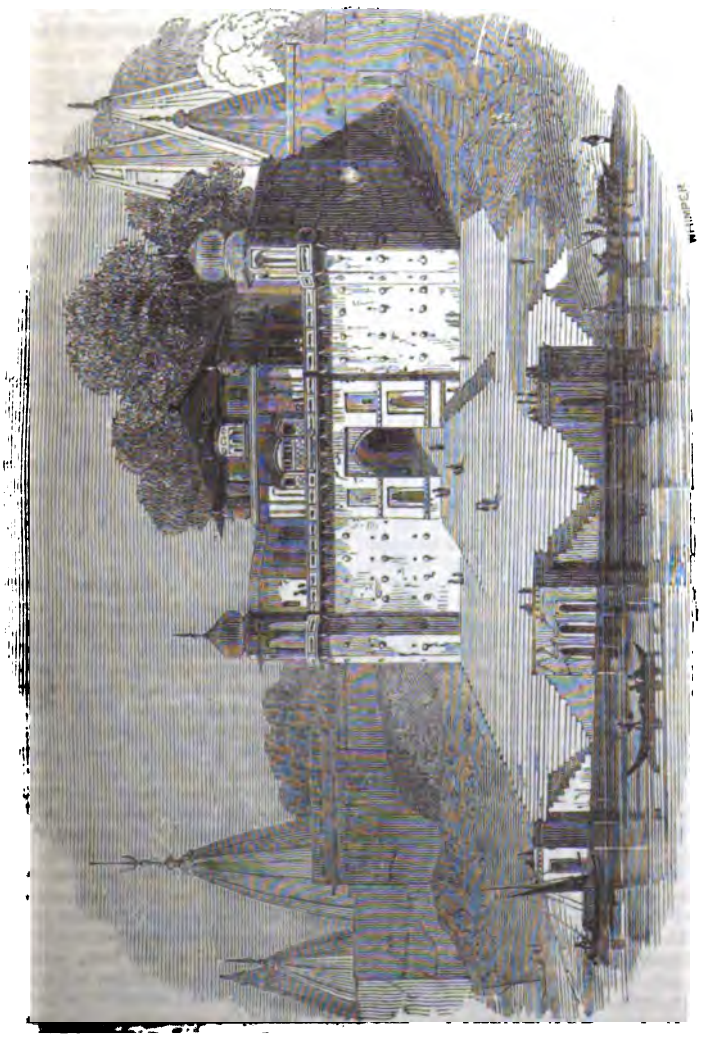
Dr. Thomas Price has issued a circular in which he offers to reduce the price of the Eclectic Review from half-a-crown to eighteenpence per number, provided a circulation can be secured sufficiently large to enable him to do so without endangering the stability or injuring the literary character of that journal. In order to this, he calculates that a sale of 3,500 monthly would be needed; and should he receive assurances from persons who would purchase it at that reduced price, but do not take it at present, sufficiently numerous to warrant him to carry out the design, the July number will be issued on those terms, containing as usual seven sheets and a half, and without any reduction of the expenditure on its literary department. If our recommendation could do any thing to induce gentlemen to forward to him their names with this view, we should be most happy to give it, believing as we do that the interests of the community require that a periodical work maintaining its principles should be effectively conducted and extensively read.

A new work on the book of the Revelation, by Professor Stuart of Andover is in the press, and it is said will appear immediately. The Boston Christian Watchman says, "from what we have heard respecting the views of the learned Professor in regard to the interest and scope of the Apocalypse, and the principles of interpretation by which its symbolic language and numbers are to be interpreted, we infer that the publication of this book will excite a sensation in the theological world. The author has spent much time on the work, and brought to his task a vast amount of learning, so that his positions will be strongly fortified."

The Calcutta Star of the 28th of February states, that the treaty making over Serampore and the other Danish possessions on the continent of India to the British government, had been definitively signed and sealed by the high contracting powers. The sum for which the transaction has been effected is twelve lacs and a half.

The London meetings have commenced auspiciously. This morning (April the 24th), the library in Moorgate Street was well filled. Mr. Hinton presided, and suitable prayers were offered by brethren E. S. Pryce, Knibb, Sprigg, Russell, C. E. Birt, and Dr. Murch. The spirit that pervaded the meeting was serious and devotional. This evening, a large congregation assembled in Surrey Chapel; Mr. Knibb read the sixtieth chapter of Isaiah and prayed; Mr. Aldis delivered an impressive sermon from the words, "Let us not be weary in well doing; for in due season we shall reap if we faint not;" and Mr. Adey of Horsleydown concluded the service with prayer.

THE MISSIONARY HERALD.



SHUWALLAH GHAUT, BENARES.—*See p. 269.*

ABSTRACT FROM THE REPORT

TO BE READ AT THE ANNUAL MEETING, MAY 1, 1845.

This year has been one of quiet labour, unmarked by any unusual appearances. The seed has sprung up unforced. The plants are therefore the more healthy, and afford perhaps the surer pledge of future extension and productiveness.

No missionary has been compelled to return to this country through the failure of health or other adverse cause. This circumstance has indeed deprived the Society of the aid of their missionary brethren at the anniversary meetings of the Auxiliaries throughout the country; but the Committee feel assured that what may be thought the loss of the auxiliaries at home, will be regarded as the gain of the stations abroad. It ought to be a matter of thankfulness, that, through the kind providence of God, the agents of the mission are all at their proper work in foreign fields.

This feeling of thankfulness, however, is not unmingled with sorrow. The Committee have been called to deplore the loss of one of their most devoted missionaries, the Rev. E. Daniel. He died at Colombo, after a few days' illness, on the 2nd of June, 1844, at the house of the Hon. Sir A. Oliphant, Chief-justice of Ceylon.

They have also to record the death of the Rev. J. D. Ellis, late missionary to India. He was compelled, by declining health, about three years ago, to revisit his native land; and, after protracted suffering, borne with great resignation, fell asleep on the 9th of February, 1845. To this list must be added the name of Mrs. Evans, who had recently entered with much zeal on her station in Manchester, Jamaica.

On the other hand, the Committee have to report that their missionary brethren abroad have been strengthened by the arrival of Mr. and Mrs. Makepeace at Muttra: Mr. and Mrs. Davies at Colombo: Mr. and Mrs. Jones at Morlaix, Brittany: and Mr. and Mrs. Buttfield at Belize. There is every reason to hope, too, that the "Dove," with her passengers, Mr. and Mrs. Newbegin, Mr. and Mrs. Thompson, Mrs. Prince, and Miss Vitou, has reached Fernando Po, carrying additional aid to our brethren in that field. The Committee have also engaged Mr. Heinig, at Patna; and have accepted Mr. and Mrs. Kingdon, of Jamaica, as missionaries to Belize. Mr. Law, of Bradford College, has also been accepted for Trinidad; Mr. Lewis, of Bristol, for Ceylon; and Mr. Flanders, of Eye, has been accepted as a missionary, though his destination is not fixed.

Since the formation of the Society, there have been sent out or accepted 195 missionaries, more than half of whom are permitted still to aid the mission cause in foreign lands.

INDIA.

In surveying the various fields of the Society's labours, India, where its work of mercy commenced, claims first attention. The Committee begin as usual with TRANSLATIONS.

Translators...Rev. William Yates, D.D., Rev. James Thomas, Rev. John Wenger, Rev. C. C. Aratoon.
Depositary....Rev. James Thomas.

No new versions have been commenced during the year, but considerable progress has been made in the preparation and publication of works previously undertaken, and several reprints of portions of scripture formerly issued have been completed.

In all there have been printed during the year:—

In Sanscrit	2,500 volumes.
In Bengali	23,500
In Hindustani.....	26,500
In Armenian	2,260
Making a total of	54,760 volumes.

These, added to the number of volumes printed since 1838, make a grand total of 389,205 volumes.

The distribution of the sacred volume has kept pace with the publication of it, not less than 50,000 volumes having been issued from the depository during the year. The expense of this most important department of the Society's labours has been borne, to a very considerable extent, by the Bible Translation Society, and the American and Foreign Bible Society, whose united contributions have amounted to £1516 1s. 1d.

Dr. Yates is now engaged in preparing for the press, the Old Testament in Sanscrit. Genesis, Exodus, the Psalms, and the books of Isaiah and Daniel are already printed. His heart's desire is to finish this work, and it is hoped that by the close of another year we may be able to report that the translation of the whole of the scriptures into this the sacred language of the East, is complete. The funds for this translation are not yet all supplied; but the Committee believe that a statement of the necessities of the case will, as in previous years, draw forth large and willing offerings from the friends of the Re-

deemer, to aid in completing this important undertaking.

Of the general state of the mission in India, the Committee have to give an account, in some respects more, and in others less encouraging, than in previous years.

In Calcutta and its neighbourhood, the eight churches contain in all 426 members. The additions to these churches have been, by baptism thirty-six, being four more than last year; by restoration and letter, thirty-three. On the other hand, fifty-seven persons have been excluded, most of whom have been drawn aside through the influence and misrepresentations of agents of the Society for the Propagation of the Gospel. At one of the stations, however, where last year we had to make a similar report, there has been a reaction among the people, and many of them, having manifested much contrition, have been restored to the church. On the whole, there is in Calcutta, a decrease of twenty. The number of schools is sixteen; and the average attendance of scholars 1038.

In other parts of India, there are sixteen churches. Fifty-one persons have been baptized; the total number of members being 488. The number of schools is twenty-three; with an average attendance of 820 scholars.

In the important work of strengthening their stations in India, the Committee have done something, though much less than they could have desired. Mr. Makepeace has gone to Muttra; Mr. Denham to Calcutta: and at Patna, Mr. Heinig has been taken up by the Society, and seems likely to prove a valuable accession to Mr. Beddy. India, however, still presents the melancholy spectacle of vast districts, each containing a population of upwards of a million, in many instances without a missionary; while, in others, a single labourer only is seen, "mocked by the hopelessness of his work, and dispirited by the loneliness of his separation." Mr. and Mrs. Davies have also gone to Ceylon. Even, however, if the life of Mr. Daniel had been spared, that field would have been very insufficiently supplied. Now, since Mr. Daniel's removal, the necessity for additional aid has become most urgent.

The Committee regret that they cannot yet report the appointment of a tutor for Serampore. Negociations, however, are now pending, with a view of supplying that important post. The training of an indigenous agency in each country to which the gospel is sent, is a work, the importance of which it would be difficult to overrate.

I. CALCUTTA AND ITS NEIGHBOURHOOD.

Station formed.

1801. CALCUTTA.—W. Yates, D.D., C. C. Aratoon, James Thomas, John Wenger. W. W. Evans, Andrew Leslie, Shujaat Ali. (Three churches.)

Female Missionaries—Mrs. Yates, Mrs. Thomas, Mrs. Wenger, Mrs. Evans, Mrs. Leslie.

Native Preacher—Shem.

1838. INTALLY.—George Pearce, W. H. Denham.

Female Missionaries—Mrs. Pearce and Mrs. Denham.

Native Preachers—Four Students of the Native Christian Institution.

1820. HAURAH and SALKIYAH.—Thomas Morgan and Mrs. Morgan.

Native Preacher—Ganga Narayan.

1824. NARSINGDARCHOKE, and six neighbouring villages.—J. C. Page, W. Thomas. Four Native Preachers.

1830. LAKHYANTIPUR, and five neighbouring villages. —G. Pearce, F. De Monte.

Four Native Preachers.

1830. KHARI.—*Native Preachers*—Jacob and another.

Eight Stations—Twelve Sub-stations—Thirteen Missionaries—Eight Female Missionaries—Sixteen Native Preachers.

DISTRIBUTION OF MISSION STRENGTH.

Dr. Yates, Mr. Thomas, Mr. Wenger, and C. C. Aratoon, continue to devote themselves to the work of biblical translation, to which Mr. Thomas adds the superintendency of the Mission press, Mr. Wenger the charge of the church in Kalinga, and C. C. Aratoon the important duty of preaching to the Armenians. Dr. Yates has suffered during part of the year from severe illness, but is now restored. Mr. Pearce, in connection with Mr. W. Thomas and Mr. F. De Monte, has the charge of the churches at Intally, Lakhyantipur, and Khari. He is also superintendent of the Native Christian Institution, in which work he is aided by Mr. Denham, who is also busily engaged in preparing to aid Dr. Yates and Mr. Wenger in the translations. Mr. and Mrs. Evans superintend the Benevolent Institution, though Mr. Evans has been compelled through ill health to resign the pastoral charge of the church in Lal Bazar. Mr. Small has removed to Benares, and the Native Institution is now under the care of a pious native. Mr. Page has been appointed pastor of the church in Budge Budge, and is much engaged in preaching to the heathen. None of the missionaries of the Society who have been during the year in actual service in India have been removed; but the Committee have to notice with regret the death of the Rev. W. Moore, sent out by the Society forty years ago, who, though for a series of years supported by his own exertions, continued even to the end to promote its interests by active labours in the cause of the Redeemer.

I. PREACHING TO THE HEATHEN AND MUHAMMADANS.

In Calcutta the word of the cross has been preached week after week by Messrs. Leslie, Wenger, and Aratoon, frequently also by Messrs. Page, W. Thomas, and De Monte, and by some of the members of the church in Lal Bazar. Among our native brethren

living in Intally several have been daily engaged in the same work. At Haurah, Mr. Morgan, with the aid of a native assistant, has continued to proclaim the gospel regularly, and that not only at Haurah itself, but also in all the adjacent villages. Similar labours have been engaged in by Mr. Page and his native assistants in connexion with the Budge Budge and Narsingdarchoke stations. In the neighbourhood of Lakhyantipur the gospel has been preached in sixty-three villages by Mr. De Monte and his fellow-labourers. Several excursions also have been made during the year, with a view to spread the gospel. Thus Messrs. Leslie and Evans visited the annual mela at Saugor in January last. In the early part of February another trip was made by Messrs. Leslie, Page, and Wenger to the south western limit of the district of Jessore, during which the gospel was preached by them in many villages on the way.

Though the immediate success of these labours in the conversion of souls is not apparent, much good is done. Christ is preached, many thousands have been told and understand the saving truths of the gospel. It is also certain that the superiority of Christianity over the false religions prevalent, is secretly acknowledged by many who have not courage enough to forsake the ranks of idolatry and Muhammadanism. And finally, the great adversary seems to feel that some impression has been made upon the minds of his deluded subjects. The Musalmáns all over Bengal are greatly alarmed at the danger to which their religion is exposed. They have prepared tracts and books in opposition to Christianity, and have sent, or are sending, emissaries in every direction with a view to strengthen the tottering cause of their false prophet. The Hindus, on the other hand, every where retreat from the shattered outworks of their idolatrous system into the citadel of vedantism, the metaphysical philosophy of their sacred book. Even this is encouraging; for although vedantism can only with difficulty be assailed by metaphysical arguments, yet it can neither stand the test of practical life, nor afford any solid consolation to a burdened conscience. So that the superiority of Christianity over such systems may easily be felt even by those who are unable to refute them.

CHURCHES IN AND NEAR CALCUTTA.

1.—*Church in Circular Road—English.*

Pastor.....Rev. A. Leslie.

This church defrays its expenditure from its own resources.

Although this church has, during the last year, experienced a decrease of four members, there are several encouraging circumstances connected with it. In the case of two, at least, of those who were called to their eternal rest, the power of faith was signally displayed in the closing scene. The congregation seems to be gradually increasing, and to assume a character of greater steadiness. The week day services also are better attended than formerly. A sabbath-school has lately been commenced. The present number of members is 71.

2.—*Church in Lal Bazar—Mixed.*

Pastor .....Vacant.
Native Preacher .....Ramhari.

This church defrays the expenses connected with the chapel. The schools are mainly supported by private contributions.

This church has been much tried, during the year, by the retirement of the Rev. W. W. Evans from the pastoral charge. This event took place in the early part of June, since which time the Rev. J. Thomas has acted as temporary pastor, and the English services have been conducted by Messrs. Denham and Brooks, with occasional aid from other ministers. The services in Cooly Bazar have also been continued. The three native schools at Cooly Bazar, Kidderpore, and Allipore are in a promising condition; and another school has been opened by one of the members at Garriyá, about eight miles south of Calcutta.

Several religious services are conducted by individual members, in the native language, at the Lal Bazar and Cooly Bazar chapels; and a considerable amount of time and labour is devoted to the important work of making known the gospel to the heathen and Muhammadan population. The present number of members of the Lal Bazar church is 122.

Attendance at the Schools.

Hindui school at Cooly Bazar...30 boys.
Bengali school at Kidderpore...25
Ditto, Allipore.....60
Garriya school (opened in May).75

3.—*Church in Kalinga—Native.*

Pastor .....Rev. J. Wenger.

The pastor's salary is defrayed by the Parent Society; the other expenses mainly by the church itself.

This little church, now numbering *twenty-nine* members, has during the year sustained a diminution of *one* member; and owing to the removal from its neighbourhood of the Female Boarding School, the congregation also has slightly diminished. The attention of the people is very encouraging.

4. *Church at Intally—Native.*

Pastor ....Rev. G. Pearce.
Assistant Pastor....Ram Krishna.
Native Preachers { Sadak Shah. Kailash Mitri. Jadab Biswas.
Sub-station.....Malayapur.

The current expenses connected with this and the three following stations are mainly paid by the Auxiliary Society, the Parent Society pays the

salaries of the Missionaries and Assistant Pastors, also those of six native preachers.

This church, now numbering thirty-five members, has during the year enjoyed spiritual peace and prosperity. The congregation connected with it, amounts to about eighty persons. Among the stated hearers are three hopeful inquirers, two of whom are persons of superior intelligence. Four native preachers, connected with the church, are engaged almost daily in proclaiming the gospel to their heathen and Muhammadan countrymen.

5.—*Church at Narsingdarchoke—Native.*

About 16 miles south of Calcutta.

Pastors..... { Rev. J. C. Page. —— W. Thomas.
Native Preachers .....Shem, Srishdidhar, &c.

Upon this church the advocates of Popery and agents of the Propagation Society have made serious inroads. The present number of members is only thirty-six. The religious services among the native Christians, and the preaching labours among the heathen and Muhammadans have been continued as in former years.

Mr. Page, who usually resides at Budge Budge, besides frequently visiting Narsingdarchoke, has commenced to preach the gospel in the numerous villages and market-places on the banks of the river near Budge Budge, and has also opened a school which is at present attended by about 40 boys.

6.—*Church at Lakhyantipur—Native.*

About 35 miles south of Calcutta.

Superintending Missionary..Rev. G. Pearce.
Assistant Missionary.....Mr. F. De Monte.
Native Preachers ..... { Darpanarayan Mandel. Churamani Sardar, &c.
Sub-stations ..... { Dhankata. Banspalla, &c.

This church has, during the year, received an increase of *eleven* members, and now numbers *seventy-three* communicants. Its spiritual state is, upon the whole, encouraging. As the native Christian population, which amounts to about 200 persons, is scattered over several villages, *seven* services are held on the Lord's day, and *nine* on week days. Mr. De Monte, assisted by four native preachers, labours assiduously for the conversion of the surrounding heathen population. Six times a week the gospel is proclaimed among them, not without much that is encouraging.

7.—*Church at Khari—Native.*

About 50 miles south of Calcutta.

Superintending Missionary...Rev. G. Pearce.
Assistant Pastor.....Jacob.

This church was severely tried, in the early part of the year, by the defection of a large and influential portion of the Christian community, who went over to the agents of the Propagation Society, and forthwith commenced a system of petty but most harassing persecution. It was found necessary to exclude fifteen members from the communion of the church. Under these distressing circumstances the church betook itself to earnest prayer. Those who had seceded recently began to seek to be reconciled and re-admitted. The present number of members is 34.

8.—*Haurah and Salkiya.*

Missionary and Pastor.....Rev. T. Morgan.

The pastor's salary is paid by the Parent Society: the other expences are defrayed by a local Auxiliary Society.

The church in this place is partly English and partly native. The English church has enjoyed peace and prosperity, and several of the members have been actively engaged in doing good by visiting the sick, spreading the gospel, and distributing tracts. The native portion of the church has been exposed to severe trials by the malicious opposition of some native adherents of the Propagation Society. These enemies, however, have overshot the mark, and brought disgrace upon themselves, whilst it is believed that those whom they wished to injure, have become more stedfast in the faith. The total number of English and native members is *twenty-six*. Mr. Morgan is nobly supported in his work by the liberality of friends on the spot, whose contributions have not only covered all the local expences, but also enabled him to commence new operations. The Jubilee School, which is an English school resembling the Benevolent Institution, is in a prosperous condition, and numbers nearly seventy scholars in daily attendance. Three new schools have been opened during the year in villages situated at some distance from Haurah, and hitherto they promise to succeed well. The total number of children in attendance is 160.

SCHOOLS IN CALCUTTA.

1.—*The Benevolent Institution*

Has continued during the year to prosper, and to afford to a great number of young people, chiefly from the poorer classes of the Christian population of this city, the elements of a sound education. The number of boys in attendance has been about 250, and of girls about 120: but the number of names on the rolls is considerably larger.

2. *The Native Institution.*

The Native Institution at Intally, intended chiefly, though not exclusively, for Hindus, was closed for a short time, for want of funds and from other causes. But the Baptist Missionary Society having pledged itself to support the head master, it was opened again, and placed under the superintendence of Mr. Pearce. An examination has been held, when about eighty or ninety boys were present, who showed that they had derived great benefit from the plain English education which it is the design of the school to impart to them.

3.—*The Native Christian Institution.*

This institution, which was established in 1829 for the benefit chiefly of native Christians, consists of a Theological class and a seminary for the junior and less advanced classes. The young men composing the Theological class are members of the church, are being trained for situations of usefulness: either as preachers of the gospel, or as teachers of mission-schools. The class has consisted of about eight in number during the year: four of whom have received the whole of their education in the Institution, and are indebted to it instrumentally for their conversion to God. The remaining four are converts from heathenism. The system of instruction pursued embraces the English and Bengali languages, to which is added, the elements of Sanscrit and Hindustani. During the past year, the theological class has given considerable attention to scripture reading, doctrinal theology, the evidences of scripture (by means of H. Horne's first volume of the Introduction to the Bible), and biblical antiquities. To these studies have been added of a general nature, mental improvement (Dr. Watts's), ancient history, history of Rome and England; also, church history, together with the composition of essays on subjects read: geography, writing, and arithmetic, have also been added to their other engagements.

4.—*The Native Christian Institution,*

Female Department.

The female department of the Christian Institution having continued to decline, and become too limited to justify the expenditure which its continuance on the former premises at Kalinga would have required, was closed in April, 1844, but we are glad to be able to say, that there is now a prospect of carrying on this school again with renewed vigour.

5.—*Schools around Calcutta.*

We cannot dismiss the subject of education without mentioning that there exist schools, mostly of a simple description, in connexion with most or all of our stations in the neighbourhood of Calcutta. Among these, the schools at Haurah deserve to be particularly mentioned, as being in the most prosperous condition and entirely supported by the liberality of friends on the spot.

II. OPERATIONS IN OTHER PARTS OF INDIA.

Sixteen Stations—Eight Sub-stations—Nineteen Missionaries—Six Female Missionaries—Thirty-five Native Preachers.

Of the labours of our brethren in various parts of India, the Committee have received from time to time very full accounts. Perhaps they may be best summed up in the statement of one fact, namely, that besides the 50,000 volumes of scriptures circulated by them, nearly one half of the tracts issued during the year by the Religious Tract Society at Calcutta, and which have amounted in all to 312,000, have been distributed by the agents of the Baptist Missionary Society. This fact the Committee deem equally honourable to the devotedness of their missionary brethren, and to the liberality which placed at their disposal so large a number of these little messengers of truth.

1.—KATWA (CUTWA).

Commenced in 1804.

A town in the province of Bengal, situated on the western banks of the Hughli, about seventy-five miles N.N.W. from Calcutta.

Missionary.....Rev. W. Carey.

Mr. Carey has continued to labour among the heathen, with the aid of three native preachers. The church has lost one member by exclusion, and now numbers forty-seven.

2.—SURI, IN BIRBHUM.

Commenced in 1818.

Sub-station—Dubragbur.

Birbhum is a district in the province of Bengal, situated on the north-western extremity, about the twenty-fourth degree of north latitude. In 1814 it was estimated to contain 7000 square miles, and in 1801 the population was estimated at 700,000, in the proportion of thirty Hindus to one Muhammadan. Suri, where the missionary resides, and which is the modern capital of the district, is about 130 miles N.N.W. from Calcutta.

Missionary.....Rev. J. Williamson.
Native Preachers.....Sonatan and Harahdan.

3.—MONGHIR.

Commenced in the year 1816.

A celebrated town and fortress in the province of Bahar, district of Boglipur, situated on the south side of the river Ganges, and distant from Calcutta about 300 miles. The number of inhabitants is about 30,000.

Missionaries.....Rev. J. Lawrence,
Rev. J. Parsons.
Native Teachers.....Nayansukh, Haridas, Sudin.

Two native teachers and three schoolmasters are supported by local contributions.

4.—PATNA.

Commenced in 1811.

Patna is situated on the northern bank of the Ganges, opposite the influx of the Gunduck river, about 320 miles N.W. of Calcutta. Its population is variously stated, at from 300,000 to 400,000 souls; two-thirds being Hindus. The Muhammadan name of the city is Azimabad.

Missionary.....Rev. H. Beddy.
Assistant Missionary....Mr. Heinig.
Native Preacher .....Magdumbakah.

Preaching has been attended to by Mr. Heinig and the native assistant, Magdumbaksh, every day in the bazar; and not only the people around, but many hundreds from the adjacent country whose business leads them to the native courts and for commerce, have heard the word of eternal life. The daily services in the chapel have been kept up, both native and English, and the hearers have been much as usual. During the greater part of this year Mr. Beddy has been laid aside by an attack of amaurosis in his left eye, which for a considerable time affected the vision of the right; but, by the blessing of the Lord on the means resorted to, the right eye has been perfectly restored, and although the left is useless so far as reading is concerned, some partial benefit has been effected, mainly through the influence of the cold climate of Darjeeling, to which place Mr. Beddy was recommended to go, and where he obtained much benefit in health. He has since returned to the field of labour which he has now occupied for thirteen years. In the *Refuge* there are now thirty-two children.

5.—BENARES.

Commenced in 1817.

This ancient seat of Brahminical learning, or Hindu superstition, is situated on the north bank of the Ganges, about 430 miles N.W. from Calcutta. It includes a population of upwards of 200,000: but during the idolatrous festivals the concourse is almost beyond calculation. Eight thousand houses are said to be occupied by brahmans, who receive contributions, though each has property of his own. The Muhammadans form about a tenth of the population.

Missionary .....Rev. W. Smith.

6.—ALLAHABAD.

Commenced in 1814.

This ancient city, the capital of the province, is situated at the confluence of the Jumna with the Ganges, about 500 miles W.N.W. from Calcutta. At the junction of these two rivers, so awfully celebrated for the destruction of human life, vast crowds both of Hindus and Mussulmans assemble annually to bathe in the sacred waters. Formerly the government derived a considerable revenue from a tax on the pilgrims, which is now happily abolished. In 1803 the inhabitants of Allahabad, exclusive of the garrison, were estimated at 20,000 persons.

Missionary .....Rev. L. Mackintosh.

Our brother still labours at Allahabad in the midst of some discouragements, but not without tokens of the divine favour.

7.—AGRA.

Commenced in 1811—*recommenced in* 1834.

The capital of the district and province of the same name, commodiously situated on the south-west side of the Jumna, about 800 miles N.W. from Calcutta. It does not appear that any enumeration of the population has ever been made; but the number of inhabitants is probably about 60,000, and from the facility Agra affords to the commerce of Western Hindustan, this number may be expected greatly to increase.

Missionary .....Rev. R. Williams.

At this station Mr. Williams has resumed his labours amid many encouragements.

8.—MUTTRA.

A celebrated city of great antiquity, situated on the western bank of the Jumna, about thirty miles N.E. by N. from Agra, and containing a population of 50,000 inhabitants, of whom about one-eighth are Muhammadans.

Missionary.....Rev. T. Phillips.
Native Preacher.....Brij Lal.

9.—DELHI.

Commenced in 1818.

The ancient capital of the Great Mogul, and still nominally an imperial city under its own emperor, lies about 900 miles distant from Calcutta to the north-west. In the reign of Aurunzebe, the population was loosely estimated at two millions, and the ruins of old Delhi even now cover a plain for nearly eight miles to the south—a striking scene of desolation—though some of the gates and mosques of this ancient place are tolerably entire. The present city is built on two rocky eminences, surrounded on three sides by a stone wall, of thirty feet in height, with the stream of the river Jumna on the east. Besides Hindu temples, there are above forty Muhammadan mosques in it. No regular census of the inhabitants has ever been taken, but they are estimated at about 150,000.

Missionary.....Rev. J. T. Thompson.

The distribution of God's word and tracts during this year, both within the city and at the fairs of Hurdwar and Garhmukteshwar, have been unprecedented. Six persons have been added to the church.

10.—JESSORE.

Commenced in 1800.

This district in the southern quarter of Bengal, is estimated at 5,000 square miles. The inhabitants were reckoned, in 1801, at 1,200,000, in the proportion of nine Muhammadans to seven Hindus. Sahib-ganj, the usual residence of the missionary, lies about 150 miles north-east from Calcutta.

Missionary .....Rev. J. Parry.

Aided by eleven Native Preachers.

The reports from this station continue most encouraging. There are in this district ten schools. The number of members is 143.

11.—BARISAL.

Commenced in 1828.

Barisal is the principal town in the district of Bakarganj, about 185 miles east from Calcutta.

Missionary.....Rev. S. Bareiro.
Native Preachers....Bishwanath and Gorachand.
Sub-station.....Shagardi.

The report from this station is much more encouraging than last year.

12.—DHAKA (DACCA).

Commenced in 1816.

A large town in Bengal, situated beyond the principal stream of the Ganges, but extending, with its suburbs, six miles on the banks of the Buri Ganga, or old Ganges. It is about 190 miles north-east from Calcutta. Its population in 1801 was stated at above 200,000, but it has since been estimated as high as 300,000; there being, as has been ascertained, about 90,000 houses.

Missionaries.... { Rev. W. Robinson. / Rev. O. Leonard.
Native Preachers.Chand, Ramjiban, Jaynarayan.

III. ASIATIC ISLANDS.

CEYLON.

Four Stations—about Twenty Sub-stations—Six European Missionaries—Three Female Missionaries—Twenty Native Preachers, including Students—Thirty-nine Schools.

The lamented decease of Mr. Daniel has greatly increased the labours of our brethren in Ceylon, and prevented them sending the usual annual account for the Report.

At Kandy, Mr. Dawson continues his labours. Eight persons have been baptized during the year, and the attendance is very encouraging.

Mrs. Birt continues her girls' school at this station, and has about forty scholars, several of whom are in a hopeful state.

The Institution at Colombo for the training of native teachers is at present under the care of Mr. Davies, and contains six pious young men who have devoted themselves to the Christian ministry.

It is hoped that the arrival of Mr. Lewis will afford important relief to our brethren, though they still need an additional labourer.

The printing press at Kandy has been used during the year in printing tracts and books. The total number of copies printed, most of them in the tract form, is 18,900.

Towards the expenses of the schools and stations, the sum of about £300 has been contributed in the island.

In addition to the usual labours of our brethren, they hold about ten services weekly among the Coolies of the coffee plantations; and it is calculated that not less than 4000 persons hear the gospel in this way every fortnight.

The contributions of the young in this country, for schools in Ceylon, are very acceptable, and we hope ere long to publish a detailed account of the labours of our brethren in this department.

JAVA.

SAMARANG .....Gottlieb Bruckner.

SUMATRA.

PEDANG.....N. M. Ward.

AFRICA.

FERNANDO PO, CLARENCE, BASSIPU, BASSIWALLA, &c., CALEBAR, and BIMBIA.—John Clarke, G. K. Prince, M.D., Thomas Sturgeon, Joseph Merrick, W. Newbegin (Surgeon).

Assistant Missionaries—Thomas Thompson, Alfred Saker, and Thomas Milburne.

Teachers—Alexander Fuller, W. Smith, Mr. Bundy, Mr. Norman, Mr. Ennis, Mr. Gallimore, and Mr. Duckett.

Female Missionaries—Mrs. Clarke, Mrs. Prince, Mrs. Sturgeon, Mrs. Merrick, Mrs. Newbegin, Mrs. Thompson, Mrs. Saker, Mrs. Bundy, Mrs. Norman, Mrs. Ennis, Mrs. Gallimore, Misses Stewart, Davis, Cooper.

Three Stations—Six Sub-stations—Eight Missionaries and Assistant Missionaries—Seven Teachers—Fifteen Female Missionaries and Teachers.

Since the last Report, the history of the West African Mission has continued to justify the hopes that were entertained at its commencement. Several new stations have been formed: and schools have been opened both in Fernando Po and on the continent.

Mr. Clarke has devoted himself at present to the people of Fernando Po: has prepared class-books for them, and translated part of the gospels into the Fernandian.

Mr. Merrick has settled at Bimbia, on the continent, and has acquired a knowledge of the Isubu, the language of the district. He has also printed some scripture class-books in that language; which have proved very acceptable to the people. Recent letters state that he is printing similar books in the Dewalla or Cameroons tongue.

A recent journey which Mr. Merrick made into the interior has proved very satisfactorily that there are openings for mission labour on every hand.

Dr. Prince continues at Clarence, and his medical services are most highly appreciated by our brethren. They say, indeed, that under God he has more than once preserved their lives. Many hundred persons have also resorted to him for medical relief.

The last Report stated that Mr. Clarke had left Jamaica with a band of settlers and teachers for Africa. These have since reached Fernando Po. Four of them have been stationed in different districts, and the others were only waiting the arrival of the mission

vessel to commence new stations. As might have been expected, the removal to such a field of labour as Africa tried the patience and zeal of our friends, but recent accounts speak very favourably of their devotedness, and the Committee hope that they may prove among the most successful agents of the mission.

The school at Clarence continues to prosper, under the care of Miss Stewart and a member of the church at Clarence. A school has also been opened at Bimbia, with about sixty children.

During the year upwards of twenty persons, most of them natives of Africa, have been added to the church at Clarence: which now numbers eighty members. It is a gratifying illustration of their vigorous and healthy state, that they have contributed during the last year very nearly sufficient for their pastor's support. An Auxiliary to the Anti-Slavery Society has also been formed during the year.

In the last Report it was stated that the "Dove" had not answered the expectations of the Committee, as a steam-vessel. During the summer and autumn of the year they made extensive and careful inquiries for a steam-vessel, likely to suit; but without success. It then occurred to them, that the "Dove" itself might answer most of the purposes for which a steamer was required. After repeated trials, it was decided by competent judges, that she was admirably adapted for the Mission as a sailing vessel. The Committee therefore obtained her, and in February last she left England for Fernando Po, having on board Mr. and Mrs. Newbegin, Mr. and Mrs. Thompson, Mrs. Prince (returning to her husband), and Miss Vitou. She left Madeira on the 18th of the same month, and has arrived (it is hoped) ere this at her destination. The Committee are gratified in being able to state, that the Committee of the British and Foreign Sailor's Society presented her captain with a Bethel Flag, and that all who are engaged to remain with the ship are pious men, and have been active members of churches in this country.

It is still further gratifying to the Committee to state, that the estimated expense of the vessel for one year, including stores, seamen's wages, insurance, &c., viz. £500, has been met by the New Year's Contributions of the Young. This offering is the more welcome, as nearly all the collectors have engaged to put forth similar exertions, and they doubt not with at least equal success, another year.

WEST INDIES.

JAMAICA.

Though Jamaica no longer claims a place in our Report, as a field of missionary labour, the relation in which our brethren there once stood to the Society, and the fact that the Committee have been induced during the year to consider various applications from that island, and have relieved the personal distresses of several of our brethren, justify a brief reference.

During the year, the churches in that island have been subject to much privation. A protracted drought, that continued for two successive years, with other causes, cut off the ordinary resources of the people, and in consequence their pastors have been subject to much suffering, and the evangelical labour previously carried on by the churches has been much contracted. Some of the more urgent cases of individual distress on the part of those who had been supported by the Society, the Committee have been constrained to relieve.

The Institution at Calabar continues to be conducted by our brother, Mr. Tinson. There are at present ten students, and though Mr. Tinson has been twice laid aside by illness, their studies have been, in consequence of the kindness of Mr. Dutton and others, carried on without interruption. Mr. Tinson is now nearly recovered, and the Committee trust his life may be spared for this work for many years. "I am happy to say," says Mr. Tinson in reference to his charge, "that hitherto we have cause to be very thankful. Every thing has gone on well. The conduct of all the students has been very consistent, and has given me great satisfaction. . . All that I want to feel is more entire devotion to God; and if I might have a wish it would be, to live to see some able men go hence to Africa and elsewhere as ambassadors of Christ."

The Committee are sorry to learn that our brethren have experienced some difficulty, amid the distress in Jamaica, in obtaining support for the students. They trust, however, that with the return of temporal prosperity, this difficulty will be removed. Believing as they do, with the venerable Clarkson, that in the establishment of this college, "the finger of God and the manifestation of his good will to injured Africa," are remarkably visible, they would exceedingly deplore it if the whole plan be postponed through the diminished interest or lessened means of the churches themselves.

The Committee have pleasure in stating that supporters of education, principally among the Society of Friends, have contributed upwards of £300 during the year for the schools in Jamaica.

It may be gratifying to our friends to know that, in connexion with the Baptist churches in Jamaica, about 2000 persons have been baptized. The total number of members is 34,000. The number of scholars in the day schools is 5000, and in the Sunday schools about 9000.

II.—BAHAMA ISLANDS.

Twelve Stations—About twenty Sub-stations—Three Missionaries—Seven Teachers and Preachers—and about twenty Helpers.

The past year has been one of peculiar trial

to our brethren in the Bahama Islands, and to the people under their care. The people throughout the island generally have suffered severely from famine. Many have in consequence been compelled to leave their homes and seek support elsewhere. At the same time our missionaries, and several of their members have been subjected to much persecution from the inferior authorities; and though in the two instances in which the conduct of the persecutors was brought before a colonial jury,—in one of which a native teacher was the defendant, and in the other another native teacher was the plaintiff,—the verdict of the jury was in favour of our agents, it cannot create surprise that these proceedings against them have caused much anxiety and expense. The success of our agents, however, in both cases has been a signal triumph for the cause of justice, and for the native population; and the Committee trust that the good results of these trials will long be enjoyed by our missionaries and the churches under their care.

The Committee feel bound to acknowledge that whenever they have felt it necessary to bring any facts connected with these proceedings before the British government, they have always received from the colonial minister the assurance of prompt investigation and redress.

About 300 persons have been added to the various churches, making the total number of members 2453, or 312 more than last year. The day schools also continue to be well attended; and at the Sunday schools the number of children is 1424, being an increase of 138. The contributions of the poor people toward the support of their schools and of religious worship have amounted in all to about £400.

TRINIDAD.

PORT OF SPAIN, CORBEAN TOWN, DRY RIVER, TACARIGUA.—George Cowen, John Law, Mrs. Cowen.

Teachers—Mrs. Evans and another.

SAVANNA GRANDE.—Mr. Silverthorne, Mr. Hamilton.

Five Stations—Two Missionaries—One Female Missionary—Two Teachers.

The labours of Mr. Cowen in Trinidad are continued with untiring zeal and with some encouragement. He has already formed several stations in different parts of the island, and is only waiting for help from this country to form others. A school has been opened in Port of Spain, the capital of the island; and another has been taken up at Dry River.

That the people themselves are deeply interested in education, will appear obvious, when it is stated, that they have coptributed upwards of £70 towards the expense of fitting up the school-rooms at the stations just named.

Three have been baptized, and five restored. The total number of members is fifty-two; and of scholars in the two schools, ninety-five.

HAYTI.

PORT AU PLAT AND TWO OTHER STATIONS.

Number of members early in 1844,—48.

The political changes in Hayti, and above all the unsettled state of the people, have been very unfavourable to the interests of all religious bodies, and to our own amongst them. The members of the church continued their meetings till August, when an order from the authorities compelled all our American brethren to leave the Spanish part of the island. Several of them returned to the United States. Others have proposed settling in one of the British colonies. It is hoped, however, that this extreme measure has not been necessary. In the meantime our brethren in the Bahamas are anxiously waiting for the return of more peaceful and settled times. The committee trust that as soon as an opening is presented, they may be able to send missionaries to this very destitute and interesting field.

AMERICA.

HONDURAS.

BELIZE.—Alexander Henderson, John Kingdon, J. P. Buttfield.

Female Missionaries—Mrs. Henderson, Mrs. Kingdon, Mrs. Buttfield.

Sub-stations—Spanish Creek, Baker's Bank, Carib Town, Mosquito Shore.

Native Preachers and Teachers—J. Warner, Mrs. Warner, William Michael.

One Station—Four Sub-stations—Three Missionaries—Two Native Preachers and Schoolmasters—Three Female Missionaries—Five Schools—Three Sunday Schools.

The labours of Mr. Henderson at Belize have been continued through the year without interruption, though amidst many disappointments. Several of the native agents he had employed have turned out unworthy of his confidence, and others of them unsuitable for their office. Two teachers are still labouring among their countrymen, and have proved faithful to their trust. Mr. Crowe is also engaged in Guatemala in teaching and preaching with encouraging success.

Five persons have been added to the church in the year: but from various causes, fourteen have been removed. The total number of members being 122.

Recent communications from the South American continent, forwarded through a friend of our Mission, give the Committee reason to believe that the providence of God is preparing the way for more general missionary operations in that country; and the Committee trust that the recent establishment of a mission press at Belize, and the arrival of Mr. Buttfield and Mr. Kingdon, will enable our brethren to enter upon any field which may be made accessible to them.

In the important work of biblical translation, Mr. Henderson continues to make some progress, though much interrupted by his various other labours. He is proceeding with the gospels in Kurif and Mosquito, and it is hoped will be enabled by the arrival of Mr. Buttfield and Mr. Kingdon to make more rapid progress, and ere long to give the words of life in their own tongue to these Indian tribes.

CANADA.

Grants have been made during the year to seven stations besides Montreal: and eight brethren have been aided by the Society.

Since the last Annual Report, the Committee have continued and increased their contributions to Canada, not indeed to the extent they have desired, but yet to such an extent as has encouraged their brethren in that country, and has enabled them to take up fields of labour, which would otherwise have remained destitute. The principle on which aid has been given is to stimulate the exertions of the people themselves, not by entirely supporting their pastors, but by aiding the churches to support them. In carrying out this principle they have made grants to important towns in the centre of large and destitute districts, and by continuing these grants for two years hope to enable these churches to bear their own expenses, and to send the gospel to the regions beyond. By the help of the Committee, churches have been formed during the year at Quebec and Brockville, and grants have also been made to the churches in Toronto, Kingston, Bytown: and to the interesting mission at Roxton, among the French Canadians.

Towards the Indian settlement in Tuscarora the grant of £100 has been again voted. The prospects of that station are in most respects more favourable than they were last year. More general education, however, is greatly needed for the whole tribe.

Deeply impressed with the sense of the importance of training up in Canada a race of ministers accustomed and suited to that field, the Committee have regarded with much interest the progress of the College at Montreal. They continue to support the tutor: the students being supported by the churches in the colony: the results, they are gratified in stating, have answered the expectations they had formed.

Sixteen students have during the year enjoyed the benefits of the College. Mr. M'Lean has gone to Asnabruck, Mr. Lorimer to Kingston, and Mr. Merriman to Potton. The studies of the past year have embraced church history, theology, moral philosophy, logic, Latin, Greek, Hebrew, Syriac, Chaldee, Mathematics, biblical geography and history.

The library of the Institution has been enriched by the munificent donation of two hundred pounds worth of books, presented by Joseph Fletcher, Esq., of London.

The Committee are gratified to be able to state, that our brethren in Montreal have made arrangements for the erection of a new building for the College. The whole aspect of the Canadian mission is encouraging, and the Committee are convinced that they will see the glorious results of their labours in future years.

EUROPE.

FRANCE.

Morlaix, and two other places.—Rev. John Jenkins, Rev. John Jones. Mrs. Jenkins, Mrs. Jones.

The labours of our brethren in Brittany have been continued during the year without interruption. They have spent much time in religious conversation, in tract distribution, and in preaching: and though the immediate results are not extensive or decided, there is yet much to encourage. "Much of our work (says Mr. Jenkins) has been of a preparatory kind, and much time has been spent in removing powerful obstacles which stood in our way. Our prospect is becoming more encouraging, and it is evident our labours will soon be extensive." Our brethren are received by the people with great good-will, and their message is listened to with general attention. The prevalence of popish and semi-heathen practices, however, is a grave hindrance to success, though not such a hindrance as would justify inaction or distrust.

Mr. Jenkins has spent part of the year in collecting for the chapel about to be erected at Morlaix. He has been received with much Christian kindness by the Protestants of France, and especially by our brethren in Guernsey and Jersey. M. Le Fourdrey of Brest has also used his influence on our behalf. About £140 has been collected; £100 more is required, for which our brethren are looking to friends in this country.

Mr. Jenkins has devoted a considerable portion of his time to the preparation of a version of the New Testament in the Breton. The gospels are now nearly ready for the press. When it is remembered that the only version in print is a Roman Catholic one, that it is in a great measure unintelligible to the people, that one thousand copies only have been printed, that even these are not all circulated, and that the Breton population amounts to a million, the importance of such a work must be apparent.

At Morlaix, a Sunday-school has been established, containing about thirty children.

HOME PROCEEDINGS.

FUNDS.

The Committee have pleasure in stating, that several of their friends have recently

increased their subscriptions to the Society. The following subscribe £50 or upwards.

W. B. Gurney, Esq.	£100
W. Nield, Esq.	100
W. Calender, Esq.	100
S. M. Peto, Esq., and Mrs. Peto	100
George, Foster, Esq.	100
W. Blacklock, Esq.	100
H. Kelsall, Esq.	150
W. Rees, Esq.	50

The Committee have ventured to refer to these friends, in the hope that all the supporters of the Society may be induced, if possible, to act upon the principle recognized in these gifts, viz., that the increased and still increasing labours of the Society demand and justify increased and still increasing support.

The total receipts of the Society for the year amount to £20,347 2s. 7d., being a decrease as compared with last year of £1313 17s. 8d. Of this sum, £16,287 8s. 2d. has been contributed for general purposes, being a decrease of £692 3s. 8d. In explanation of this decrease, it is but just to the friends of the Society to add that the deficiences of the year are in legacies and in grants for translations, both of which were in 1843 unusually large. The decrease in translation-grants is about £1100, and in legacies about £1200, or £2300 in all. It is obvious, therefore, that the ordinary resources of income have been on the whole rather more productive, though not to such an extent as to supply other deficiencies. This diminution of income, and the special calls from Jamaica to relieve the personal distress of those who were its agents, have combined to create a balance against the Society of £2398 9s. 8d., a state of things which the Committee deeply deplore, and which they hope to find corrected in the following year.

THE JUBILEE FUND.

According to the balance sheet of last year, there was in hand for various jubilee objects the sum of £6679 2s. 3d. To this amount must be added the small sum of £237 0s. 11d., the receipts of the last year. Of this sum, £2382 12s. 6d. has been paid on account of the Mission House; £1220 has been expended in purchasing mission premises in Trinidad; £212 has been appropriated to India and Ceylon, and £550 has been advanced as a loan to the Theological Institution at Calabar, and to mission stations in Jamaica. The balance in hand amounts to £1918 18s. 8d., the whole of which is pledged to various objects announced in the first resolution of the Society in reference to this Fund, and of pressing importance.

SUMMARY.

The total number of members added to the churches during the past year is 2430, the total number of members in all the churches being 38,609. There are also 218 stations and sub-stations, and 155 agents, not including Jamaica. The number of day-schools is 137, of children taught in day-schools 9225, and of children taught in sabbath-schools about 10,969. The total receipts for all purposes are £20,584 3s. 6d.

AGENCY AND AUXILIARIES.

To the very important work of forming auxiliaries in connexion with our churches, and of strengthening those already formed, considerable attention has been devoted during the year. Mr. Carey and Mr. Saffery in England, and Mr. Price in Wales, have been engaged without interruption in this work. Mr. Fraser, and Mr. Upton of St. Alban's, have also given their services repeatedly to the formation of Juvenile Auxiliaries, and with the happiest results. Indeed the contributions from the young have been much larger than in any previous year. Nor is it too much to affirm, that if other exertions had been equally augmented and equally successful, the income of the Mission would have been doubled. Several schools have engaged to support each a school or a native missionary: a plan that might be carried out by individuals and churches with the best results. There has also been an increase in the funds contributed for schools. This is mainly owing to the kindness of members of the Society of Friends, who have in some instances collected amongst themselves to relieve the wants of our brethren, and in others have generously responded to the appeals addressed to them through the Rev. E. Adey and others. The extension of the Society's labours renders these appeals more than ever necessary, and the Committee trust that when made during the coming year they will be proportionately successful.

To promote a missionary spirit among the young, the Committee resolved towards the close of last year to commence a Juvenile Missionary Herald, at the price of a half-penny. This publication is designed to be, so far as expences are concerned, self-supported. All profits will be devoted to the improvement of the little work, and on the other hand, it is hoped that the sale will be so extensive as to keep the Society unharmed. The sale has reached in four months 40,000 a month, but 20,000 must be added to the number before it can be said that the plan succeeds. And surely a sale of 60,000 among a body in which the Sunday school children alone amount to 150,000 is not an extravagant hope. To realize it, the Committee rely on the combined co-operation of their young friends.

NEW FIELDS.—CHINA.

For a considerable time past, the attention of the Committee has been called to China. The missionaries of the American Baptist Board have frequently urged the Com-

mittee to send missionaries to that field, and have assured them of a cordial welcome. They concur too with the agents of other Societies, in representing the openings as numerous and encouraging. In more than one of the first large cities now accessible to the English there are no religious teachers, while vast numbers of the natives are ready to receive religious tracts, which the general diffusion of elementary education enables them to read.

Taking into consideration these openings and appeals, and deeply anxious to aid in communicating the knowledge of divine truth to 300,000,000 of people to whose welfare some of the earliest labours of missionaries of this Society were devoted, the Committee have resolved—

"That the facilities of intercourse afforded by the opening of several ports in *China* to foreign commerce, according to a recent treaty, the residence of British consuls—the free access that may be had to the people, the comparative ease with which the language may be attained, contrary to the prejudiced notions of former times, the general salubrity of the climate, together with the urgency of missionaries of different societies already located there, who have appealed and continue to appeal on its behalf, render it highly desirable 'that measures should be immediately adopted, with a view to the commencement of missionary operations in that vast empire, which comprises more than a third of the world's population lying in the thick darkness of heathenism.'"

Two things are wanting to enable the Committee to carry out this resolution. Men and money. Holy, devoted, simple hearted labourers, who are willing, in the fear of God and under the influence of love for souls, to dedicate themselves to this work, are required. If possible four; if these cannot be obtained, two. It is also necessary that the sum required for the outfit and passage of these four missionaries,—say £2000; together with the amount required to support them for the first year, say £1000, be raised by special contributions. The state of the finances, and the claims of the present fields of labour, make this arrangement imperative. Nor can the Committee doubt for a moment the readiness of their friends to supply the requisite funds. A kindred society received last year from an anonymous friend the sum of £6000, to enable its Committee to commence a Chinese mission: and are there not friends amongst us, as greatly indebted to the Saviour, and as anxious for the conversion of China?

CONCLUSION.

The extension and increase of the Society's labours compel the Committee to appeal once more to their friends for increased support. Let it be remembered, that the contributions given to the Baptist Missionary Society are for all the world beyond our own islands: that the Society has agents in the four quarters of the globe; that it supports 155 agents; that 137 schools, and 9225 scholars, are in connexion with it; that to supply the posts of missionaries who may be called in the year to their rest, it has to send out, on the average, four additional labourers each year; to say nothing of new fields: and is it not plain that most, if not all, our contributions are lamentably inadequate. We each give a guinea, or half a guinea, or five guineas, to the support of ninety missionaries, to spread the gospel in Europe, Asia, Africa, and America; an amount of contribution which we justly deem barely adequate to the claims of a single case of home destitution. Let not the fact of the Society's acting by system, and for the world, lead us to forget that the individual instances of usefulness and of necessity connected with it, are very numerous and urgent. Contribute to it not as to one case, but as to an accumulation of cases, each deserving a separate contribution. What we give has to be divided into a hundred different parts; and it will be spent in four continents. Let us think of the wants of each, and, examining their claims as in the sight of God, so increase the aggregate amount of our gift as to allow of the distribution of it, in sums adequate to these wants, among them all. If we add to this increased contribution, a spirit of more implicit dependence and of more fervent prayer, ever proportioning the fire on the altar to the sacrifice that is to be consumed by it, it cannot fail to be productive of good results. The first part of the prediction of the Psalmist will be fulfilled, and the second cannot long delay: God will have blessed us; and "all the ends of the earth shall fear him."

SHUWALLAH GHAUT, BENARES.

Every Hindoo city on the banks of the Ganges, has a number of Ghauts, or stairs, leading down to the sacred river, for the use of those who repair to its waters for religious purposes. Some of these Ghauts are very magnificent and costly. The Shuwallah Ghaut, Benares, a representation of which embellishes our present number, is situated at the northern extremity of the city, on the very margin of the river.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1845.

	£	s.	d.
Annual Subscriptions.			
Bailey, Mr. W.	1	1	0
Benham, J. L., Esq.	2	2	0
Blacket, Mrs.	1	1	0
Blight, Mr. G.	1	1	0
Bond, W. H., Esq.	2	2	0
Brown, Mr. J.	0	10	6
Button, Mr. S. J.	1	1	0
Button, Miss	0	10	6
Cartwright, Mr. R.	5	0	0
Collins, Mr. W.	3	3	0
Davies, Rev. Dr.	1	0	0
Dennis, Mr. S.	1	1	0
Elliott, J. S., Esq.	2	2	0
Fletcher, Jos., Esq.	2	2	0
Giles, Mr. W.	1	1	0
Gouldsmith, Mrs.	2	0	0
Graham, T., Esq.	1	1	0
Green, Stephen, Esq.	2	2	0
Hamilton, Mr. T.	1	1	0
Heath, Mr. Job	2	12	6
Hislop, Mrs.	1	1	0
Hoare, S., Esq.	5	5	0
Hoby, Mr. G.	1	1	0
Hodge, Mr. J.	1	1	0
Jones, Mr. C.	2	2	0
Knight, Mrs.	1	1	0
Lloyd & Key, Messrs.	1	1	0
Lushington, Right Hon. Sir S., LL.D.	3	3	0
Martin, Mr. T.	1	1	0
Mason, Mr. T.	1	1	0
Meredith, Mr. J.	1	1	0
Napier, T., Esq.	1	1	0
Oliver, Mr. Jas.	2	2	0
Olney, Mr. Thos.	1	1	0
Overbury, Mr. B.	1	1	0
Payne, Mrs., Penton Row	2	2	0
Peek & Co., Messrs.	1	1	0
Phillips, Mr. T.	1	1	0
Poole, M., Esq.	1	1	0
Potter, Mr. H.	1	1	0
Powell, George, Esq.	2	2	0
Pritchard, Rev. G.	0	10	6
Prosser, Mr. E.	1	1	0
Ridley, S., Esq.	1	1	0
Rippon, Mrs. T.	5	0	0
Rixon & Co., Messrs.	1	1	0
Saunders, Mrs.	1	1	0
Sharp, Mr. J.	1	1	0
Smith, W. L., Esq.	2	2	0
Smith, Mrs.	1	1	0
Smith, Miss M. E.	1	1	0
Spalding, Mr. T.	1	1	0
Steinkopff, Rev. Dr.	1	1	0
Turner, Sharon, Esq.	2	2	0
Walkden, Mr. J.	1	1	0
Watson, S., Esq.	1	1	0
Whitehorne, Jas., Esq.	2	2	0
Williams, J., Esq.	1	1	0
Woolley, Mr. G. B	2	2	0
Donations.			
Benson, Robt., Esq.	25	0	0
Bible Translation Society, for *Translations*	500	0	0
Buxton, Sir T. F., Bart., Family of the late.	50	0	0
Gouldsmith, Mrs., for *Sanscrit Version*	10	0	0
Gregson, Joseph, Esq.	2	0	0
Do., for *Dove*	1	0	0
Gurney, W. B., Esq., for *African Saw Mill*	10	0	0
J. W. A.	5	0	0
M. B.	100	0	0
Post, Jacob, Esq., Islington, for *Schools*	0	10	0
Sharp, Mr. J., Lisson Grove, for *Dove*	5	0	0
Spurden, Miss, Collected by, for *Patna Refuge*	8	11	6
Sherring, Miss E., Bristol, Collected by, for *do.*	2	10	0
Wilkin, Miss M. J., Contributions by	2	1	4
Do., for *Dove*	1	0	0
Legacy.			
Warwick, Mr. Stephen, late of Roade, balance	29	15	0
LONDON AND MIDDLESEX AUXILIARIES.			
Alfred Place, Old Kent Road, Sunday School, for *Africa*	1	1	0
Alie Street, Little, Contributions by Miss Evans	0	16	7
Artillery Street	2	0	0
Battersea—			
Collections	9	15	1
Contributions	37	15	2
Do., for *Dove*	1	1	0
Do., Sunday School	1	2	11
Do., do., for *Dove*	1	7	9
Do., Day School, for *Africa*	0	10	0
Blandford Street—			
Contributions	25	0	0
Do., for *Dove*	1	17	6
Bow—			
Huntley, Miss. A.S.	1	1	0
Sunday School	1	15	7
Proceeds of Lecture	3	8	0
Brentford, New—			
Contributions, by Mrs. T. Smith, for *Dove.*	0	18	3
Camberwell—			
Contributions	116	5	5
Do., for *India*	1	1	0
Do., for *Dove*	3	9	0
Marten, R. & E., Collected by, for *do.*	1	0	0
Millar, W. & E., Collected by, for *do.*	1	3	0
Sunday School	9	10	6
Steane, Rev. Dr., for *Vessel*	10	0	0
Chelsea, Paradise Chapel— Proceeds of Lecture	3	12	6
Church Street—			
Sunday School, for *Dove*	1	11	1
Clapham—			
Children's Missionary Box, by Mr. T. Hepburn, for *Dove*	0	16	8
Devonshire Square	27	18	4
Contributions, for *Dove*	7	12	5
Do., Sunday School, for *do.*	0	14	7
Eagle Street	16	0	0
Contributions, by Miss Wilson, for *Dove.*	1	1	6
Do., Sunday School Boys, for *do.*	0	10	0
Ealing—			
Contributions, balance	0	10	9
Eldon Street, Welsh Church—			
Contributions, by Miss M. A. P. Lloyd	0	2	8
Hackney—			
Collections	25	10	9
Contributions	16	9	2
Do., Ladies' Auxy.	11	2	11
Do., for *Africa*	1	4	0
Do., for *Dove*	1	12	0
Do., Proceeds of Lecture	3	5	0
Do., Box, by Mr. G. Blight	0	8	6
Hammersmith—			
Collection	8	6	9
Contributions	6	15	1
Do., Sun. School	1	3	3
Do., by Mr. Page, for *Dove*	1	3	7
Harlington	8	3	7
Sunday School	2	0	0
Hatcham—			
Contributions, by Miss Pond, for *Dove*	0	9	0
Henrietta Street—			
Contributions, for *Dove*	1	15	6
Do., Sunday School, for *do.*	1	15	8
Islington Green—			
Contributions	7	13	3
Kensington—			
Contributions	5	13	2
Do., Sunday School	3	5	2
Keppel Street—			
Contributions	8	18	8
Do., Ladies' Society	1	18	6
Do., Juvenile Auxy.	1	16	9
Maze Pond—			
Sunday School, for *Native Boys' School, Muttra*	20	0	0
New Park Street—			
Contributions	15	1	5
Do., for *two Schools in Ceylon*	20	0	0
Do., for *Entally*	5	0	0
Do., for *Patna Refuge*	5	0	0
Do., for *Dove*	6	4	0
Do., by Miss Potter, for *do.*	0	10	0
Do., Proceeds of Lecture	3	5	10
Regent Street, Lambeth—			
Collections	9	15	8
Contributions	64	19	3
Do., Proceeds of Lecture	8	14	6
Do., Sunday Schools	4	1	6
Do., for *Dove*	3	13	1
Do., by Master W. H. F. Burchell, for *do.*	0	13	6
Romney Street, Westminster—			
Sunday School, for *Dove*	2	2	6

	£	s.	d.
Salters' Hall—			
Contributions	27	16	6
Do., Sunday School	3	5	7
Do., by Miss Beverley, for *Dove*	0	10	6
Shacklewell—			
Collections.....	16	5	0
Contributions	19	6	8
Do., by Annabella Henderson, for *Africa*	6	9	1
Shoreditch, Providence Chapel—			
Contributions	3	16	7
Do., Children, for *Dove*.....	1	1	11
Spencer Place	15	3	1
Staines—			
Contributions, by Rev. E. Adey, for *Schools*	6	5	0
Stepney, College Chapel—			
Contributions, by Rev. F. W. Gotch	2	15	0
Do., for *Translations*	1	1	0
Tottenham—			
Contributions	22	10	1
Do., Juvenile Auxy.	8	0	6
Do., Infant School, in farthings.....	0	5	9
Do., Proceeds of Lecture	7	0	6
Uxbridge—			
Contributions, by Rev. E. Adey, for *Schools*	3	0	0
Walworth—			
Contributions, by Miss Sarah Watson ...	0	10	7
Do., South Street, Sunday School....	2	10	0

Bedfordshire.

Ampthill and Maulden—			
Contributions(moiety)	7	11	0
Bedford, Rev. T. King's—			
Collection	6	4	0
Contributions	1	10	0
King, Rev. T., A. S. (3 years)	3	3	0
Blunham—			
Contributions, for *Dove*	2	0	0
Dunstable—			
Collections.....	9	2	0
Contributions.....	14	11	0
Do., Sunday School, for *Dove*.....	1	1	6
Eaton Socon—			
Contributions, by Mr. Hawkins.....	1	10	0
Keysoe—			
Collection	3	2	0
Leighton—			
Collections.....	9	0	8
Contributions	31	1	7
Do., for *Africa*	0	18	2
Luton, Union Chapel—			
Contributions, by Misses Tranter and Anstie, for *Dove*.....	1	6	6
Do., by do., for *Books for Ceylon Academy*	1	5	9
Sharnbrook—			
Collections.....	4	16	0
Contributions	8	18	10
Steventon—			
Collection	3	15	8
Thurleigh—			
Collection	2	4	1
Contributions	3	0	1

Berkshire.

Newbury—			
Sunday School Girls...	1	1	0
Sunninghill—			
Contributions	6	6	6
Do., for *Dove*.....	1	4	0
Windsor—			
Sunday School, for *Dove*	1	1	0
Wokingham—			
Contributions, by Miss Heelas, for *Dove* .	0	15	0
Do., by Miss Watts, for *do.*.....	0	8	0

Buckinghamshire.

Amersham, Upper Meeting—			
Sunday School, for *Dove*	0	10	0
Chesham—			
Contributions, for *Dove*	1	0	0
Gold Hill—			
Contributions, for *Dove*	1	0	0
Ivinghoe—			
Sunday School, for *Dove*	0	11	0
Missenden, Great—			
Contributions, for *Dove*	0	15	6
Olney—			
Contributions	2	12	0
Do., for *Dove*.....	1	0	0
Waddesdon Hill—			
Contributions, for *Dove*	1	0	0
Howe, Mr.....A.S.	0	10	0

Cambridgeshire.

Cambridge, St. Andrews'—			
Street Chapel—			
Contributions, for *Dove*.....	2	10	6
Horningsea—			
Saunders, Mr. W.....	5	0	0
Isleham—			
Contributions, for *Dove*	1	0	0
Landbeach—			
Contributions, for *do.*.	0	17	0
Linton—			
Contributions, by Miss Foster, for *Dove*.....	1	10	0
Shelford—			
Contributions, for *do.*	1	7	0
Waterbeach—			
Contributions, for *do.*	0	7	0
Wisbeach—			
Cripps, Mr. John....T.	1	0	0
Dawbarn, T., Esq. A.S.	1	0	0
Dawbarn, Mr. R., for *Schools*	1	0	0
Dawbarn, Mr. G., A.S.	0	10	0
Dawbarn, Mr. W., do.	0	5	0
Dowson, John, Esq., for *Schools*	1	0	0
Reynoldson, Mr...A.S.	0	10	0

Cornwall.

Grampound—			
Contributions, for *Dove*	0	13	0
Launceston—			
Contributions, by a little boy, for *do.*....	0	11	6

Cumberland.

Carlisle—			
Contributions	4	1	0
Do., for *Schools*.....	1	0	0
Do., for *African Saw Mill*.....	1	1	0
Maryport—			
Collections.....	7	7	0
Contributions	9	4	0
Do., for *Dove*.....	1	0	2
Whitehaven—			
Collection	8	11	9
Contributions	6	0	9
Do., for *Schools*.....	2	10	0
Do., for *Dove*	1	0	0
Wigton—			
Dodgson, Mr. R., for *Schools*.....	0	10	0
Workington—			
Collection, Independent Chapel	1	4	0
Contributions	1	2	10

Derbyshire.

Derby—			
Juvenile Society, Agard Street	4	10	3
Contributions, by Miss Bridgett, for *Dove*...	1	3	0
Loscoe—			
Contributions, for *do.*	1	0	0
Swanwick—			
Contributions, for *do.*	1	0	0

Devonshire.

Brixham—			
Mills, Mrs.....	0	10	0
Chudleigh—			
Contributions, by Mrs. Rouse, for *Dove*.....	1	0	0
Devonport—			
Contributions, by Miss E. Horton, for *do.*...	1	8	0
Do., Sunday School, for *do.*.....	1	2	0
Exeter, South Street—			
Collections.....	5	0	0
Salter, Miss	1	1	0
Kingsbridge—			
Collection	4	1	7
Contributions	5	18	0
Malborough—			
Collection, 1844 (moiety)	0	8	2
Do., 1845.....	1	2	0
Milton—			
Collection	0	5	0
Modbury—			
Contributions, by Miss Langworthy	1	9	1
Do., for *Dove*.....	0	6	4
Plymouth—			
Collections.....	40	2	9
Contributions	16	7	3
Do., Ladies' Branch (moiety).....	11	18	0
Do., Sunday School	0	18	7
Do., for *Africa*	1	1	0
	70	7	7
Acknowledged before and expenses.....	40	12	0
	29	15	7
Plymouth, How Street—			
Sunday School, for *Dove*	1	18	6
Langtree, Cote (Shebbear), Tythacote, Sheepwash, Blck Torrington, Frithelstock .... Moiety	8	2	0

Dorsetshire.

Dorchester—			
Sunday School, for *Dove*	1	12	5
Biggs, Mr. Stephen....	2	0	0
Poole—			
Contributions	2	0	0
Do., Sun. School ...	1	10	6

	£	s.	d.
Sherborne—			
Chandler, B., Esq. A.S.	3	3	0

DURHAM.

Darlington—			
Contributions	5	13	6
Do., for *Schools*	10	10	0
Do., for *do., West Indies*	1	0	0
Do., for *do., Africa*	7	0	0
Durham—			
Contributions	3	8	6
Do., for *Schools*	0	10	0
Do., for *Africa*	1	0	0
Rowley and Shotley Field—			
Contributions, for *Dove*	1	11	0
South Shields—			
Bell, Thomas, Esq.	5	0	0
Mackay, Mrs., for *African Saw Mill*	5	0	0
Stockton on Tees—			
Collections	2	9	0
Contributions, for *Schools*	3	2	6
Do., for *Dove*	1	7	6
Do., Sun. School, for *do.*	0	9	6
Sunderland—			
Collections	8	4	9
Contributions	16	2	9
Do., for *Schools*	1	0	0
Do., for *African Saw Mill*	1	10	0
Do., Sun. School	1	5	2

ESSEX.

Braintree—			
Collections	5	18	2
Contributions	5	12	0
Do., Miss Hart's Young Ladies, for *Dove*	0	10	0
Burnham—			
Collection	3	14	9
Colchester—			
Contributions	19	12	1
Do., for *Schools*	0	10	0
Do., Juvenile Auxy	1	15	7
Earls' Colne—			
Collection	2	17	2
Contributions	8	9	8
Harlow—			
Contributions	23	12	8
Do., Sunday School	0	18	0
Ilford, Turret Place	7	0	0
Loughton—			
Collection	9	4	0
Boxes	1	2	10
Do., by Miss Mary Gould	0	15	8
Rayleigh—			
Collection, &c.	6	10	0
Romford—			
Contributions, for *Dove*	0	12	5
Saffron Walden—			
Collections	11	6	2
Contributions	11	9	5
Do., Juvenile Society	2	0	0
Do., for *Dove*	1	5	0
Do., by Mr. Player, for *do.*	0	6	0
Do., for *African Saw Mill*	10	0	0
Stratford, Enon Chapel—			
Contributions, for *do.*	1	10	0
Thorpe-le-Soken—			
Collection	4	18	0
Do., Great Oakley	1	0	0
Contributions	3	15	0
Waltham Abbey—			
Sunday School, for *Dove*	1	12	3
Writtle—			
Contributions, for *do.*	1	0	0

GLOUCESTERSHIRE.

Bourton on the Water—			
Collections	6	15	11
Contributions	15	6	9
Do., for *Dove*	1	8	0
Cheltenham—			
Collection	23	11	6
Contributions	28	2	0
Do., by C. Williams, for *Dove*	0	10	0
Do., Ebenezer Chapel Sunday School, for *do.*	1	1	3
Gloucester—			
Contributions	6	12	0
Do., for *Dove*	1	0	0
Kingstanley—			
Contributions, for *do.*	1	0	0
Kingswood—			
Contributions, for *do.*	0	10	0
Lechlade—			
Contributions, for *do.*	1	0	0
Naunton and Guiting—			
Contributions	7	12	8
Do., for *Dove*	1	0	0
Sodbury—			
Contributions, for *do.*	1	5	8
Tewkesbury—			
Collection	23	10	2
Contributions	3	16	2
Do., Juvenile Society	2	11	6
Do., for *Native Schools*	5	6	0
Do., for *Dove*	3	11	0
Winchcomb—			
Collections	1	5	0
Contributions	3	8	8
Wotton under Edge—			
Contributions, for *Dove*	1	2	6

HAMPSHIRE.

Beaulieu—			
Contributions	21	7	0
Beaulieu Rails—			
Contributions	3	10	0
Blackwater—			
Contribution, for *Dove*	1	0	0
Broughton and Houghton—			
Contributions, for *do.*	1	6	0
Fordingbridge—			
Neave, Mr. Josiah, for *African Saw Mill*	1	0	0
Gosport—			
Contributions, for *do.*	0	11	0
Guernsey—			
Contributions, by Rev. J. Jenkins, for *Chapel at Morlaix*	51	4	2
Wesley Road—			
Collections	7	1	5
Contributions	2	13	6
St. Martin's—			
Collections	1	6	5
Contributions	0	17	8
St. Saviour's—			
Collections	1	19	0
Contributions	5	5	2
Jersey—			
Contributions, by Rev. J. Jenkins, for *Chapel at Morlaix*	20	0	0
Portsmouth, Portsea & Gosport—			
Contributions	26	14	6
Meeting House Alley—			
Collections, &c.	37	18	1
White's Row—			
Collection	4	1	1
Contributions	6	4	3
Do., for *Dove*	1	0	0

We are compelled, reluctantly, to defer the remainder of this list.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

AN APPEAL.

The Baptist Irish Society, or rather Mrs. Cozens and friends though the medium of the Society, give £10, and the parents of the children contribute about as much more, towards the support of a school at Conlig, which combines a sound scriptural with a good secular education, and is calculated to be a nursery to our church, and a blessing to the locality. From forty to fifty children now attend, and are making excellent progress; and it is thought that nearly *as many more* would soon attend if a house large enough could be obtained. The place in which the school is conducted is a mere cabin, only fourteen feet by fifteen, which is already so crammed as to render it injurious to the health of both teacher and pupils, and greatly to retard their progress; and for this place an annual rent of £1 10s is paid. We have given on our chapel premises a freehold site for a new school-house, and about £8, between money and work, has been promised by the poor people on the spot, but £30 more is still wanted. Believing that we have many Christian friends in Great Britain who long to see poor Ireland's moral condition bettered, which nothing but the gospel of Christ can effectually do, and to the advancement of which a sound scriptural education of the rising generation is an important auxiliary, I beg to submit the case to their benevolent and Christian consideration, believing that I shall not do so in vain. Our intention is, if our Christian friends enable us to do so, to build a house large enough to accommodate from eighty to a hundred children, which when once erected will be rent free. The smallest sum will be gratefully received by Rev. F. Trestrail, Mission House, 33, Moorgate-street, London, or by the writer,

D. Mulhern.

Newtownards, County Down, April 10, 1845.

From the mass of facts communicated by our agents during the past month, it is hard to select. The following are interesting incidents from a letter of our indefatigable reader Pat Brennan.

Some time ago a beggar woman came into my house, and as is usual with my wife, she began to talk to her about the salvation of her soul. The woman was very attentive while several portions of the scripture were read to her in Irish; and as she was leaving, some tracts were put into her hand, which she was told might be given to other persons. She went away very thankful. In a few days she came back saying, she had very good success since she had got the little books. My wife talked and read to her in Irish, about the love of God to poor sinners; and while speaking of the death of Jesus the woman was in tears. As she was going away, she had a few more tracts, and I found she did not get past the next house without giving one away for a few potatoes. This poor woman is now a regular tract distributor.

About ten days ago another poor woman came into my house. My woman got her to sit down, and then began to ask her some questions about the way she expected to go to heaven. She replied that if she did good works, she was sure God would reward her. My wife declared to her that no creature would go to heaven by their own good works, and read several portions of scripture to show how a poor sinner might have everlasting life. The woman was greatly surprised, and said she never heard the priest say that the people could be saved without any merit of their own. She continued very attentive while more scripture was read; and on going away said, "Mrs. B —— if you would not think it troublesome I would come in again to-morrow to hear you read more of the blessed book." My wife told her she should be very glad to see her every day; and she did come for several days, and no creature

could be more attentive than she was. I have mentioned these things to show *the willingness of the poor to hear the word of God, and if left alone, to judge for themselves.*

Again, he supplies, in another letter, instances of saving conversion to God.

I visited a poor woman a few days ago, who has been confined to her bed for a long time, by a lingering sickness. I read and prayed with her. She told me she had no hope in anything for salvation, but the blood and righteousness of the Lord Jesus Christ. I believed her, because I could perceive no reason at all, to induce her to speak contrary to her mind. I visited her mother regularly, for several years before her death, and I have the testimony of several Christians, as well as my own, that she died rejoicing in Jesus. This poor woman had an opportunity of hearing me every time I visited her mother; and the Lord has fastened the truth on her mind: when she was able, *she always attended our prayer-meetings.*

The next example confirms the opinion expressed in the previous letter, and also exhibits the tact, courage, and zeal, of our readers in a striking manner. It is supplied by RICHARD MOORE, February 15.

As I was passing through the market-place at —— I saw a large crowd at the end of the street; and in the midst a young man singing in praise of O'Connell. I went on to the other end, and there I found another doing the same. I thought it was high time, as I perceived they all understood Irish, to say something in praise of *my* master! I got their attention by speaking of the shortness of time and of a never ending eternity. They all turned at once; and not only they, but the man that first gathered them heard me with great attention. Oh! that we were all more faithful and more active, in trying what good might be done in the name of Jesus.

Our friends will see that the testimony on these points accumulates; and it is remarkable how each communication coincides with, and sustains the others. JOHN MONAGHAN says Feb. 18th:

I have just returned from a journey in the lower parts of the country, which has occupied me a fortnight. Through the whole of this district I have found a general desire, on the part of the people, for religious instruction; in all quarters they are beginning to read the scriptures, and judge for themselves.

In the village of D—— I entered a cabin, and seeing a Testament lying on a shelf, I took it, and asked the woman if she was in the habit of reading it. Yes, said she, and I thank God for it. Why so, said I. Because said she, before I read that blessed book, I thought it was through my own good works I must get to heaven, and that none but the priest could forgive my sins. But now I find that sinners can do nothing good in the sight of God, and that it is through Jesus Christ alone we are to hope for salvation. From many other persons with whom I conversed, and in other places, I have had similar testimonies of the influence and spread of the word; all tending to show that these are but the forebodings of more abundant blessings.

In a former letter I mentioned M. McK—— of C—— a poor romanist, who was then *beginning* to read the scriptures. This man has been for weeks past confined to his bed from sickness, during which time he ceased not to show forth his faith in the Lord Jesus Christ.

During the last few days of his illness, his relations, seeing that his end was evidently drawing near, became solicitous that he should have the priest to anoint him. But he met all their solicitations with a direct negative, telling them that his confidence was in his great High Priest, his Lord and Saviour, who was in heaven, and whom he hoped shortly to meet there; and that it was from him, and from him alone, he expected pardon for his sins, and not from a fellow-creature. In this happy state of mind he persevered until he finished his earthly career, to begin, I trust, an eternity of happiness in heaven, with that Saviour in whom he trusted.

We presume our readers will not be *tired* of such facts, and therefore we add one or two more from ADAM JOHNSON'S letter of the 13th February:—

I feel happy in being able to inform you that the reading of the scriptures is still making a tolerable progress in this part of the country. The invitations I receive from the people in every direction about me, and the general resort I have at my house, in order to hear the scriptures read, are indeed distinguishing marks of the high esteem in which the word is held in this place. I went, according to promise, to a village about three miles from this place, and read a considerable part of the day to several persons who had assembled for that purpose, and not only did they hear me attentively, but many of them made observations which appeared to me truly interesting.

One of them was particularly struck with

the fifth chapter of Romans, and also with the eighth, the ninth verse of which filled him with astonishment; indeed he wept bitterly, and exclaimed, "I am a lost sinner! God be merciful unto me! I knew nothing of this! I have not the Spirit of Christ! What must I do to be saved?" I directed him to the Lord Jesus, showing him that his is the only name whereby we can be saved.

On another occasion I went to a village two miles distant, entered one of the houses, and read several portions of the word, both in English and Irish, to about fifteen persons, who manifested the greatest attention. One present, in his sixtieth year, confessed that he had never heard so much of the New Testament before; and also said that for some years past he had endeavoured to avoid falling in with any one who he knew was in the habit of reading it, lest his catholic principles should be weakened. But now, seeing his error, and being convinced from what he had heard that it was the word of God, he never would neglect it again. I have observed with great satisfaction, that whenever I read in this neighbourhood, *this man is sure to attend*. Were the good Christians who have been the blessed instruments of spreading the knowledge of the divine word amongst us, to behold the happy effects resulting from their labours in this part of our once benighted country, *they could not*, I am sure, *suppress the exclamation*, WHAT HATH GOD WROUGHT!

Another reader writes, March 17th:

I have, since my last, visited four of our schools in the very quarters where persecution has been put in greatest force, and have found each of them crowded with children *and adults*. Sixty to ninety were in each, all anxiously reading, and hearing the scriptures read to them, and endeavouring to become wise in the knowledge of Jesus Christ.

In the neighbourhood of each school I spent two or three days, reading the scriptures from house to house, among the people; and I am happy to see that the knowledge acquired by their little ones, through the reading of the sacred page, is not confined to themselves alone, *but their parents are also sharing in the hidden treasure, by their reading at home*.

I have to inform you of the death of Mrs. Kelly. Her sickness was long and trying, but all through, he, who brought her from darkness into marvellous light, enabled her to submit to and bear his will. When asked, just before her death, whether she feared to die; she replied, "No, for my Redeemer died that I might have life through him." And she died in the act of magnifying his name in whom she trusted.

I have now only to add that this departed disciple had the whole of her education, from her childhood to her marriage, in our Society's school, formerly at Old-rock, and that she and several others of her family yet living, were brought to the knowledge of Christ, through one, perhaps the humblest, of your Society's agents.

This interesting record of striking and encouraging facts is far from exhausted. Indeed we have been sorely puzzled what to select out of so many. Our friends will rejoice with us that the intelligence is growingly interesting. From another communication we select the following:—

A few days ago, I visited a poor man, a romanist, and found him reading the New Testament? I asked him, "Was he not in dread of his priest to keep that book?" "No," he said, "I would be in dread of him some time ago, but not now." "Why not now?" said I. "Because," said he, "I believe that it is the duty of every man, and every woman, to read the word of God; and if they do not, they know nothing of real happiness." I talked to him for some time, and was very much pleased with his conversation. I gave him also a few tracts, and he seemed very thankful. I promised to visit him again soon.

POSTSCRIPT.

Though the past year has been one of great difficulty, and the confidence of the Committee has often been severely tried, yet they have been able to hold on their way. The contributions have been larger than they expected. A legacy of considerable amount has just fallen in, which will relieve the Society of a large portion of its heavy debt. The prospect for the coming year brightens. The general character of the Report is encouraging. The churches are aiding the Society more unitedly. May the God of all grace sustain and animate Committee, officers, and agents, with a spirit of greater devotedness, zeal, and prayer.

Several parcels have come to hand; but as the Secretary has not been advised by the parties sending them, he regrets that he cannot acknowledge these useful gifts in the usual manner.

CONTRIBUTIONS SINCE OUR LAST.

	£.	s.	d.
Providence Chapel Auxiliary	3	10	0
Church St., Blackfriars . do	7	7	0
Blandford Street.....do	12	0	0
Ragle Street.....do	16	18	0
Keppel Street.....do	13	6	4
Hanley	2	2	0
Chesham, Mrs. Ball	1	0	0
Beaulieu, Rev. J. B. Burt	1	0	0
Haverfordwest, W. Rees, Esq. 10 0 0			
W. Walters, Esq. 1 0 0			
	11	0	0
Bow, Miss Huntley	2	0	0
Berwick, Mr. Robson 1 0 0			
Baptist ch. Ford Forge 5 0 0			
Legacy, a friend 3 0 0			
	9	0	0
Eyemouth, friends at	1	0	0
Bewdley	1	10	0
Plymouth, don. and sub. 9 7 2			
Ditto, by Mr. Davis 4 5 0			
	13	2	2
Edinburgh—			
Mrs. Lyons by Mr. Anderson.. 5 0 0			
Miss Pringle 0 10 0			
	5	10	0
Oswestry, Mr. W. Roberts 0 10 0			
Moiety of subs. 1 17 6			
	2	7	6
Joseph Gregson, Esq.	1	0	0
Woolwich, Queen Square	11	9	3
Louth, sub. by Miss Beeton	8	0	0
Kettering, Mission Auxiliary	5	0	0
Cork, on Account	18	11	0
Bristol, by Miss Phillips and Mrs. Gould .	4	14	6
Ingham, sub. by Mrs. Cooke	4	19	6
Ballina, &c. by Mr. Bates	29	0	9
L. B. donation	100	0	0
Spencer Place Auxiliary	7	11	8
Kingsbridge, Collection	3	13	4
Devonport 1 3 0			
Mrs. George 1 0 0			
	2	3	0
St. Austle, Collection	2	2	6
Birmingham, Mr. Noah Lamb	10	0	0
Hawick, Mr. Turnbull	2	0	0
Harlow, Ladies' Auxiliary by Miss Lodge	6	17	4
Maidstone, Bible Classes	18	15	3

	£.	s.	d.
Limerick and Nenagh	10	6	6
Camberwell, collected by a member	2	4	0
Ashford, by Mr. P. Daniell	2	13	0
Grampound, collection	1	15	0
Truro, collection and subscriptions	1	11	0
Falmouth.....do	9	0	1
Redruth.....do	2	3	3
Helston.....do	2	15	0
Penzance.....do	2	6	0
Birmingham..... do	52	19	1
Bromsgrove..... do	1	3	6
Collingham, Mr Nicholls	5	0	0
Pershore, subscriptions and collections....	14	0	0
Kidderminster	1	11	0
Worcester, collections and subscriptions..	11	11	0
Tewkesbury collection	3	0	7
Alcester, Mrs. Brown	0	10	0
Hitchin, subscriptions	3	10	0
Evesham, collection and subscriptions	4	11	6
Carrickfergus, the church	2	10	4
Upton on Severn	2	7	6
Berwick-on-Tweed	8	0	0
Ashbourne, Q in the corner	0	7	0
Hackney, Mare Street	5	10	6
Park Street, Irish Schools	5	10	0
Haddenham, by A. and E. Munday	1	0	0
Legacies, late L. Wilson, Esq.	20	0	0
London subscriptions	20	2	6
Ballymoney collection	2	9	7
Coleraine .....do	3	0	0
Londonderry subscriptions	2	17	6
Letterkenny.....do	9	18	0
Newton Limivady	1	15	0
Boyle	1	0	0
Conlig, collection	1	0	0
Portsea, by Mr. Hinton	4	0	0
Warwick's, Mr., residue of bequest	29	15	0
Dublin, collections and subscriptions	31	13	11
Moate subscriptions	3	5	0
Ferbane and Rahue subscriptions	5	10	0
Abbeyliex subscriptions	3	8	4
Dudley subscriptions	2	0	0
Liverpool subscriptions	62	6	1
Belfast subscriptions by Rev. R. Wilson..	24	2	0
Norfolk, Claxton, & Cossey, by Mr. Fletcher	4	10	0
Whitchurch, Salop	10	10	0
Ramsgate, Rev. J. M. Daniell	1	0	0
Tring, subs. by Mr. Harris	4	2	0

Sincere thanks to our Ingham and Worstead friends, and to Mrs. Burls for large parcels of suitabl clothing for the schools.

Subscriptions and Donations thankfully received by the Treasurer, ROBERT STOCK, Esq. 1, Maddox Street, by the Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

JUNE, 1845.

MEMOIR OF MRS. M. A. SHIPPEY.

BY THE REV. ROBERT ROFF.

The subject of this memoir was the eldest daughter of the late Rev. W. Cuttriss, who was for several years minister at Arnsby in Leicestershire, and afterwards at Ridgmount in Bedfordshire, and a memoir of whom appeared in this magazine for October, 1830. She was born at Arnsby, August the 1st, 1811. Through the blessing of God on the instruction and example of pious parents, it was her distinguished happiness, at a very early age, to become the subject of deep and abiding religious impressions. So early, indeed, was the commencement, and so gradual the process of the operations of grace on her heart, that she often said she could not remember when her first prayer was offered. There is evidence, however, that she very early formed that habit of prayer by which, through life, she was so eminently distinguished. As a mere child, and before she could possibly understand her need of mercy as a sinner, it was her practice to express all her little vexations and difficulties in prayer, in order, as her expression was, to "tell God of her trouble;" a practice which may probably be regarded as the incipient development of the fixed persuasions which she cherished and acted on through life, that the most trifling, as well as the most important affairs, are under the notice and care of God.

She was, too, when very young, remarkably distinguished for her love to the word of God. The bible was her choicest treasure, and her daily companion; and the habitual sweetness of her temper, and the uniform excellence of her deportment towards her parents, and all with whom she had any intercourse, proved that she had imbibed the spirit of that sacred volume, while it also secured for her universal affection and esteem. At the age of twelve years she became a teacher in the Sunday school, being then strongly possessed by a feeling that characterized her through life—that it was the duty of every Christian to try to do good to others. In this employment, while not inattentive to the inferior objects of secular instruction, her great aim was

the salvation of the souls of the children; and the affection and fidelity with which she engaged in it were honoured of God with great usefulness. Not fewer than six or eight of the children who were then committed to her care and instruction, became the subjects of decided piety, and were received into the Christian church, of which they are still members, ascribing their first religious impressions to her affectionate appeals on the necessity and desirableness of an early surrender of their hearts to Christ. She never appeared so much at home as when conversing with the young on the subject of religion. A pleasing instance of her usefulness, by this means, is related by a friend, at whose house she visited about two years before her death. "She went out," he states, "for a walk, and meeting with an amiable youth, the son of a member of the church, she immediately entered into conversation with him on her favourite subject, dwelling on the depravity of human nature, the necessity of the new birth and of an early application to Jesus, in so earnest and impressive a manner, that the youth went home, repented, and prayed, and sought the Lord till he found him." The same friend adds, that this youth has since joined the church, and that in doing so he ascribed his conversion instrumentally to the conversation of Mrs. Shippey on the occasion referred to.

The affectionate blandness of her manner, and the earnestness imparted to it by her own deep experience of religion, won for her a ready access to the hearts of those with whom she spoke respecting it. In her eighteenth year, a desire of uniting herself with the people of God, which she had cherished for about two years before, was gratified by her reception into the church at Ridgmount, under the care of her father. She was baptized by him in June, 1829. Nothing, at this time, more delighted her than to be permitted to accompany her revered parent in his pastoral visits among his people: a practice by which, probably in a great measure, she acquired that happy facility which she afterwards so usefully employed, of admonishing the careless, directing the inquiring, and consoling the distressed.

Mrs. Shippey cherished through life the profoundest veneration for the excellencies and memory of her father. By the side of his dying bed she presented the prayer, which God graciously heard and signally answered, that a double portion of the spirit of her beloved parent might rest upon her; and when her own death approached, she dwelt with delight on the prospect of meeting him in heaven. As a consequence of his death, she left her paternal home, and with a sister took charge of an establishment for the education of young ladies. In this new scene of life the excellence of her character was further developed. In several instances her efforts to benefit the souls of her pupils were blessed to their conversion. One of them, writing some years after, says, "I well remember how earnestly she prayed for me at family worship, the first morning I came under her roof. That service, and all of a religious kind, was new to me, and has, I trust, produced a change in my heart and mind that will never wear off."

In 1835, the subject of this memoir was married to Mr. George Shippey of Cambridge. From a deep sense of her responsibilities, she prayed much that needful wisdom, grace, and strength might be afforded her, under the cares and duties of a wife and mother. She felt an anxious solicitude to bring up her children in "the nurture and admonition of the Lord," and discovered great skill in the various methods by which she sought to fix in their tender minds the truths of God's word In her

last illness her desire of life chiefly regarded her children; and when assured of the approach of death, she wrote letters to those of them who were too young to remember her words, to be given to them at a suitable age, importunately urging upon them, if they hoped to meet their affectionate parent in a better world, to give their earliest and chief attention to religion.

It pleased God, about the period of her settlement in Cambridge, to afflict the subject of this notice with extreme deafness. This affliction, to a great extent, disqualified her for the ordinary methods of active and public usefulness, and restricted the exhibition of her piety to the more retired and domestic scenes of life. Yet was she not inactive beyond the sphere of her own household, but ever, by every practicable means, and especially by letters, was ready to urge the thoughtless to seriousness, and the inquiring to decision. She was a very firm believer in the efficacy of intercessory prayer. It was her practice to keep a list of the names of persons for whom she should specially intercede with God; and she has been known for hours, when other duties did not prevent, to be engaged in fervent supplication in the behalf of one or more of them. So extreme was the privation of the power of hearing which she suffered, that she was, at some times, unable to hear the sound of the minister's voice in public worship. She still, however, attended on it once on the Lord's day; believing, as she said, that God is especially present in the assemblies of his people, and that she should share spiritually in the benefit of that presence, though unable to join in the exercises of social worship. On these occasions it was customary with her previously to select a subject for her own meditation and prayer. Thus, on the last sabbath that she was present in the house of God, while those who were around her were uniting in worship and hearing the word, she was earnestly praying "that she might have special grace given to her to bear all the will of God, and to keep her from falling," when, she records, God favoured her with gracious nearness of soul to him, and with much assurance of hope.

When she most keenly felt the trial of her deafness, she was accustomed to comfort herself with the prospect of that world in which no bodily infirmities shall impede the exercises of the soul; and would, with a cheerfulness habitual to her, say,—

> "Then shall I see, and hear, and know,
> All I desired or wished below;
> And every power find sweet employ,
> In that eternal world of joy."

In that part of the Lord's day which she spent at home, while her fellow-Christians were engaged in the service of the house of God, it was her practice to be alone in reading, meditation, and prayer; and during the period employed in preaching the word of life, she was lifting up her heart to God for his blessing to accompany it. Her earnest solicitude for the usefulness of the ministry on which she attended, was evinced also by her inducing several other Christian friends to agree to devote in their closets a certain part of every Friday evening to special prayer for the divine blessing on the labours of their pastor. As a further proof or instance of her faith in prayer, she often proposed to friends at a distance from her, that they should meet in spirit at the throne of grace, at a fixed hour once a week, to pray for the conversion of certain individuals well known to them and to her, urging the proposal by saying, "Who can tell but God will hear such prayer, since Christ has said, 'If any two agree as touching anything they shall ask in my name, it shall be done for them.'" On one occasion, in writing to a distant friend, she mentioned the following

things as those she wished her especially to pray for on her behalf:—"1. The growth of grace in her own soul; 2. That she might be a faithful mother; 3. That her children might, by God's blessing, all be brought to him; and 4. That every member of her family might live before God, and that the image of Jesus might shine in all."

It was not her practice ordinarily to spend very lengthened periods in devotional retirement, but it was by their frequency, and by the habit which she had acquired of lifting up the heart to God while engaged in the common duties of life, that she maintained that unruffled placidness of disposition, and that spirit of entire renunciation and forgetfulness of self, by which she was so eminently characterized.

She seldom or never went to visit a friend without first praying that the interview might be mutually profitable, or mingled in the society of several, without first desiring that she might be kept from doing or saying anything inconsistent with the Christian character.

The last illness of the subject of this memoir was of a very painful nature, and of protracted duration, but was borne with very exemplary Christian resignation and patience. The prospect of separation from an affectionate husband and her dear children, was a severe trial of her faith; yet she was enabled to give them up, and cheerfully to leave them in the hands of her heavenly Father.

By the maintenance of a simple and entire dependence on the Saviour, she enjoyed abiding peace and tranquillity of mind through the whole of her severe and lengthened sufferings. But once, and that for a very short period, was the enemy of souls permitted to interrupt her calm repose on the hope of the gospel. A few days before she died she became bitterly distressed with the fear lest in any degree she should be relying on her own works for salvation; lest, to use her own words, she was "expecting to be heard because she had prayed." This cloud, however, was transient; and the feeling of jealous self-suspicion, itself an evidence of gracious dispositions, resulted in a still more tenacious and rejoicing confidence in Christ, which she maintained to the end. Referring to this brief interruption of her comfort, she said, "Satan hath desired to have me, that he may sift me as wheat, but the Lord hath prayed for me that my faith fail not." On taking leave of her brother, who visited her from a distance a day or two before her death, with her usual solicitude for the good of souls, she urged on him immediate decision for God, and entreating him not to defer until a time of sickness a work of so much moment as the care of his soul, and then referring to herself as an instance of the happy effect which an early surrender of the heart to God, and a life of habitual communion with him, has on the hope of the soul in death, she added, "I have not a doubt; I have not a fear." On her husband saying to her, it was a mercy that she enjoyed such a calm frame of mind, and that she suffered so little, she replied, "You little know what I suffer, and I am obliged to be continually casting myself upon the sovereign mercy of God." During the night in which she died, she repeatedly said, "Do not grieve for me;" and once she lifted up her hand, and appeared in the act of pushing something from her, and at the same moment was heard saying,—

"Begone unbelief! my Saviour is near."

When evidently conscious that she was in the article of death, she said, "If this be dying, a Christian need not fear to die;" and having said this, she "fell asleep," and imperceptibly to those around, her spirit entered into rest. Her death occurred on the 7th of

January, 1844, and on the 19th of the same month was improved in a funeral sermon from Psalm cxvi. 15, "Precious in the sight of the Lord is the death of his saints."

The writer of this sketch cannot but feel that some of the leading and eminent excellencies of the subject of it, may well be commended to the imitation of all professing Christians. It were well for our churches if the same tone of piety and measure of usefulness, characterized all their members.

Mrs. Shippey was remarkable for an eminently devotional spirit and practice. She knew and acknowledged the value of a throne of grace. The effect of her thus walking with God, was the habitual enjoyment of his presence. Her religion was eminently cheerful; she "rejoiced in the Lord alway," and thus adorned and commended the religion of Jesus. By the same means, too, she maintained uniform spirituality of mind, so that religious thought and feeling with her were not occasional, but constant, and seemed rather a natural instinct, than an acquired habit. Her much use of intercessory prayer was honoured of God by the bestowment of his blessing, signally, on some of those whom she had made the objects of her special intercessions.

The subject of these remarks was not less distinguished for direct personal efforts, to the extent of her opportunities, for the conversion of souls. To care for the salvation of those about her, she seemed to regard as one of the chief duties of life, and never lost an opportunity of pressing upon their attention the "one thing needful." With this anxiety concerning those that were living "without Christ," she united an equal solicitude for the holiness of the church. The inconsistencies of professing Christians were an occasion of her deepest sorrow. These inconsistencies were never the chosen theme of her conversation; she had no delight in speaking ill of any one; her object always seemed to be to bring out and dwell upon the best part of every character. For the growing spirituality and activity of all members of churches generally, and especially of that with which she was immediately connected, she wrestled much with God. And finally, she strikingly exemplified the sentiment, that, in proportion to eminence of attainment in Christian virtue, is the disposition to ascribe all to grace, and to rely solely on the mercy and the merits of Christ. Her soul seemed constantly and deeply pervaded with a sense of her own unworthiness before God, and at the same time filled with admiration of his abounding mercy towards her.

May this brief and imperfect portraiture of unobtrusive, but eminent and effective piety, stir up the emulation of some others in like circumstances to seek the same grace and usefulness. The revelations of a future world will probably show that the attainment of the greatest excellence, and the accomplishment of the most real good, has been realized in the more retired and unobserved, rather than in the more prominent and conspicuous stations in life.

Cambridge.

THE RISE AND PROGRESS OF THE ENGLISH BAPTISTS. PART III.

BY THE REV. THOMAS POTTENGER.

Monarchs died, crowns decayed, customs changed, but the cause of the calumniated baptists lived and advanced. Fire did not consume the bush. Enemies could not destroy the little seed from heaven; for when "cast into the ground

it sprang up and grew, they knew not how."

James the first had a thorough hatred of the baptists, partly as they were the expositors and defenders of liberty of conscience, and partly as they denied the divine right of kings. While the bishops were falling down before him like a set of slaves, giving utterance to flattery of the vilest kind, ascribing to him the gift of inspiration, and protesting there had not been his equal since the days of the Saviour, the baptists were proving to him by the law of God, by the law of the land, and by his own testimonies, that "no man ought to be persecuted for his religion, so that he testify his allegiance by the oath appointed by law." He had the meanness and the cruelty to become their persecutor. Some of them were burned to death by his commands. We need not marvel that the remainder used complaints, petitions, remonstrances with the king; but they might as well have laid their wrongs before a statue as before one of the Stuarts. The imbecile monarch was as deaf as an adder to the voice of charmers; but all his efforts could not root out the cause for which our forefathers suffered imprisonment and death.

So long ago as the year 1608, the baptists were numerous enough to be distinguished from all other sects by a writer who censured them "for leaving the public assemblies, and running into woods and meadows, and meeting in bye-stables, barns, and hay-lofts," for the worship of God. They had become a large party in the land. Persecution swelled their ranks. Growing numbers made them bold to preach, write, and publish in refutation of error, and in in defence of truth. Controversy drew attention to their opinions and usages. About this time exiles returned from Holland and published a confession of faith, one part of which Crosby has preserved in the appendix to his second volume. For publishing this confession they were covered with reproach and accused of heresy; but, undismayed by hard names, in the year 1615 they put forth their celebrated book against persecution, which placed them in the front of the battle for liberty and independence. According to the words of one then living, but an enemy, they had "a multitude of disciples." They held separate meetings. They contended earnestly for the faith once delivered to the saints. Rather than sacrifice a good conscience, they took joyfully the spoiling of their goods, knowing they had in heaven a better and an enduring substance. Eight years later they were attacked in a work called "Anabaptist Mystery of Iniquity Unmasked," in which the writer informed his readers that the baptists had written many books in favour of their principles, that their disciples amounted to multitudes, that they brought forward many scriptures in proof of their doctrines, and that their seeds were sown by their apostles and writings. Dod and Cleaver, two puritan ministers of great piety and learning, now came forward in the hope of checking the progress of believers' immersion by a book which they published under the name of "The Patrimony of Christian Children." These good men were led into the controversy by the solicitation of their friends, by observing the zeal of the baptists in their own cause, and by the alarming fact, that "divers persons of good note for piety had been prevailed on" to relinquish error for truth, and the traditions of men for the commandments of God. This discussion laid bare the weak and tottering foundation on which infant baptism rested its claims to the suffrages of the faithful, namely, the patrimony of *Christian* children; and, on the other hand, it won over new converts to the side of pure and primitive Christianity. Hence the number of

their disciples increased daily, "and a great number of the priests became obedient to the faith."—

"Thus they win
Great numbers of each nation to receive
With joy the tidings brought from heaven: at length
Their ministry performed, and race well run,
They die."—MILTON.

Writers have stated, though erroneously, that the first baptist church in England was formed at the commencement of the seventeenth century, soon after Charles I. ascended the throne. This is a mistake. It is contrary to facts. History tells another tale. Courts of justice, registers of prisons, annals of martyrdom, lead to a different conclusion. Centuries before this period baptists lived in various parts of the land, though the ignorance and cruelty of the times did not permit them to enjoy a visible and denominational organization like their successors of the present day. Moreover, there were baptist societies in the kingdom long before the light of the reformation dawned upon it, and those societies were composed of men and women who regarded immersion on a profession of faith in Christ essential to the due administration of baptism. Robinson of Cambridge says, on the authority of a manuscript in his possession, that one of those societies existed in the village of Chesterton, about the middle of the fifteenth century. Similar ones had a secret existence in many parts of the country. They met for divine worship contrary to law, and at the risk of imprisonment, branding, scourging, or death. Toleration was denied them. Some of them were at last found out and broken up by the enemies of freedom, and the surviving ones were nourished in retired places, and worshipped God under cover of night.

"They lived unknown
Till persecution dragged them into fame,
And chased them up to heaven."

Struggles for liberty of conscience form a considerable part of the history of these ancient worthies. Neither fines nor prisons could suppress them. God was their very present help in trouble. They were his witnesses. They were the epistles of Christ. The blessing of future ages was in them.

In thus pleading for the early existence of baptist communities in this land, we readily admit, that during the rise, progress, and end of the civil wars, they became more numerous, and assumed a more compact form, than at any previous time in our national history. When the largest amount of civil and religious freedom was enjoyed, believers' baptism made the greatest number of converts. When church ascendancy was put down by the master spirits of the age, the spread of baptist principles and practices was unexampled. Whatever explanation may be given, this is the fact. Liberty and truth befriended one another. "Your beginning in these nations," said one of their writers and apologists, "was but small; yet, when it pleased the Lord to dispel those clouds that overshadowed us, and to scatter some beams of the gospel amongst us, he gave you so great an increase that Sion may say with admiration, who hath begotten me these?" The writer then goes on to say, that while other reformations had been carried on by the assistance of magistrates, and by the countenance of great men, the rapid spread of baptist principles had taken place in the midst of strong opposition from the wise, the noble, and the learned. "This little cloud of witnesses hath the Lord, by his grace, so greatly increased, that it is spread over our horizon, though opposed and contradicted by men of all sorts." Such was the testimony of Edward Hutchinson in his "Treatise concerning the Covenant and Baptism."

Emboldened by their numbers, as

well as by the advance of the nation towards the goal of civil and religious freedom, the baptists began to build meeting-houses in many parts of the country, and to act together as a separate section of the Christian church. Long and fierce had been the struggle for liberty of conscience. Good men had seen the heavings of the nation, and stood ready for outbursts of popular feeling. Oppression had driven wise men almost mad. Despotism and liberty met in deadly combat. The shock was felt throughout Europe. Patriots fought for their country, and Christians died for the ark of God. About the commencement of this contest, some baptist churches were formed in London itself. This required no ordinary courage, for Laud was in power, and the Star Chamber in full vigour, while many of our countrymen were immured in dungeons, or seeking a refuge in foreign lands. Protestantism was in danger. Popery was making rapid strides. The king was a papist in heart, and the primate had arrived at the very gates of Rome. At this eventful period the baptists came forth publicly to make common cause with their compatriots and fellow Christians. 'We are men, we are Englishmen, we are Christians,' was their language. 'We claim our rights. We demand our freedom. Touch not our birthright.' Life had no charms for them without liberty. Slavery they could not endure. Hail, ye defenders of our liberties! Fathers and founders of our churches, hail!

Testimonies and witnesses are so abundant, that we cannot doubt the large increase of the baptists during these times of commotion and bloodshed. Dr. Featley, who was a violent churchman, and one of their bitterest enemies, dipped his pen in gall and wrote, "The Dippers Dipt." He thus writes about them:—"This fire which, in the reigns of queen Elizabeth and king James, and our gracious sovereign (Charles I.) was covered in England under ashes, or if it brake out at any time, by the care of the civil and ecclesiastical magistrates, it was soon put out. But of late . . . . this sect, among others, hath so far presumed upon the patience of the state, that it hath held weekly conventicles, rebaptized hundreds of men and women together in the twilight, in rivulets, and some arms of the Thames and elsewhere, dipping them over head and ears. It hath printed divers pamphlets in defence of their heresy; yea, and challenged some of our preachers to disputation." "The care of ecclesiastical and civil magistrates," indeed! Their tender mercies were cruel! If the walls of Newgate, or the stones of Smithfield, could become vocal, they would be able to tell tales about the care of those magistrates, dismal enough to make our ears tingle, and our blood run cold. Only think of those bold and fearless baptists dipping hundreds of men and women over head and ears, contrary to acts of parliaments, and to the books of divines! Moreover, it was the height of presumption in those "mechanics and illiterate men," who "understood not how to argue in mood and figure," to challenge any of the Oxford doctors to a disputation; while poor Dr. Featley lost all patience and self-command, when told that "they flock in great multitudes to their Jordans, and both sexes entered into the river, and are dipped after their manner, with a kind of spell, containing the heads of their enormous tenets, and their engaging themselves in their schismatical covenants." Abuse did not stop the progress of truth, nor put out the "fire" which alarmed the fears of many a better man than the bilious doctor. Freedom of thought and worship turned out so favourable to the spread of believers' immersion, that the baptists boasted in their writings (so Dr. Wall

said) that Daniel's prophecy was fulfilled, "Many shall run to and fro, and knowledge shall be increased." Baillie of Glasgow, in a letter dated 1646, said, "Their number till of late in England was not great, and the most of them were not English, but Dutch strangers; but under the shadow of independency, the anabaptists have lift up their heads and increased their number *above all the sects in the land*. As for the number of these seven churches which have published their confession of faith, and for other thirty-nine congregations (for before the penning of that confession this sect was grown into forty-six churches, and that, as I take it, in and about London), they are a people very fond of religious liberty, and very unwilling to be brought under the bondage of the judgment of any other."

In another letter to a friend in Scotland the rigid presbyter complained bitterly, that the baptists increased so fast, and gathered separate congregations in the city; and in a later communication he used these words, "The anabaptists and the sectaries most increase amongst us. Tombes, a minister of London, has printed a large book for them, *wherein he dares us all*." To the testimony of Baillie might be added that of Neal. Most writers have given him credit for impartiality, and on the whole his claim might be conceded; but the baptists have just cause for complaint against him, inasmuch as he suppressed facts that were placed at his disposal, and gave a meagre and partial statement respecting their history. Facts, however, are stubborn things, and the growing numbers of this denomination had become a subject of such notoriety as to compel the uncandid historian to acknowledge "that they began to make a considerable figure, and their sentiments began to spread wonderfully without doors." This sentence must have been written with great heaviness and sorrow of heart; certainly it was done in an ungracious manner, for, in order to destroy the effect of it, he classes them, for the most part, among the meanest of the people, having illiterate preachers, who made proselytes of all that would submit to immersion, without due regard to the principles of religion, or to their moral characters. Baxter, on the contrary, says he found most of them persons of zeal in religion, and many of them sober and godly people. Baxter or Neal must be wrong. If the former was right, the latter was a false witness against his brethren.

In a letter to Cromwell, written by a disaffected officer in the army, a baptist, the following reference is made to the growth of the denomination:—"Have they not filled your towns, your cities, your provinces, your islands, your castles, your navies, your tents, your armies? Your very council is not free; only we have left your temples for yourself to worship in." Should it be said this is mere bombast, the answer is obvious; there could have been no fitness, no propriety, in the quotation from Tertullian, unless the baptists had been exceedingly numerous at the time under consideration. Well might they be called "a cloud of witnesses." During the commonwealth, and under the protectorate, their converts were reckoned by "multitudes." Men of all ranks were buried with Christ in baptism. Peers of the realm, members of the senate, officers in the army and in the navy, graduates of the universities, ministers of the established church, merchants, tradesmen, and peasants, kept this long neglected ordinance, and returned to the custom of apostolic times. A combination of circumstances brought about this improved state of things. The church, which age after age had sported with the lives and liberties of our forefathers, was now humbled in the dust. The tigress was chained. The

rights of conscience, and the distinction between temporal and spiritual things, were better understood. Human minds awoke from the sleep of ages, and long received opinions were brought to the test of argument, reason, and revelation. Controversies were carried on by the *pen* as well as by the *sword*, and the former were more effectual for the spread of truth than the latter. Public discussions on the question of baptism took place in the presence of thousands of people, from the poorest up to the highest orders in the state. All parties used the pulpit, the platform, the press, in this spiritual contest. Baptist ministers visited all parts of the country, preaching the gospel and immersing their converts in the name of the Lord Jesus Christ. Truth was strong, and prevailed; error was weak, and overcome. The fabric of infant baptism, which had been propped up by custom, by law, and by the sword, from the days of Austin to those of Cromwell, seemed ready to fall like a millstone into the midst of the sea. Episcopalians were alarmed at the new order of things. Presbyterians fretted themselves, and gnashed their teeth with pain. Independents preached sermons and wrote books in opposition to the sect everywhere spoken against. The civil authorities of London laid petitions before the House of Commons, requesting them to use severe measures in order to check, if not to suppress, the baptists: and those petitions were supported by the Scotch nation, through the general assembly, which entreated parliament to go on with the work of reformation until the three kingdoms were united in one faith and worship, and bound together by the solemn league and covenant. Toleration was denounced as soul-poison, and likened to madmen being let loose with fire-brands in their hands. Baxter vowed that immersion was "a breach of the sixth commandment; a heinous sin; flat murder; good for nothing but to dispatch men out of the world that are burdensome, and to ranken churchyards." But neither fair nor foul means could stop the progress of what was called the wide spreading heresy. Apostolic baptisms were restored to the church. People listened to the voice of the heavenly oracle. Appeals were made to the holy scriptures, rather than to the writings of the fathers. The regal authority of the Saviour was revered. The reproach of immersion ceased, and "believers were the more added to the Lord, multitudes both of men and women."

PETRA.

BY MR. JAMES T. WHEELER.

ARGUMENT.—General description of the Ruins of Petra at midnight, recalling what it has been—description of a Tomb—Sketch of the Early Inhabitants—the Moon rises—description of a Triumphal Arch, and a Vision of a Triumphal Show—a View of the Theatre, and a Sketch of its former Splendour, with a Vision of the Scenes of Magnificence and Beauty which have oftimes filled its walls—a General View of Petra beneath the Moon-light—the Prophecies concerning it, and their Fulfilment, together with a Prophetic Dream of what Petra may again be after the lapse of ages.

NIGHT in the desert! o'er the way-side bare,
Sweeps the wild wind unchecked, unbridled there;
The peaceful stars hang o'er the waste, like dreams
Gladdening an old man with their heavenly beams;
The camel and his rider feel the play
Of night's cool breezes cheer them on their way:
But hush! cast off thy shoe, and softly tread!
'Tis hallowed ground! a shrine of ancient dead!

Tomb of a nation which hath passed away!
A city's sepulchre! a mighty prey! (a)
So huge, so vast, that e'en undaunted Time
Shrinks back affrighted from that wreck sublime;
Appalled, his withering hand no more can dare
Crumble to dust the hallowed ruins there:
Firm through all ages must those records last,
The deathless monuments of empires past.

Far in the wilderness with footsteps slow,
Go, learned sage, and nature's pupil, go!
In wilds unprinted by the track of man,
Save the quick tread of hurrying caravan!
In wastes where nought but desolation dwells, (b)
And silence reigns amid her caverned cells!
There learn the lesson which old Time hath told
To present mortals by their sires of old!
Read the deep wisdom which his breath hath taught,
Alike to humble heart or giant thought!
Where the lone stars have thrown their softest blaze,
Turn, weary pilgrim, turn aside and gaze!
See there, reposing in the glorious light,
The lofty heaps, the piles of columned might; (c)
Where the still city of deep carven stone
Stands, like a starless sun, unpeopled, lone!
Isle of the desert! thou who erst hath been
Star of the East, and of the world the queen!
The empress of the earth! whose jewelled hand
Sceptred the sea and drained the brimming land;
Whose sires were princes, and whose sons were kings,
Whose slaves were merchants with untiring wings (d)
Bearing old Asia's wealth and Afric's store
Far o'er the laden waves and busy shore,
Poured in thy lap their riches, crowned thy brow
With costly diadems:—What art thou now?

Go, traveller! go, in midnight's kindly gloom,
Gaze on yon sculptured shrine and carven tomb!
High in the air ascends the exalted pile,
Pillar on stately pillar guards the aisle;
Corinthian columns prop the spacious halls, (e)
And graven pictures grace the rising walls!
On through the lofty portals, onward tread,
Through the vast chambers of forgotten dead,
Cut in the solid rock, whilst round them range
Towers, obeliaks, and tall pilasters strange;
Entablatures and friezes in lengthened bands; (f)
Deep niches hollowed out by skilful hands;
Wide rooms with richly decorated doors,
Where shivered columns strew the ancient floors:—
Go, traveller, go! amid those cells alone,
Those excavated sepulchres of stone,
Those works of master-minds, so firm, sublime,
That bid defiance e'en to toiling Time!
Built on a rock alike they brave his rust,
Decay's slow canker, and corruption's dust.

But there were giants in those days, (g) and then
Gods stalked the earth in likenesses of men,
Who, when creation's marvels yet were new,
Caught her bright genius and created too.
Scarce o'er the dreary void her voice had rung,
Or latent worlds from nature's mine had sprung;
Scarce had she built the earth, or carved the caves
Reared the tall hills, or walled the unruly waves,
When wondrous spirits fresh in youthful prime
Put forth their strength to mighty works sublime,
Raised the proud pillar, graved the stately room,
And sculptured in the hollow rock their tomb.
Still they were men, and many a stone could tell
Manhood's high ponderings, beauty's softening spell,
Fresh hopes, domestic loves, and home delights,
Warm as their days and purer than their nights;
But see! the moon is up and throws her beam
Far o'er the cliffs; come turn aside and dream!
Gaze on yon sculptured pile and ruined heap,
Where jackalls howl and slimy reptiles creep;
The splintered masses of rich carven rock,
Rusted and worn by many a tempest's shock,—
Fragments that erst in lofty columns ran,
An arch of triumph with deep sculptured span: (h)
Come, see it now once more in garlands drest,
Art's graven pictures twined with nature's best;
The blossoms of the east hang round the height,
And summer fruits are blooming in the light;
Children and maidens strew the path with flowers,
And martial music glads the laughing bowers:
Hark to the echoes of triumphant war!
See the proud victor wheeling in his car!
Four milk-white steeds with graceful manes in front,
Around—the ranks who bore the battle's brunt,
With helm on head—swords, shields, in serried gleam,
Their orient banners waving in the beam;
The costly spoil, the conquerors, all are there,
The captives with their look of pale despair;
The quivering lip, crushed glance, and weak attempt
To meet the exulting gaze with cold contempt;
The prisoned beauty with her crumpled dress,
Her still, mute eye of wretched loveliness:—
All, all are there as through the arch they go,
Bearing their mingled tide of joy and woe,
Glittering along the pave in bright array,
On to the Forum (i) they have passed away,
Till the bright dream hath vanished in the gloom,
And all is hushed beneath the silent tomb.

Now see the theatre (j) deserted, lone,
The range of benches and the walls of stone,
Cold, desolate, and still; but hush! draw near!
Heard you those sounds vibrating on the ear?
Hark! for the voice of music and of song
Swells on the air and charms the listening throng;
List to the noise of beauty's rustling dress!
Scent the sweet perfume of each incensed tress!
See dark eyed daughters of the blooming east,
In stately grandeur grace the joyous feast!
Rich as the morn, voluptuous as the eve,
When gorgeous clouds with summer twilights weave,
In gems and costly silks they pass the door,
Wafting a cedarn fragrance o'er the floor.
Now liquid numbers in soft murmurs melt,
As love full oft hath breathed and passion felt;
And speaking eyes glance brightly to the strain,
And looks from youth to maid are looked again;
Louder, yet louder swells the magic tone,
And sunny blossoms from the walls are thrown,

When, lo! the dream is gone; the veil is cast
Round the bright visions of the fleeting past;
Once more the desert is within her walls,
And desolation rules her by-gone halls.

Such, such was Petra! she who erst had been
Of beauty, wealth, and chivalry, the queen!
A desert Carthage in the world that's gone,
Ere yet corruption sapped her ancient throne;
But see her as she is, while yet the moon (*k*)
Throws her broad beam in midnight's hallowed noon
O'er hoary rocks, worn shrines, and stooping heights,
That beam, like old men slumbering in the lights
Of memory's fondest, brightest, dearest joys,
Which neither age forgets, nor time destroys.
Majestic ruins! glorious and sublime
As in thy beauty's bloom and youthful prime;
Titanic homes! where man erewhile would make
Thrones for himself which time shall never shake;
He hath departed from thee, but ye stand
The deathless work of an Almighty hand;—
Outlive the crash of empires, and outlast
The earthquake's wrestle and the tempest's blast;
Hallowed by age, thy years must soon be told
With those of stars and things of heavenly mould.
But man is gone, his heart hath turned to dust,
His hopes to ashes, and his youth to rust;
Though erst in sated luxury and pride,
The fool had stalked the earth, and heaven defied:
Yet hear, ye scorner! sinner, haste, repent!
Hark to the words by prophet voices sent:—
"Thus saith the Lord, I have made Edom bare!
Her wealth the robber's prey, her halls his lair!
There shall the screech owl build herself a nest,
There shall the vulture and her mate have rest,
There shall the cormorant and bittern dwell,
There the lone raven scream within her cell,
Lines of confusion shall mark out her thrones,
And emptiness shall fill her giant stones. (*l*)
And thou that dwellest in the rocky cleft,
Of all save plagues and curses art thou reft!
Though thou shouldst make thy nest upon the height
Where the young eagle wings its airy flight,
Yet, saith the Lord, I 'll make thee desolate!
Perpetual wastes shall reign within thy gate!
The thorn shall flourish on thy castle walls!
Nettles and brambles fill thy palace halls!
My scourge shall rest upon thy bowers of bliss,
And all that goeth by shall laugh and hiss!" (*m*)

The blight, the curse is on thee, Petra, now!
The mark of Cain is writ upon thy brow!
Thy palaces are dens! thy sons are nought!
Thy name a nothingness! thy springs a drought!
Thy beauty hath departed from thee, yet
Thy long-lost sun may rise where it hath set;
Another race may dwell within thy halls,
And Israel's God be worshipped in thy walls.

Roll on, ye toiling ages, onward roll!
Time for thy steed, eternity thy goal;
Voiceless and noiseless tread o'er mortal man,
Dust in thy rear, corruption in thy van:
Roll on! thy ashes shall the world prepare,
Thy giant steps shall plough the borders fair;
Till wastes shall bring forth fruits, the thorn, the fir, (*n*)
The brier myrtle, and the bramble myrrh;
Till through the wild the stream of gladness flows,
And the dark desert blossoms as the rose: (*o*)
Then, Petra, then, once more thy star shall shine,
Peace crown thy brow, and plenty fill thy shrine;
The oil of joy for mourning shall exchange, (*p*)
And sons and daughters through thy court-yards range;
Thy barrenness shall be a fruitful field, (*q*)
And Israel's Holy One thy strength and shield:
Then to thy rocky nest shall sound the voice
That bids the world, the mourning world rejoice;
Then warm affections shall relight thy halls,
Prayer glad thy homes, and praises fill thy walls;
Then, whilst creation blooms in second youth,
O'er vales of plenty and o'er paths of truth,
Shall young Devotion sound her tuneful lyre,
Charm old Decay, and stay Corruption's fire;
Proclaim glad tidings, bid the wars to cease,
And plant the world with happiness and peace.

NOTES.

(*a*) "Tombs present themselves, not only in every avenue of the city, and upon every precipice that surrounds it, but even intermixed almost promiscuously with its public and domestic edifices; the natural features of the defile grew more and more imposing at every step, and the excavations and sculpture more frequent on both sides, till it presented at last a continued street of tombs."—*Captains Irby and Mangle's Travels, p. 407, quoted by Keith.*

(*b*) "'I would,' says a recent traveller, 'that the sceptic could stand as I did among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him, in a voice loud and powerful as that of one risen from the dead, though he would not believe Moses and the prophets, he believes the handwriting of God himself in the eternal desolation around him.'"*—*Keith's Evidence of Prophecy, page 220.

(*c*) "The ground is covered with heaps of hewn stones, foundations of buildings, fragments of columns, and vestiges of paved streets, all clearly indicating that a large city once existed here."—*Burckhardt's Travels in Syria, page 432, quoted by Keith.*

(*d*) "Petra is the capital of Edom or Seir, the Idumea or Arabia Petræa of the Greeks, the Nabatea, considered both by geographers, historians, and poets, as the source of all the precious commodities of the east. The caravans, in all ages, from Minea, in the interior of Arabia, and from Gerrha on the Gulf of Persia, from Hydramant on the ocean, and some even from Sabea or Yemen, appear to have pointed to Petra as a common centre; and from Petra the trade seems again to have branched out into every direction, to Egypt, Palestine, and Syria, through Arsinoe, Gaza, Tyre, Jerusalem, Damascus, and a variety of subordinate routes that all terminated on the Mediterranean. There is every proof that is requisite to show that the Tyrians and Sidonians were the first merchants who introduced the produce of India to all the nations which en-

* *Incidents of Travels in Arabia Petræa, &c., by an American, New York*, 1837.

circle the Mediterranean; so there is the strongest evidence to prove that the Syrians obtained all their commodities from Arabia. But if Arabia was the centre of this commerce, Petra* was the point to which all the Arabians tended from the free sides of their vast peninsula."—*Vincent's Commerce of the Ancients, vol.* ii. *pp.* 260—263, *quoted by Keith.*

(*e*) "Fragments of ruins of Grecian and Roman architecture, are strewed over the valley."—*Keith, page* 216.

Both Keith and Laborde give engravings of various temples and tombs supported by Corinthian columns, and adorned in the manner described above.

(*f*) Along the borders of these cliffs, detached masses of rock, numerous and lofty, have been wrought into sepulchres, the interior of which is excavated into chambers, while the exterior has been cut from the live rock into the forms of towers, with pilasters, and successive bands of frieze and entablature, wings, recesses, figures of animals, and columns." . . . . "Niches, sometimes thirty feet in excavated height, with altars for votive offerings, or with pyramids, columns, or obelisks" . . "The rocks hollowed out into innumerable chambers of different dimensions, whose entrances are variously, richly, and often fantastically decorated with every imaginable order of architecture."—*Keith's Evidence of Prophecy, pp.* 210—212.

(*g*) "There were giants in the earth in those days."—Genesis vi. 4.

(*h*) The ruins of this triumphant arch still exist, and a plate of them may be found in Laborde's splendid folio, "Voyage de l'Arabie Pètrée," for a description of which see page 56 of the letterpress. Dr. Keith's Evidence of Prophecy also contains an engraving of the arch reduced from the larger one of M. Laborde's.

(*i*) "The passage under the triumphal arch leads to a public place, a species of forum, paved with large flag stones."—*Keith's Evidence of Prophecy, page* 219.

(*j*) "The theatre of Petra, like that of Ammon, is not the least remarkable memorial of its populousness and wealth, constructed, as it was, for the simultaneous and transient assemblage of the gayest of the citizens, and not, though both be equally empty now, like the tombs, for the permanent abode of the successive generations of its nobles." . . . . . "It consists of thirty-eight rows of high steps or stone benches, of which the uppermost is 152 paces in height."—*Keith's Evidence of Prophecy, pp.* 223, 224.

"I chose the theatre as one point of observation. There, alone, surrounded by tenantless cliffs, I tried to conjure up some of the many scenes which had been enacted there, when the rocks resounded with the applauses of assembled thousands, and this deserted spot was crowded with the noble, the great, and the wealthy, brilliant with light and gorgeous from the dresses of the spectators. The power and glory of Edom seemed as a dream which could not be credited. Turning homewards again, the view of the open ground, the arch, the square palace, and the cliff beyond, was peculiarly striking."—*Lord Claud Hamilton's Journal, quoted by Keith.*

(*k*) "It was the season of full moon. I went out to enjoy the fine effect produced by the shades amongst these high cliffs, and to contemplate this scene of departed grandeur in the stillness of night, which so well accorded with its desolate appearance. Nothing could exceed the beauty of the evening. The clear sky spangled with innumerable bright stars, whilst the light which rules the night cast its fine pale beams on the many temples, palaces, dwellings, and tombs that every cliff and rock presented; their numbers, inexplicable situations, and apparent want of arrangement and system, rendered the scene indescribably interesting."—*Lord Claud Hamilton's Journal, quoted by Keith.*

(*l*) "But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself."—Jeremiah xlix. 10.

"The screech owl shall also rest there, and find for herself a place of rest." . . . . . "There shall the vultures also be gathered, every one with her mate."—Isaiah xxxiv. 14, 15

"But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness."—Isaiah xxxiv. 11.

"On ascending the western plain on a higher level than that of Arabia, we had before us an immense expanse of dreary country, entirely covered with black flints."—*Burckhardt's Travels, pp.* 444, 445, *quoted by Keith.*

"While, as already quoted, the screaming of the eagles, hawks, and owls, which in considerable numbers soared above their heads, was heard in the day-time by one party of travellers (Captains Irby and Mangles), others (M. Laborde, &c.) who more lately followed them and remained longer on the spot, relate in a like incidental manner, that at night the screech-owl was heard above the rest."—*Keith's Evidence of Prophecy, pp.* 238, 239.

(*m*) "Thy terribleness hath deceived thee, and the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."—Jeremiah xlix. 16.

"And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof."—Isaiah xxxiv. 13.

"Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof."—Jeremiah xlix. 16.

"Laborde speaks of some of the ruins in Petra as 'covered with brambles;' and in describing the Corinthian tomb, he states that they begin to contend in height with the columns; the bramble or brier has reached its summit, pushes over the cornices, and hides the base of the columna."—*Keith's Evidence of Prophecy, page* 227.

"The springs have been dried up to such an extent as to render the renewal of the general fertility impossible."—*Ibid, page* 225.

(*n*) "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."—Isaiah lv. 13.

(*o*) "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."—Isaiah xxxv. 1.

(*p*) "To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isaiah lxi. 3.

(*q*) "And the wilderness be a fruitful field."—Isaiah xxxii. 15.

* Agatharcides Huds., page 57. Plinii Hist. Nat. lib. 6, cap. 28, quoted by Vincent, ibid. page 262.

REVIEWS.

The Life of the Rev. Joseph Blanco White, written by Himself; with Portions of his Correspondence. Edited by John Hamilton Thom. In Three Volumes. London: Chapman, 1845. Post 8vo.

To the thousands who perused the interesting works on the Romish faith and its practical influence, which were published by Mr. Blanco White about twenty years ago, it can scarcely be necessary to say anything to awaken curiosity in reference to these volumes: they will not fail to see that a detailed account of his whole life from his own pen, containing, as it does, particular descriptions of the mental processes through which he passed, must furnish matter for serious meditation. To others, a sketch of his early history may be necessary, and it will prepare the mind, better than any other introduction, for the consideration of those painful, yet instructive developments which are now for the first time presented to the public.

Joseph Blanco White was born at Seville, in Spain, July the 11th, 1775. His grandfather, an Irishman, had been induced to leave his native country by the penal enactments against Romanists, which had already degraded his ancestors and reduced their property; and had received from the king of Spain, for himself and his heirs, the privileges of the Spanish Noblesse. His mother was a Spanish lady, and in conformity with her wishes, he was, in early life, destined for the priesthood, and led through a course of preparatory studies, first in a college of Dominicans, and afterwards in the University. At the age of twenty-one, receiving orders as a sub-deacon, he was bound irrevocably to celibacy and clerical pursuits; and subsequently, rising step by step, he became licentiate of divinity in the University of Orsuna, chaplain magistral in the Royal Chapel at Seville, and synodal examiner of the dioceses of Cordoba and Cadiz. Thus he found himself, at the age of twenty-seven, in the possession of respectable preferment, and in the direct way to the highest dignities of the church. Meanwhile, his practical acquaintance with the system of which he was a minister disgusted him; his confidence in its authority was first shaken, and then surrendered; and he came at length to the conclusion that Christianity could not be true. The honours and emoluments of the church became odious to his mind, and continuance in his present circumstances intolerable. To change his profession was impossible: the law of the country construed a voluntary relinquishment of priestly offices into a proof of heresy, punishable with death. To expatriate himself would be to break the hearts of his parents, to whom he was tenderly attached. Agitated by conflicting emotions, he went on for some years, performing a routine of services which he regarded with increasing aversion. He soon discovered, however, that he was not alone in his views. Others of the clergy were infidels also; and some of them, when they found that he coincided with them, used the most violent language in reference to the gospel, charged the religion of Christ with all the bloodshed of religious persecution, with all the vices of the clergy, and with all the degradation of their country. With one exception, according to his estimate, all who disbelieved the Romish faith among the clergy were atheists. The inquisition and the government were, meanwhile, equally jealous of every appearance of intimate communication among men distinguished for talents and knowledge; and such were the effects of prevailing superstition, that his own mother, who loved him ardently, but in whose mind some suspicion had been excited, avoided entering into conversation with him, as he learned from a friend in her confidence, lest he should drop any expressions which, according to the laws of the church, might oblige her to accuse him. At length, however, the approach of Buonaparte's troops to Seville, after the capture of Madrid, enabled him to quit Spain without making known the real motive which separated him from his connexions and his native land.

Arriving in London, in the thirty-fifth

year of his age, without any definite object or permanent means of support, he yet found a welcome reception from several gentlemen with whom he had a slight acquaintance, and especially from the late Lord Holland, who had seen him in Spain, and who treated him ever afterwards with great kindness. He devoted himself to study and to literary labour; established a periodical in the Spanish language, with a view to the diffusion of liberal sentiments in his native land, and the promotion of British connexion with that country, and rendered such service thereby to the common cause of England and Spain as induced our government, at that critical period, to grant him a pension of £250 per annum, without solicitation on his part, or restriction upon his future course.

After he had been sometime in London, a great change took place in his views and feelings in reference to religion. He had not expected to find any sincere Christians among educated Englishmen, the general opinion of Spanish catholics being that protestants, though often adorned with moral virtues, had neither religious belief nor devotional habits; but he saw reason to think that in this respect he had been mistaken. He went one Lord's day to St. James's church; and the worship, which he contrasted with the unmeaning ceremonies to which he had been accustomed, made a favourable impression on his mind. He read Paley's works on Natural Theology and on the Evidences, and a degree of the conviction of the truth of Christianity ensued. Light gradually broke in upon him. He avowed himself a believer, and a protestant; and at length, in 1814, he formally subscribed the thirty-nine articles. Thus he became a clergyman of the church of England, his orders as a Romish priest being accounted valid; but he formed a solemn determination from which he never swerved, not to accept any church preferment, so as to allow his former acquaintance to imagine that his change of profession had been effected with a view to pecuniary gain.

Though reluctant to engage in controversy, Mr. White was led, some time after this event, to publish several works which excited much attention and produced a powerful effect on the public mind. In one that appeared at first anonymously, entitled, Letters from Spain by Don Leucadio Doblado, in his Practical and Internal Evidence against Catholicism, in his Poor Man's Preservative against Popery, and in his Letter to Charles Butler, Esq., he showed great talent and knowledge, while he brought his personal experience and observation to bear on the exhibition of the true character and tendencies of the Roman catholic system. His developments of the general influence of Popery in Spain, of the fundamental principles of the Romish church, of the practical consequences of the constrained celibacy of the clergy, of the cruel consignment of thousands of beautiful and unsuspecting girls to nunneries and in them to unlooked for wretchedness, of the opposition made by Rome to mental improvement, and of the adaptation of the Breviary to excite credulity and adulterate Christian virtue, were deeply affecting and impressive. It was not in sympathy with the political opponents of Popery that these works were composed, though they appeared at a time when the nation was agitated with the question respecting the admission of Romanists to parliament. The author expressed afterwards his "regret—bitter regret, at having, unintentionally, helped the anti-Irish party." "I did not know," said he, "what kind of tyrants I was assisting by my true, but untimely statements." But he says also, "Not a word, indeed, of what I have published about the tendencies of catholicism could I alter, without offending historical and philosophical truth." "God knoweth," he declares in another place, "that the *lowest*, the most *imperfect* motive which I can discover in myself as having contributed to my taking the pen, was indignation at the intolerance of Rome. But I had not the remotest idea of helping the protestant party to the enjoyment of any part of that religious supremacy which the Roman catholic church claims on the supposed ground of religious truth. If ever I wished to see the Roman catholics in these kingdoms excluded from legislative power, it was from the fear that they would employ it in establishing religious tyranny. I am, indeed, still convinced that a true and sincere Roman catholic must feel bound in conscience to establish the supremacy of his church to the utmost extent of his power. But it seems there is little danger that such catholics should get into parliament." This was written in 1832.

The University of Oxford, at the suggestion of the Hebdomadal Board, now bestowed upon him the honorary degree of Master of Arts; and in 1826, he removed thither, and entered himself a member of Oriel College. Here he became intimate with some of the most eminent residents, particularly Dr. Hawkins, Dr. Whately, Dr. Hampden, Dr. Shuttleworth, Dr. Pusey, Messrs. Keble and Newman. Recent events impart much interest to his reminiscences respecting some of his associates. Thus, writing to Lord Holland, in 1836, he says,—

"I am incessantly haunted by the Oxford persecution against Hampden. A more impudent display of bigotry, and thorough priestly spirit, it is impossible to conceive. There are, as usual, sincere bigots and hypocrites concerned in the case. The most melancholy instances of the former, are two men whom I loved for their talents and good-nature; Pusey, the professor of Hebrew, and Newman, a fellow of Oriel. The latter, in particular, was one of the most liberal, well informed, kind-hearted men I knew. He had always supported the side favourable to the emancipation of the catholics, but no sooner did the Duke of Wellington declare that the bill must pass, than the mind of my friend was darkened with the most intolerant views. He voted against the proposed re-election of Peel for the University; he joined heart and soul with men whom he formerly despised; and is now one of the most forward leaders of persecution. He is a man of great influence with the most reading young men at Oriel, all of whom he has, for the last four or five years, gained over to bigotry and toryism. It was an established doctrine among that set, when I left Oxford, that no dissenter should be allowed to live within the English dominions, but that an Englishman should, of necessity, be a member of the church of England. Nothing helped so much to allay the vehement feelings which my individual circumstances had raised in me against the catholics, as the protestant Popery which I saw growing up at Oxford. Persecution in a protestant is infinitely more odious to me than the inquisition. There is a consistency in the one which may excuse the dangerous error; but the practical contradiction implied in protestant persecution shows a perverseness of heart which is to me perfectly odious. I was exceedingly fortunate in the combination of events, which made me leave Oxford; had I continued there grief and vexation would have killed me."—*Vol. II. pp.* 198, 199.

But even before these occurrences, a process had commenced in his mind which went on gradually till it caused him to appear in a very different aspect from that in which he acquired his celebrity. He was not in truth, before his residence at Oxford, precisely what he had seemed to be, and afterwards he became farther and farther removed from the faith and hope of the gospel. We lay down these volumes, in consequence, with very different emotions from those with which we commenced their perusal. It had been reported to us, indeed, some years ago, that Blanco White had become a unitarian; but we know that such reports are not always worthy of credit, and we hoped that the statement, if candidly examined, would be found to have originated in some modification of sentiment, or renunciation of unscriptural phraseology employed in the liturgies of Rome and England. But, alas! that representation is inadequate to express the transition he underwent. He renounced, it appears, deliberately, systematically, permanently, all those revealed truths which are our solace and delight! One by one they were relinquished, till he became nearly, if not precisely, what he was when he first stepped on our shores, with the aggravation of increased opportunities, advantages, and responsibilities. He had possessed, it seems, a sort of provisional belief; but he gave up, or rather we should say, perhaps, he decided against, first, the inspiration of the scriptures, then their authority, the divinity of Christ, his mediation, his miracles, his uniform correctness of sentiment,—every thing was surrendered, unless we may except the being of a God. To call him a unitarian, would be unjust to the body who assume that title as their distinctive appellation. It is true that he did, for some time, attend a unitarian place of worship, and that afterwards gentlemen of that profession were his most attached associates; but we should be sorry to believe that unitarians generally renounce so much as he renounced of what we value as our best possession. His opinion of the unitarians was, that "they are still much impeded in their progress by inherited prejudices, especially by that worship of the bible which has many of the effects of idolatry."

This internal transformation was not announced till the beginning of 1836. He was at that time residing at Dublin,

in the family of Dr. Whately, who, having been appointed to the archiepiscopal office, had invited him to Ireland, and of whose kindness he always spake in the highest terms. More than two years he had resided there, acting as tutor to the archbishop's son; and it was apparently desirable for him, in every respect, to continue in the enjoyment of the social comforts with which he was surrounded; but with that delicacy and sense of honour that distinguished all his intercourse with men, he determined that his friend and benefactor should not receive the opprobrium that would be cast upon him if it were known that an inmate of his palace had swerved so completely, as he had done, from the established faith. "I am obliged," said he, "to save my friend, the archbishop, all perplexity between his affection to me, and his official deference to the intolerance of orthodoxy, by excluding myself from his society, and that of his family. The pain which this step has given me, is greater, I can assure you, than that which I felt when I quitted Spain. Old age clings very fast to the consolations of a life, which has enjoyed none of those which are commonly granted to men of my condition." At the same time he wrote to Dr. Hawkins, the provost of Oriel, saying,—

"The leading principle of my life has been, *not to deceive, either by word or deed.* In obedience to this principle, I became a voluntary exile at the age of five and thirty: in conformity with it I have torn myself away from those dear friends who were the comfort of my infirm old age. I must show myself to the world just as I am, and this cannot be done, with any degree of propriety, by the inmate of an archbishop.

"There is still another painful separation to which I must submit. I do not conceive that you, as head of Oriel College, could allow a professed anti-trinitarian to be one of its members. To spare you, therefore, the painful necessity of excluding me, I beg that you will take my name off the college books. My heart is deeply affected as I resign the external honour which I most valued in my life: but I should prove myself unworthy of ever having belonged to your society, if I could act deceitfully towards it."—*Vol. II., page* 89.

His remaining years were spent at Liverpool, in weakness, pain, and sorrow. The entries in his journal became more and more afflictive. Change of climate and literary labour had destroyed his health soon after his arrival in England, and during the last years of his life he was entirely confined to his house, the subject of severe nervous disease, and experiencing great bodily anguish. In the prospect of death, his mind appears to have been tranquil; but if his disbelief were sufficiently firm to preclude terror, it could not yield "strong consolation," or permit the experience of that joy by which believers are often sustained while enduring mortal agonies. Though he did not express anxiety in the anticipation of another world, it was a dark and uncertain future that lay before him. "Is it," said he, in one of his journals, "that life in the body has been so devoid of happiness to me, so laborious and uphill, that my feelings shrink from the notion of perpetuity in every conceivable modification of it?"—"I have often confessed to thee, my God, my own more than indifference to that supposed continuation of life in which people so loudly profess a belief. That thou art able to maintain my individual consciousness for ever, I will not deny, though my imagination faints whenever I try to embody that conception. I feel oppressed by the notion of eternal existence, even when the absence of evil is made one of its conditions." A lamentable conclusion, surely, with which to terminate a life of reading and contemplation! An impotent cordial for a spirit suffering from sympathy with a body prostrate with weakness, and racked with pain! Who can wonder that friends, having hopes full of immortality, remembering the state whence he had fallen, should contemplate even his tranquillity with grief! After receiving a visit from Mrs. Whately, he describes the mingled pleasure and pain of the interview, and adds,—

"My dear friend, Mrs. Whately, in tears, declared to me her secret hope that I should return to the *divinitarian* faith. She said she had studied that point according to my method (I never attempted to explain any such method to her, because I knew that she was in circumstances which absolutely prevented its application), and that she was convinced I was wrong. What could I say to this? I could not harrow her heart by the suggestion of any fundamental doubts invalidating her conviction. I begged her

not to allow her kindness towards me to excite alarm in her breast about my spiritual safety. I told her I was sure she was safe in following her convictions, and that I felt the same or greater certainty in regard to myself:—'the more I have studied those points (I added), the more calm and steady has been my conviction.' 'Oh, that is what I fear!' she answered, while tears flowed down her cheeks."—*Vol. II., page* 327.

But how are we to account for this melancholy transformation? How are we to reconcile it with principles to which we firmly adhere? Blanco White was not the victim of weakness or ignorance. There is no reason to suppose that his moral perceptions were blunted by indulgence in secret vice. There could be no motive of worldly interest to induce him to leave the Romish church in 1810, or the protestant church in 1835. We see no cause to doubt his sincerity or uprightness. We believe that he has recorded faithfully his mental state, as far as he knew it. How, then, are we to account for the lamentable change which these volumes depict, and are intended to justify?

Several causes combined, we believe, to produce the unhappy result. The first was his early education. We hold the Romish church responsible for great part of the mischief. The slave who, landing in England, becomes legally free, does not lose simultaneously the slavish spirit, but is likely to exhibit in new forms the habits of mind which his bondage had engendered. The tendency of Romanism to produce infidelity, has often been shown: Mr. Fuller spake of infidelity as "Popery run to seed," and a more accurate figure it would be difficult to find. Blanco White himself, says, when describing his circumstances in Spain, "In such a state of mind it was a moral impossibility to sit down calmly and deliberately to sift out a protestant system of Christianity. Of this impossibility I have been more and more convinced as my long theological studies have shown me how very imperfectly and inconsistently the protestant systems, which succeeded in the place of abolished Popery, were framed. I am, therefore, convinced that my unbelief was unavoidable." He was aware, too, that some of the effects of his original training were likely to be permanent. He remarks, "It is an error to suppose that any moral habit acquired during childhood and youth may be totally confined in its operation to the subject with which it was originally connected. This observation is especially applicable to religious views, which unquestionably give the general moral tone to the mind. Every kind of religious education stamps a certain form upon the mind, which, unless it be deliberately and assiduously effaced, will identify itself with every subsequent wish of improvement, especially when the wish to be virtuous comes suddenly upon the mind in consequence of superstitious fear." In his Internal and Practical Evidence against Catholicism, we find these pertinent remarks:—"A Romanist is, from infancy, taught, as an article of faith, that Popery and Christianity are identical. He must, therefore, be prepared to reject the gospel revelation, the moment he shall find cause to reject Popery. A Roman catholic is also taught to believe in the infallibility of the church as an essential part of Christianity. He must, therefore, reject Christianity upon being convinced of the existence of a single error in his church's creed. With these rooted prejudices, and under the regular and established ignorance of the bible, which the Romanist system encourages, how is it possible that the doubts of the bolder minds should be properly and exclusively directed to the false foundation on which Rome has fixed the gospel? The last thing which discipline gives to the intellect, is the power and habit of discrimination: will that discrimination be expected in the Romanist school of religion, where men are most anxiously accustomed to see Christianity as a whole, a system which cannot exist but by a miraculous kind of attraction, of which the pope, with the church, is the centre?" We believe, that to the end of his days, even when he had passed to the greatest extreme from the original swing of the pendulum, he was a living exemplification of the tendencies of a finished Romish education.

The similarity between the only protestant church with which he was conversant, and the anti-christian community in which he was educated, appears to have been the second of the causes which led to his final abandonment of Christianity. Of evangelical dissenters he knew nothing. There is no reason to suppose that he was ever in one of their assemblies, or that he ever had an hour's serious conversation

with one of their number. On his return from a unitarian chapel in 1835, he wrote,—"The first time that I ever was in a dissenting place of worship." The only forms of Christianity with which he was acquainted, when he took the decisive step of announcing his change of views to doctors Whately and Hawkins, were the churches of Rome and of England. Christianity as presented to the mind by the church of Rome, seemed a system unworthy of God, injurious to man, and destitute of any solid foundation. This he had rejected; but, when he came to this country, Christianity of another kind presented itself to his attention, and commended itself to his esteem. But when he came to be identified with the protestant clergy—the clergy of Oxford—and to look at protestant Christianity as closely as he had before looked at that of Rome—knowing, it must be remembered, no protestantism but the protestantism of the episcopal establishment—the question naturally arose in his mind, Is this new form of Christianity so essentially different from the old one, as to justify my attachment to the one, and condemnation of the other? Is *this* system worthy of God? Is it not worldly, political, manifestly human? Is *this* system beneficial to man? Is it not inefficient as a check upon vice, and does it not leave the mass of its professors destitute of any vital spirit of devotion? Is *this* system based on any solid foundation? By what am I bound to receive the thirty-nine articles, while I am at liberty to reject the decrees of the council of Trent? Where is the authority for calling upon me, under pain of damnation, to profess the Athanasian creed, while I am allowed to dissent from the creed of Pope Pius IV? I thought I had found solid ground, but I perceive that I am on a quick-sand. This protestantism is but a feeble form of Popery. I have been deceived again. I will henceforth trust myself. I will follow my own reason. He did so; and proceeded to examine leisurely the details of protestantism, under the guidance of a persuasion that the system, as a whole, was untenable, and having a prejudice consequently against each one of its parts. He went on renouncing his opinions one by one, till at length the fact of his having formerly held a doctrine, constituted in his mind a strong *prima facie* case against it. The sort of protestantism into which he had been initiated, too, was meagre and unsatisfactory. Orthodoxy was, in his view, the orthodoxy of the churches of England and of Rome, and under neither had he learned to think of faith as the belief of the divine testimony, or to look at Christ, in his revealed relations to man, as the object of that faith with which salvation is connected. Articles, creeds, catechisms, were ever before him. Hence, in arguing against Christianity, we find him continually stumbling at the supposition that saving faith consisted in the reception of certain doctrines. At one time we find him saying, "What is that faith which saves? Much as I have endeavoured to understand the meaning of the protestants, I have not been able to obtain a clearer notion than this: Saving faith is an unhesitating belief that we are saved by the blood of Christ. This, translated into intelligible language, means: Saving faith is a belief that we are saved according to a certain theological theory." No wonder that one who was acquainted with no better school of theology than that in which he had learned this, should turn away in complete and final disgust. A few specimens of his language respecting the established church, will illustrate the effects it produced on his mind.

"I am sincerely attached to the church of England, because it is the *best* Christian church *in existence*; yet I cannot but see that it retains too much of the *spirit* of Popery to remain as it is. When I say that the church of England retains too much of the *spirit* of Popery, I do not make the slightest allusion to the grounds of objection on which the dissenters of puritanic descent take their stand. The popish dross which, I fear, is on the point of working the ruin of the present church establishment of England, is the spirit of *ascendancy*—a modification of the spirit of exclusion. The high churchmen of England imagine that, by allowing other denominations of Christians to exist, they have arrived at the utmost limits of forbearance and toleration."—*Vol. I., pp.* 457, 458.

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"The liturgy is too close a copy of the Roman catholic breviary and missal. Like them, it contains too great a mixture of the spirit of the Jewish dispensation; and is a glaring instance of that fatal mistake of the primitive fathers, according to which every part of the bible was conceived to be equally applicable, equally instructive, equally edifying in respect

to Christians." . . . . "Nothing but long habit and the want of reflection, which is the effect of an incessant repetition of the same expressions, could disguise the perpetual clashing of the Jewish and Christian spirit, which appears in the English liturgy; nothing less powerful than those two causes could have established the indiscriminate use of the Psalms to express the devotional sentiments of Christians. The same Jewish spirit, embittered, if possible, by the Popish controversy, seems to have superintended the selection of the Sunday lessons from the Old Testament." . . . . . "The controversial spirit which some parts of the Prayer Book betray, is, in my view, the ground of a very serious objection in respect to its supposed popular usefulness. The baptismal service is controversial from beginning to end. The solemn dedication of the infant to God, through Christ, is converted into a scholastic lecture. The whole theory of original sin, according to Augustine, and the school view of the sacraments, as CHARMS operating by means of invisible powers, attached to certain *things and words*, is conveyed in a string of asseverations, delivered with all the dogmatism of a professor of the twelfth or thirteenth century. And yet, in spite of this dogmatism, the question about the time when the charm has its effect, whether the internal change is produced at the moment of sprinkling the child, or subsequently, at a maturer age, raged with the greatest fury not many years since; and, as it always happens in such cases, nobody knows at this day what was the view which the author or authors of the service had respecting that point."—*Vol. I., pp.* 267—270.

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"I believe I said somewhere (you must know that I dislike looking into my own works) that when I returned to faith in Christ, the church of England appeared to me like the renovated house of my youth. It is unfortunately too true. The scholastic system to which that name of the church of England is usually given, is too similar indeed to that in which I was brought up. It was therefore natural, that when I found my trust in Christ revived, I should glide into that scholastic superstructure which for many years had been familiar to my mind. Much, indeed, of the PRIEST revived in me; I feel thankful to the guiding hand of providence that it was not more."—*Vol. II., pp.* 48, 49.

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"My excellent friend, the archbishop, probably from having heard that my fifth Letter on Heresy and the Inquisition is too violent against priesthoods, has endeavoured to give me advice on this point, and has done it with every possible precaution not to appear to do so. He was mentioning this morning how necessary it is to be on one's guard against reviving early prejudices; and instanced this in my own case, who having conceived a great horror of bishops and priests in my youth, am apt to give way to the same feeling when anything calls it forth in my old age. That such a feeling has revived in me very actively, is certain. But is this the effect of prejudice or of experience? I became thoroughly acquainted with the original priesthood who raised their authority upon Christianity. This familiar and most accurate knowledge made me abhor an institution, which converts men into instruments of the greatest evils with which my life has made me acquainted. I fled from that priesthood; came to England; found another priesthood, which appeared to have succeeded in avoiding whatever is odious and fatal in the Romish clergy. The deep impressions which I had derived from my experience in regard to the Romish priesthood, were softened by this more recent impression. I considered my horror of *all* priests in the light of a prejudice, and took my place among the protestant clergy. Here a second course of experience has made me perceive that the protestant priesthood is very far from being free from the mischievous tendencies which made me quit my country; that in spite of the principles which alone could justify the reformation, in spite of political freedom, the protestant clergy, as a priesthood, are (I do not speak of every individual) bigoted, intolerant, jealous of mental progress, and deliberately opposed to every thing which is not calculated to keep the mass of the people in a state of pupilage to *the church*, that is, *a union of priests*. I have seen this clearer and clearer every day, and my residence in Ireland has shown to me the whole extent of the evil. Now, are my present feelings revived *prejudice*, or confirmed *experience*? My impressions of the character of the priesthood among Roman catholics were certainly not prejudices. Did not I, on the contrary, *prejudge*, when I persuaded myself that a *priesthood* did not contain the same seeds of evil under the form of a protestant church? Experience tells me, I did."—*Vol. II., pp.* 53—55.

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"I wish openly to separate myself from the church of England. I am convinced that, in the present state of the world, that *political* establishment is most injurious to the progress of pure Christianity, with which the moral and intellectual progress of mankind is inseparably connected. A society, under the name of a Christian church, to which the state appro-

priates a large portion of the public property, on condition that it shall maintain a certain set of doctrines, *as the doctrines of the gospel,* is a great evil to the country and to mankind at large. If this be not bribing, against the chances of pure religious truth being universally accepted, I do not know to what I can give that name. It is not only bribing the present generation, but alluring a portion of every rising one to put themselves into the hands of the *bribed,* in order to have their young minds so shaped and predisposed that they may accept the bribe in their turn, and so perpetuate whatever errors may exist in the *paid* religious system. How can any one who knows the liability of man to error, look without horror upon the *chance,* not to say the certainty, of thus enlisting the most insidious passions of man—pride, ambition, and the love of wealth—in the perpetuation of such false views as are likely to have been consecrated into dogmas by a few, not well-known men, who, in the midst of trouble, fear, and deeply imbibed Popish prejudices, originally compiled the thirty-nine articles? Even if they had been the result of the most wise, free, and mature deliberation of all the English divines, they would be nothing but a human work, exposed to innumerable mistakes. Yet the asseveration of the thirty-nine articles is the only mark of identity which entitles the body of men called the church, to the enjoyment of their revenues and honours. Nothing can be changed in that mark of identity, unless parliament allows it. Can this be in conformity with Christ's purposes and intentions?"—*Vol. II., pp.* 65, 66.

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"I cannot allow the Christian world (I mean whatever part of it may learn the circumstances of my life) to suppose that the result of my long acquaintance with the church of England is approbation of its constitution. I have seen too clearly the effects of that constitution in Ireland. It is the near view of the church in that country, that has given activity to all my other objections. I have seen the unchristian spirit which articles supported by *law,* as a point of union, produce in a clergy who, deriving every worldly advantage from legal orthodoxy, and fearing that the least change would weaken the compactness of their ranks, fall into that fierce bigotry which is made up of fanaticism and political party spirit. I have seen, in that country, how this legal establishment of orthodoxy enables the most designing and irreligious political adventurers, to hamper the exertions of such a man as Whately, by the accusation of heterodoxy. I have witnessed their triumph over him, on the subject of his intended college: I have closely observed his thraldom, and practically learnt the full extent of an evil previously well known to me in theory. No,—I will not die in external connexion with a church, that, for the sake of human articles of faith, exposes itself to these evils. I will not die in a church which recognises a parliamentary law which settles its doctrine and discipline for ever, and makes the profession of these articles the only *legal* title to high honours, powers, and emoluments. What error could not be supported by similar means?"—*Vol. II., pp.* 99, 100.

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"What is called the *protestant religion* is nothing but a mutilated system of Popery; groundless, incongruous, and full of contradictions. I am not at all surprised when I hear that the number of Roman catholics is increasing. The protestant divines are the most effective missionaries of Rome. Surely if we are to bow down to some *church,* people will find more attractions, and much more consistency, in that of the pope, than in that of the archbishop of Canterbury."—*Vol. II., page* 140.

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"Were you to examine the mere *secondary* questions of *episcopacy* and *infant baptism,* not as stated by those who have bound themselves to defend the *orthodox* side, but by the able and deeply learned men whose conviction in favour of the opposite opinion made them renounce the advantages of conformity, you would be infinitely perplexed. Yet, if you mean to take orders, you will be obliged to bind yourself by solemn subscription, not only to maintain the truth of the articles relating to these two questions, but the whole of that complicated system of theology which is professed by the church of England."—*Vol. III., page* 86.

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"Having convinced myself that the infallibility of the church was a groundless theory, I inferred, without hesitation, that no verbal revelation existed; and it is a curious fact, that, after lamenting my acceptance of that conclusion, and employing five and twenty years in the study of divinity, the clearest argument which has convinced me that the bible is not an inspired collection of writings, is essentially the same which made me formerly disbelieve a revelation independent of human reason."—*Vol. III., pp.* 135, 136.

* * * *

"Never, O, God, did the world behold a more insolent usurpation of power, wealth, and dignity, *in thy name,* than that of the English church. The monstrous usurpations of Rome had the tradition of former ages, and the igno-

rance of that in which they were in vigour, to extenuate, if not to excuse their guilt. But the English church preserves all the pride and boldness of the darkest period of Popery, in the midst of light and knowledge. She cannot venture to do the same things; but what she does, and what she aims at, requires and shows a more arrogant spirit than that which actuated the boldest of the pretended vicars of Christ. Thou, O God, alone knowest how this formidable opponent of light and freedom, this great obstacle to the diffusion of that mighty stream of knowledge which has been swelling for more than three centures, is to be removed."—*Vol. III., pp.* 291, 292.

Is it too much to say, respecting this pitiable man, that his ruin was commenced by the church of Rome, and consummated by the church of England?

But it may be asked, How can it be accounted for that one whose love of truth was so strong, and whose sacrifices on its behalf were so extraordinary, should be left to stumble on the dark mountains, and while he looked for light, to find only the shadow of death and gross darkness? But though it will probably be thought unjust that we should express our doubt, and though he himself would perhaps have been startled by our view of his case, we cannot concede that the love of truth was his leading principle. The love of truth naturally shows itself in endeavours to obtain truth, unwillingness to part with it, and zeal to make it known. As to the first, even in the early part of his protestant career, when he regarded the bible as the great treasury of religious knowledge, we find him saying, when complaining of mental depression, "As I came near my little book-case, it struck me that I had neglected of late to read in the bible. I took it up almost in despair, and feeling the greatest dislike to that kind of reading." This was in 1812: six years afterwards he writes, "Religion seems to me to stand in the system of providence as the greatest of all trials. My mind is agitated with doubts on every side. I cannot relish the scriptures." His turn of mind was for the detection of error, rather than the acquisition of truth; and every change that he experienced evinced dissatisfaction with what he had formerly professed, rather than perception of excellence in any other view. His whole life was spent in the renunciation of what he had admitted to be truth. He parted with reputed truth, shred by shred, till he became as bare as human being could be—naked as when he was born—disbelieving everything, but rejecting with special antipathy whatever was thought to be truth by others. Nor did his love of revealed truth ever manifest itself by desire to communicate it to his dearest friends. When in his most religious days he wrote to his father, he did not make any effort to enlighten the minds of his parents; and in resigning his royal chaplaincy, he did not avail himself of the opportunity to profess before the chapter his protestant sentiments. Towards the close of his life, he manifested more zeal—zeal to promote disbelief; and so that a man disbelieved plentifully, he evidently cared but little about his positive opinions. It was not love of truth by which he appears to have been actuated in making sacrifices, but love of freedom. In this honourable feeling he was consistent throughout his career. His detestation of religious tyranny was powerful and constant. There was even a morbid sensitiveness in relation to his mental independence, evinced on some occasions in his journals and correspondence, which led him to regard with a degree of displeasure the suggestions of his own sense of propriety, when they corresponded with expressions dropped by one from whom he was receiving favours.

But there was a defectiveness in his religious views and feelings yet more detrimental to his highest interests. There was, apparently, from the first, an absence of that perception of his own necessities as a fallen sinner, which alone can make the gospel cordially and permanently acceptable to the heart. He was not sufficiently diseased, in his own apprehension, to need such a physician as the scriptures reveal, or to perceive the suitableness of such remedies as they exhibit. He came to Christ originally, not as a sinner ready to perish, but as an enlightened inquirer after wisdom and virtue. He studied his doctrine, not in the docile spirit of a little child, but as an independent and experienced philosopher. His demeanour towards the Saviour was respectful; but even in his presence, he was ever on his guard against enthusiasm. An almighty Redeemer was not absolutely necessary for one in his circumstances, and the shedding of blood for the remission of sin

had nothing in it to commend itself to his feelings or judgment. Hence, taking a retrospect of the past, he writes, "For my own part, I declare that I never derived any comfort from the doctrines of the atonement and their collateral branches." Hence, in the prospect of dissolution, he writes, "I will trust in no contrivance, in no purchase. Thou art my Father, I am thine by nature, not by contract." And hence in the Religious Meditations composed towards the close of his life, he reveals his view of that spirit which is becoming to man in his intercourse with the righteous Governor of heaven and earth, saying, "HUMILITY could not be raised to the catalogue of *virtues* except in a society chiefly composed of men degraded by personal slavery, such as history exhibits in the early church. Slaves alone could find such a sanctified cloak for cowardice as humility; for it is not a dignified endurance of unavoidable evil, but such a cringing as may allay the anger of an insolent oppressor. Such submission cannot find acceptance in thy eyes, O God! for it classes thee with the despots of this earth."

There is nothing mysterious, then, though much that is afflictive, in the final infidelity of this highly gifted and interesting man. It was the natural result of the circumstances in which he was placed, operating upon the natural tendencies of his heart. It may be fully accounted for by the Roman catholic training, under which his character was originally formed, his disappointment at finding in the protestant church of England so much resemblance to the church of Rome, his want of acquaintance with churches more nearly in accordance with those of primitive times, and his strong love of mental independence, accompanied, as it was, by a state of mind uncongenial with that system of grace and mercy which the gospel discloses; —the system unfolded and administered by one who, when he had seated himself on a mountain to address the listening multitudes who had followed him, began by saying, "Blessed are the poor in spirit, for THEIRS is the kingdom of heaven."

The account we have given of these volumes will show that they are not fit for indiscriminate circulation or family reading, a great part of their contents being designed to inculcate such opinions with respect to the Lord Jesus Christ, and the system taught by his apostles, as are, in our view, fallacious and baneful; but public teachers of Christianity, who need to be acquainted with the forms of error to which their hearers are exposed, and the arguments employed to counteract the gospel, may derive from them many hints of which they can avail themselves advantageously in their ministrations.

BRIEF NOTICES.

The North British Review. No. V. Edinburgh: Kennedy. 8vo. pp. 255.

No previous number of this accredited representative of the Scottish Free Church, has seemed to us to correspond so well as this with the literary celebrity of the gentlemen from whom it emanates. The first article, on the Occult Sciences, throws valuable light on the ancient oracles, prodigies, and other supports of heathenism. A highly respectable paper follows, on Biblical Literature in Scotland, giving a sketch of its history, pointing out its characteristics, urging its cultivation, and expressing the hope that a more propitious season for the spread of a pure and pious biblical literature in Scotland is approaching. The subsequent pieces are diversified, and show that they proceed from writers able and learned in their respective departments.

The British Quarterly Review. No. II. May 1845. London: 8vo. pp. 320. Price 6s.

In this number of the new dissenting review there is one paragraph to which it is incumbent upon us to direct attention. In noticing a work on baptism, it is said, "The learning, calmness, and fairness with which the writer prosecutes his argument, will, we presume, be generally appreciated, whatever may be the judgment of some readers as to his conclusions in respect to the mode and subjects of this ordinance." It is then added, "In regard to these points—as the one matter at issue between us and our baptist brethren—this journal will be strictly neutral in relation to them. Our pages will be open to contributions from able men who concur in our general object, to whatever religious connexion they may belong, and our earnest wish is, that our baptist brethren may be sharers equally with pædobaptists, in any benefit that may result from our labours. We thought we had been sufficiently explicit on this subject—in making this further statement, the parties for whom it is intended will, we are sure, be satisfied that we have said enough." This declaration we think it proper to transcribe, but though we have read it with some surprise, we do not think it necessary to add

any comment. The principal articles in the present number are on the Physical History of Man—Novels of Sir Edward Lytton Bulwer—the Free Church of Scotland—Ancient Greece—Oxford and Evangelical Churchmen—Townsend's History of the House of Commons—Vestiges of the Natural History of Creation—Commercial Reform—Leigh Hunt's Imagination and Fancy—Policy of England towards Ireland.

The Eclectic Review. May, 1845. London: Ward and Co. 8vo. pp. 124.

The leading article of this number is on Mr. Ward and the Oxford University. It includes a lucid and candid account of the rise, progress, and present position of what is called Puseyism. If it were lawful for an editor to be proud, the editor of the Eclectic might be proud of these thirty pages, which exhibit minute acquaintance with the subject, solidity of judgment, and soundness of principle. The other papers are on the Channel Islands—Le Juif Errant—The Philosophy of Christian Morals—and the Maynooth Endowment Bill.

Confident and Urgent Petition of Catholic Inhabitants of the Town of Offenbach on the Main, to the Most Rev. Bishop, Dr. P. L. Kayser of Mentz, for Guidance and Assistance against the Enemies of Catholic Christendom. Presented 21st of February, 1845. *Translated from the Original German*. London: W. Allan. pp 18.

The design of this tract is to give the English public more definite knowledge than they already possess of a great movement that is taking place in the Roman catholic church of Germany. According to the views of the authors of the document, the well-being of catholic Christendom demands the removal of restrictions on the reading of the scriptures, even in those versions which are not approved of at Rome—the repeal of the ordinance of fasts—abolition of the worship of saints and relics—the abolition of every thing that renders worship unintelligible and merely ceremonial—the right to partake of the Lord's supper in both forms—the abolition of auricular confession and absolution—the renunciation of the system of indulgences—the recognition of mixed marriages between Romanists and others—the permission of marriage to the clergy—and especially, what is deemed the root of the evil, "the dependence of catholics in general, and above all of German catholics, upon the Roman pope."

Woman's Worth; or, Hints to Raise the Female Character. London: Clarke and Co. Foolscap 8vo. pp. 226.

If a general and frequent advocacy of the claims and inculcation of the duties of woman, be as certain an evidence of a country's advancement in civilisation as a recognition of her rights is a satisfactory test of its emergence from barbarism, we may be warranted in concluding that ours has recently attained an extraordinary and unprecedented eminence. The volume before us has so many competitors having the same general design, that though its aspect is attractive, we can scarcely anticipate for it very extensive favour; and we cannot say much to aid it, the composition being defective, and some of the sentiments exceptionable. We cannot subscribe to the opinion, that not "any improvement has taken place in the great mass of the community since education has become so general;" nor can we think that it is accordant with either philosophy or Christian morals to caution woman against being occupied in connexion with our district visiting societies, lest, "from the constant display of misery and wretchedness, the heart should lose much of its sensibility, and become indifferent to ordinary suffering." The author enforces the importance of religious education as incomparably the best calculated to elevate and adorn the female mind, and to prepare woman for her many and onerous duties; but we wish that, in the frequent reference to religious topics, there had been a more distinct recognition of evangelical doctrine, and of the necessity of that lively faith the existence of which is essential to Christian character. The best qualification for the discharge of life's relative duties, whether by man or by woman, is not a mere development of natural religious tendencies, such as may be secured by careful education, but the possession of those superhuman graces which it is the province of the Holy Spirit to supply.

Bereaved Parents Comforted, under the Loss of Pious Children and Infants. By EDWARD STEANE, *D.D.* London: G. and J. Dyer. pp. 29. Cloth, gilt.

The author says, "There are two cases in which the consolatory hope of a re-union with their departed children may be indulged by pious parents without the dread of disappointment. And they are, first, when the children whom they have lost were themselves pious; and second, when they died before they had attained to the responsibility of accountable beings." In reference to each class he offers consolatory suggestions, in a small, neat, carefully-written tract, for which, we doubt not, many bereaved parents will deem themselves his debtors.

Missionary First Fruits; or, Short Accounts of Christian Converts among the Heathen. London: (Tract Society) 64mo. pp. 128.

Thirty-two brief narratives which will be read with advantage by the younger members of our households; and which, being published also separately at a very low price, will be found very suitable for reward books in Sunday schools.

Short Stories for Children from the Records of the Baptist Missions. London: Houlston and Stoneman. Pp. 128.

In our last volume, we commended to the attention of our readers a series of little works entitled Baptist Missionary Reward Books for Children, and gave some specimens of their embellishments. It affords us great pleasure to inform our young friends, and those who are seeking their welfare, that the sixteen detached stories are now bound together in cloth, making a very neat, though small volume, which we are persuaded will not disappoint the expectations of its purchasers.

INTELLIGENCE.

ANNUAL MEETINGS.

BIBLE TRANSLATION SOCIETY.

At the Annual Meeting of this Institution, held in New Park Street Chapel, April 30th, G. T. KEMP, Esq., presided. After prayer, the Secretary Dr. Steane, read the following report:—

"In presenting their Report to their constituents, and thus laying down their office, the Committee of the Bible Translation Society express their obligation to the Father of mercies for the favour which he continues to give to the Institution amongst our churches, and for the degree in which he is rendering it instrumental in communicating the knowledge of himself and of his Son Jesus Christ to nations sunk in the guilt and abomination of idolatry.

"Their correspondence with their friends of the American and Foreign Bible Society, shows the deep and augmenting interest which is taken in that country in the great cause in which we are embarked. 'Your missionaries in India,' says Dr. Babcock, the secretary of that Society, 'are indeed doing a noble work; and it rejoices me not a little to hear them say, as in their last Report, they have never failed of the requisite means to print and publish as fast as they were ready. We ought, it seems to me, to give them that assurance for the future, that the Lord helping us, they shall always have the means for the thorough diffusion of their excellent translations as widely as the providence of God may open the door before them." The letter from which this extract is taken was followed by the promised remittance of 2,500 dollars (£516 1s. 1d.) in aid of the Sanskrit version. A subsequent communication intimates the intention of transmitting further aid, in a short time, for the translations generally. It will afford the meeting pleasure also to learn, and will, it is hoped, act as a stimulus to the generous zeal of many in our own land, that the receipts of that Society are one fourth larger this year than they were last, and that considerable grants have been made by it in aid of versions recently undertaken in China.

"The Committee had entertained the hope that the last overland mail from India would have brought them information of the state of the translations up to the time of its leaving. In this expectation, they regret to say, they have been disappointed, and they proceed, therefore, to lay before the meeting the latest intelligence they possess.

"And first, the friends of the Society will be much gratified to be informed, that about the end of August last the Bengali Old Testament was brought to its completion. The New Testament had been previously finished, and thus the entire volume of the Word of God is now completed in this important version. This happy issue of their patient toils could not but excite emotions of devout gratitude in the minds of our brethren, and they were about to hold amongst themselves a meeting for special prayer and thanksgiving on the occasion, when it pleased God to frustrate their intention, by the illness, and consequent necessary removal for a season from Calcutta of the chief agent, by whose learning and labours this great work has been, under God, accomplished.

"As soon as the Old Testament was finished, a close revision was commenced of the New. The objects aimed at in this version are stated to be: '1. To add references and marginal readings, uniform in plan with those in the Old Testament, so that the whole may be bound up together. 2. To insert the quotations from the Old Testament in the words of our new version, so far as the Greek original will allow of it. 3. In the three first gospels to make all those passages uniform which are uniform in the Greek. 4. To bring the whole as near to the Greek as we can without becoming unidiomatic. 5. To make the language as plain and simple as a due regard to faithfulness and good taste will allow. (By good taste is meant that principle which excludes low phraseology, and an uncouth or uneven style.) 6. By all these means to give durability to the present revised edition.'

"This process of revising the versions, though it must be a tedious and less grateful part of their work, is felt by our brethren to be of the utmost importance. It no doubt occupies much time which, if it were not so spent, might be devoted to new undertakings; but the Committee persuade themselves that none of the supporters of the Institution will deem it a misjudging wisdom which induces the translators to take all possible pains to render their versions as perfect as they can. The severe and repeated revisions to which this particular version has been already subjected have greatly contributed to confer upon it the acknowledged

superiority it possesses; and continued attention to its improvement, as new editions are called for, will make it a standard version. It will thus be distinguished by its purity, perspicuity, accuracy, and completeness, and instead of enjoying only an ephemeral existence, will go down to posterity as a monument of the learning and piety of its authors, and a perennial source of inestimable blessings to the inhabitants of Bengal.

"Besides the edition of the New Testament which is thus to be published uniform in size with the Old, another in larger type is printing, exhibiting the same text, but without references or readings; and a third in 12mo., for the use of missionaries, native preachers, and converts, who wish to possess it in a portable form.

"In the Hindusthani language a new edition of the entire Testament, with references, has been published. Two other editions, one in the Arabic, the other in the Persian character, containing only the text, are in the press. Of both editions a large number of single Gospels, and of the Gospels and Acts, have been struck off for the purpose of separate distribution.

"In the Armenian language the two editions of the New Testament which were mentioned in the last Report as being in the press, have been published. One of these is in the ancient Armenian language, the other is in the modern.

"The Sanskrit version, the last to be mentioned, is making satisfactory progress. The books of Genesis, Exodus, the Psalms, Proverbs, Isaiah, and Daniel are already printed; other portions of the sacred word are prepared in manuscript, and some are ready for the press.

"The number of volumes printed in these languages during the year is as follows:—

In Sanskrit	2,500
In Armenian	2,260
In Hindusthani	26,500
In Bengali	23,500
Making a total of	54,760

"These, added to the number of volumes printed since 1838, make a grand total of 389,205 volumes.

"The distribution of the Word of God has kept pace with its publication; full 55,000 volumes having been issued from the depository during the year.

"Reference has been made to the suspension of Dr. Yates's valuable labours, rendered necessary by a serious illness with which he was visited. For a time much apprehension was entertained respecting the issue, but God was graciously pleased to hear the prayers which were offered up both in the churches and in private sanctuaries on his behalf, and after a visit to the Sand-heads, to return him to his beloved associates in restored health. He regards his life as having been spared for the special object of accomplishing his last great work, the Sanskrit version. Mr. Wenger, his invaluable coadjutor, has also been compelled to repair to the river to recruit his health, which under the divine blessing was improved when our last advices were received.

"The Committee have been enabled during the year to vote three several sums of £500 each in aid of the translations generally, and £100 to complete the sum of £1500 required for the new Sanscrit version. It is a source of great satisfaction that the funds voted for this work have been provided without diminishing the grants to others.

"The Committee have no reason to think that the value of the Society is less appreciated, or the necessity for its operations less felt as time advances. On the contrary, the receipts of the year show that it holds a warm place in the affections of our churches, and that its importance is growing in their estimation. The contributions received in donations, annual subscriptions, and collections, exceed those of last year by more than £300, and amount to £1926 2s., the largest sum realized from these sources since the year of its formation. Among the donations are especially to be mentioned one of £90, in addition to £10 previously given, by Seacome Ellison, Esq., of Liverpool; another of £50, by George Stevenson, Esq., of Taunton; and a third of £20, by G. T. Kemp, Esq., on accepting the office of Treasurer. The last instalment, being £50, of the legacy of the late Mrs. Williams has been received by the hands of Peter Ellis, Esq., one of the executors; and £5 bequeathed to the Society by the late Mr. Haws, of Watford.

"The Committee have to report that the Society has been deprived during the year of its Treasurer, personal and domestic affliction having obliged their friend Mr. Allen to remove his residence into the country. The Committee entertain a grateful sense of his services so cheerfully rendered to the institution, and express their hope that renewed health may with the blessing of God, eventually permit his return. They have sincere pleasure in adding that G. T. Kemp, Esq., who presides over the present meeting, has complied with their solicitations to fill the vacant office.

"In concluding their Report, the Committee express their growing conviction of the importance of producing versions of the sacred scriptures in the languages of the heathen, and their earnest hope that it may still please God to honour their own denomination in this department of Christian labour. Distinguished as it hitherto has been in this field of sanctified scholarship and learned toil, they ascribe the praise to him alone; and with their praise unite their fervent supplication that the

day may never come when the baptists shall cease to know the value of biblical learning, or to apply it to the purpose of giving to their fellow-men the faithfully translated Word of God."

Addresses were delivered by the Rev. Messrs. Bigwood of Exeter, Davis of Bristol, Jones of Frome, Edwards of Nottingham, Saffery of Leeds, Griffith of Accrington, and Dr. Sharpe of Boston, United States.

SURREY MISSION.

The forty-eighth anniversary of this Society was held at Battersea Chapel, on Wednesday, April 16th. The Rev. J. Leifchild, D.D., preached in the morning; in the afternoon a numerous company of ministers and friends dined together in the school-room belonging to the chapel; the annual meeting was held in the evening, Joseph Tritton, Esq., in the chair. The various resolutions were proposed and seconded by the Rev. Messrs. Mirams, Kennerley, Muscutt, Evans, Bird, and Archer. The Rev. J. Hill, J. Hunt, J. Churchill, and R. Ashton conducted the devotional services. The attendance was good, and much interest was excited on behalf of this important institution, whose operations were never so extensive as at the present time, and whose several stations God appears to be greatly prospering.

ASSOCIATION.

NORTHERN ASSOCIATION OF BAPTIST CHURCHES.

The Annual Meeting of this Association was held at Stockton-upon-Tees, on Monday and Tuesday the 12th and 13th of May.

On Monday evening the Rev. James Mellis of Middleton preached from Heb. x. 19—22. On Tuesday morning the Rev. H. Christopherson of Newcastle preached from Malachi iii. 16. And in the evening a public meeting on behalf of the Home Missionary Society was held, Rev. W. Leng in the chair; the meeting was addressed by Messrs. Mellis, Christopherson, Douglas, Trickett, Sample, and Lewis, and also by the following ministers of other denominations, who kindly took part in the services, viz. Campbell, Hacking, Bingley, Barfitt (of Grantham) and Clementson.

At the meetings for business, Mr. Leng the pastor of the church at Stockton was chosen moderator, and among the several resolutions adopted were the following:

"That the reports conveyed in the letters from the churches to this association show, that although a pleasing increase has been realized in some of them, *yet on the whole*, the increase has been very small, and is a cause for deep humiliation, searching inquiry, and increased, united, and fervent prayer, that showers of blessings may descend upon all the churches during the ensuing year; and that we would exhort our brethren to pray without ceasing, with all prayer and supplication.

"That this association have heard with much pleasure of the formation of the Baptist Union of Scotland, and rejoice in the success it has already experienced, and in its prospects of increased usefulness; and would assure the ministers and churches thus associated of their brotherly sympathy and affection; and from their knowledge of its esteemed secretaries, Messrs. F. Johnston and R. Thompson, can with confidence recommend it to public support.

Resolutions were also passed, approving of the Anti-Maynooth conference appointed to meet in London on nonconformist principles, and appointing delegates to attend it, — declaring repugnance to all endowments by the state for religious purposes, — expressing conviction, that religion is most effectually sustained by the voluntary labours and gifts of its own adherents, — protesting against the bill now before parliament for increasing the grant to Maynooth, as unnecessary to the Roman Catholics of Ireland, (whose claim to equal rights with their fellow subjects they would uphold) as well as unjust to the rest of the community, — thanking Mr. Bright and the thirty others who voted against it on the nonconformist view of the question, — and recommending electors not to vote for any candidate at the next election, not known as the decided advocate of civil and religious liberty.

Petitions to both houses of parliament founded on the resolutions were adopted.

Statistics.

Increase by baptism	...60	
letter	...10	
		—70
Decrease by death	... 7	
letter	...15	
withdrawment	... 21	
exclusion	... 7	
		—50
Clear Increase		20
Number of churches		12
Total number of members in ten		909
Village stations		26
Sunday scholars in eight		800
Teachers in eight		142

NEW CHURCHES.

MANCHESTER.

On Monday the 7th of April, a particular Baptist church consisting of forty-five members, was formed in the New Baptist Chapel, Grosvenor Street East, Chorlton on Medlock, Manchester, by the Rev. James Lister of Liverpool, assisted by the Revs. J. Voller and Dyer. About 100 members from the other baptist churches in the town, sat down with the newly formed church to commemorate the dying love of the Saviour. It was felt to be a delightful and refreshing season from the presence of the Lord.

On Lord's-day April 20th, the above chapel was publicly opened, when sermons were preached by the Rev. David Griffiths, theological tutor of Accrington College, the Rev. W. F. Burchell, of Rochdale, and the

Rev. James Acworth, theological tutor of Horton College, Bradford. The attendance was good, exceeding the expectation of the most sanguine friends.

The trustees of the late baptist chapel, George Street, having disposed of that property, have now invested the balance of its proceeds in the purchase of the above place of worship. It was built by the evangelical friends about nine years since, at a cost of nearly £4,000. It is a very substantial building, beautifully finished, and replete with almost every necessary convenience. It will seat comfortably 700 persons. There is a large and convenient school-room underneath, capable of accommodating 500 children. About 250 young persons are now receiving religious instruction every Lord's-day. The chapel is admirably located, being surrounded by a large population of the middle and higher classes of the community. The necessary steps have been taken for putting the property into trust for the denomination, and will be completed in a very short time.

GRAVESEND.

On Sabbath May 18th, religious services were held on the occasion of the formation of a church of Christ, to assemble in the new baptist chapel in this town. In the morning Mr. E. S. Pryce preached a sermon introductory to the services of the day, from 1 Cor. xii. 27, "Ye are the body of Christ and members in particular." In the afternoon Mr. Pryce, sen. formerly pastor of the church of Christ at Coate, Oxon, read the scriptures and prayed. Dr. Godwin of Oxford, who at the request of the friends about to form the church presided, and conducted their proceedings, explained in a few words the nature of a church of Christ. Mr. E. S. Pryce on behalf of the members of the church, stated their acquaintance with each other and their desire to unite together as a church. He read the names of such persons, and the description of the Christian societies to which they formerly belonged, and proposed as an expression of their agreement in such union, a resolution to be entered into a book which should contain minutes of their proceedings. Dr. Godwin then called upon the members to signify their desire to unite as a church of Christ, and to adopt and sign the resolution by holding up their right hands. He then commended the society to the blessing of God in solemn and earnest prayer. Mr. Pewtress proposed, and Mr. Arnold seconded the appointment of Mr. E. S. Pryce to the office of pastor. Mr. Pryce, sen. proposed, and Mr. Angas seconded the appointment of Mr. Arnold and Mr. Cartwright to the office of deacon. The pastor and deacons signified their willingness to accept their respective offices. In the evening Dr. Godwin preached from Philippians i. 27, "Only let your conversation be as it becometh the gospel of Christ;" and the church with many Christian friends from a distance belonging to various Christian denominations, united in observing the Lord's Supper. The members of the church are thirty-five in number. All the proceedings of the day were distinguished by seriousness and perfect harmony.

ORDINATIONS.

DINAS, GLAMORGANSHIRE.

Mr. W. Lewis from Pontypool College, having accepted the invitation of the church of Christ in the baptist denomination at Dinas, to become their pastor, was publicly recognized as such on Thursday the 15th instant. The mutual duties of the pastor and church were clearly pointed out and enforced by brethren E. Jones, Castletown, and W. Thomas, Newport. Several other brethren took part in the interesting services.

FENNY STRATFORD, BUCKS.

The Rev. Thomas Carter has accepted an invitation to take the pastoral charge of the Baptist church at Fenny Stratford, after a laborious and successful probation of eighteen months, during which period, the cause has been considerably revived and strengthened.

NEW BRENTFORD.

The Rev. Thomas Smith, of the Baptist Mission House, has accepted an invitation to the pastorate of the church assembling in the Market-place Chapel, New Brentford, Middlesex, and has entered on his charge under circumstances of much encouragement.

RECENT DEATHS.

MRS. MARIA PICKERING.

Died at Coventry, on Lord's day evening, March the 30th, Maria, the wife of Mr. John Pickering, in the thirty-third year of her age. For fifteen years she had been a consistent disciple of Jesus Christ, and was a member successively of the baptist churches at Coventry and Attleborough.

MRS. SEARLE.

The redeemed and happy spirit of Mrs. Sarah Searle of Denmark Hill, Camberwell, departed to its heavenly rest on Lord's day, March the 30th, 1845, after a lingering illness of some months, during which, he to whom she had dedicated her life was her comforter in pain and sorrow.

MR. JOHN KEED.

Mr. Keed died April 3, 1845, in the sixty-third year of his age. He was thirty-five years a member, and thirty-two years a dea-

con of the baptist church at Lynn, now under the pastoral care of the Rev. J. T. Wigner. His decease is a very great loss to the church and congregation with which he stood so long connected. Through divine grace he sustained an honourable and useful career, and the lustre of his piety shone forth and attracted others.

MRS. NASH.

Died at Shefford, Beds, on the 25th of April, 1845, at the advanced age of eighty-eight, Mrs. Nash, a valued member of the baptist church in that place.

MR. HENRY AVERY.

Mr. Henry Avery of Hackney, who died on Wednesday the 26th of April, was greatly afflicted from the age of ten to that of his death, twenty-seven; but his affliction was borne with much fortitude, calmness, and resignation. When about eighteen years of age, he was besought by his sister to seek an interest in the Redeemer, and, with this end in view, to study the scriptures. This he did not appear to relish at first, but after some time, he said, "Mary, I intend reading the New Testament attentively, and judging for myself." Happy they who have sisters to give such advice, and who are wise enough to act upon it when given! He did so, and before he came to the end of the book, the Lord blessed the reading of it to the conversion of his soul. He afterwards visited Folkestone, where he associated with Christians of different denominations, and took an active part in the cause of Christ in various ways. At this place he was baptized by the Rev. J. Clark, at Millbay, and afterwards joined the church at the Uphill of Folkestone, having been received at the formation of that church, November, 1842; and he is the first of its members who has been called from the church militant to the church triumphant.

MISCELLANEA.

SOCIETY FOR ASSISTING TO APPRENTICE THE CHILDREN OF DISSENTING MINISTERS.

It is probable that many of our readers are as ignorant of the existence of this valuable institution as we were ourselves till within the last three or four weeks. A copy of the Report having been forwarded to us, we have pleasure in saying, that it appears to have strong claims to public support. Its object is to furnish sums, not exceeding twenty pounds each, towards premiums to be given in apprenticing children of dissenting ministers of evangelical sentiments. A subscription of five shillings constitutes a member for one year, or a donation of five guineas a member for life; and each member is entitled, at a half-yearly election, to vote personally or by proxy, for as many candidates as there are vacancies, or, if he prefer it, to give the same number of votes to one candidate. Double the amount of contribution entitles to double privileges. Ministers making collections are also entitled to votes.

The society has been in existence fifteen years, and twenty-four children of baptist ministers have partaken of its bounty. Mr. Alderman Challis is treasurer, and C. J. Metcalfe, Esq., of Roxton House, St. Neots, and the Rev. E. Mannering, Blomfield Street, Finsbury, secretaries, by whom further information will be cheerfully supplied. We recommend it very cordially to the attention of our friends.

MARRIAGES.

At the particular baptist chapel, Smarden, April the 14th, 1845, by the Rev. W. Sykelmoore, Mr. STEPHEN SPRINGETT, to Miss MARY COOK, both of Smarden.

At the baptist chapel, Wallingford, May the 13th, by the Rev. Joseph Tyso, Mr. GEORGE SHERMAN, to Miss JANE DAY.

At Salem Chapel, Wellingborough, Northamptonshire, by the Rev. Mr. Thomas, May 13, Mr. JAMES BRAWN of Kingstead, to Miss MARTHA WRIGHT, daughter of Mr. Joseph Wright of Wellingborough.

CORRESPONDENCE.

ON THE ALTERATIONS IN THE CONSTITUTION AND RULES OF THE CHRISTIAN INSTRUCTION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—The Baptist Magazine appears to be the most suitable medium for calling the attention of our own section of the church of Christ to certain alterations in the constitution and rules of the Christian Instruction Society, which were somewhat hastily adopted at the recent annual meeting. On this subject, the Rev. J. H. Hinton, who moved one of the subsequent resolutions, remarked, "An alteration has been made this evening in the constitution of this society, which may turn out to be of some considerable moment. Without having had much time to consider it, I hope that I shall be excused if I say that my own feelings are not carried along with it. I doubt whether it would not have been better to have laid it before one meeting, and decided it at another; but the resolution has passed, and more cannot now be said on the topic. It has always been to me a pleasing feature of this society that it confined itself to spiritual instruction, and left the diffusion of charity to other associations."

In these sentiments I fully concur, and seeing that many of our churches in the metropolis are connected with this society through their auxiliaries, and seeing it is sought to connect the country churches also with this institution in a similar way, its altered constitution and laws come very properly under discussion, and, I think, are of such a nature as to demand our serious consideration.

What, then, is the chief alteration which has been introduced? It consists in the recognition of the distribution of *charity* as one of the objects of this society. Hitherto, agreeably to its title, the sole object of the society was, "the advancement of evangelical religion amongst the inhabitants of the metropolis and its vicinity." According to the revised rule passed at the annual meeting, the words, "and Christian charity" are added after the words, "evangelical religion." Rule III., as revised provides, "That Christians of both sexes in church-fellowship, who enrol themselves as its agents, consent to its regulations, and participate in its works of instruction *or charity*, shall be members," &c. In a similar strain, Rule V., as revised, provides, that "its members, where practicable, shall be associated in particular districts to fulfil its varied works of usefulness, &c. The want of such associations, however, is not to preclude the efforts of every enrolled member to further the cause of Christian instruction and *charity*." These quotations from the revised rules, taken in connexion with the fact, that in the original rules of the society, the word *charity* does not once occur, nor is the thing once recognized as an object of the society, will show that it is proposed to convert it into a society for Christian instruction and charity, or almsgiving; and its title, to agree with this alteration, should henceforth be, "The Christian Instruction and Benevolent Society." We are confirmed in this view by the statement made in the Report read at the annual meeting, in which it declares, that one object of the alterations is, "to give greater prominence to the temporal relief of the poor, obtained through the instrumentality of the visitor, and to recognize this as one of the objects of the society, without interfering with the present understood arrangement, that such relief be obtained through, but not administered by the visitor." From the way in which this is worded, one would be led to conclude that some "prominence" had already been given to the temporal relief of the poor in connexion with this society, and that there was an understood arrangement that such "relief be obtained through, but not administered by, the visitor." I know not where the evidence of these things is to be found, and I must say, that the entire sentence looks too much like a gratuitous assumption, designed to afford a pretext for present proceedings. I find, indeed, a resolution appended in some of the reports to the original rules of the society, but this resolution, bearing date, May 3, 1831, does not make the slightest reference to the distribution of charity. All that it contemplates is, "to render assistance to local societies in the country," in accordance, of course, with the original rules of the society, which does not contemplate giving of alms at all, but simply the impartation of Christian instruction. How members of the Christian Instruction Society, and such all our visitors are to become, are to "participate in its works of charity," and how they are "to further the cause of Christian charity," without personally administering temporal relief, does not clearly appear. One thing is certain, that no such clause exists, in the revised rules (nor, indeed, would it be tolerated for a moment, that the hands of the Christian instruction visitor should be tied so that he could not give temporal relief where circumstances required it, and he was able and disposed so to do.) On the contrary, as no agency is provided or recognized in the revised rules for the distribution of temporal relief distinct from the visitors, and as the future operations of the society will be governed by these, and not by a stray passage in the reports, if temporal relief is afforded under the auspices of the society, it must be by the visitors themselves.

But, sir, in order that your readers may perceive the animus of these revised rules, it will be necessary to inform them that the recognition of the distribution of temporal relief as one of the objects of this society is only the imperfectly developed germ of a grand scheme for aggrandizing it, and placing at its disposal means by which it may emulate the church of England in feeding the poor in order to attach them to their own ecclesiastical system. I speak conscientiously and deliberately when I say that such is the course, the ignominious course, in which it is sought to embark us. In the month of February last, I, in common with other members, superintendents, and secretaries of associations in connexion with the society, received a circular signed by John Blackburn and John Pitman, secretaries, in which they say, "The committee of the Christian Instruction Society have been engaged for some time past in the consideration of the depressed state of the institution, and of the means by which its interests may be revived and extended. At length, the following resolutions were prepared, and have been adopted, which we transcribe for the information of all our associations.

"I. That it appears to this committee, now specially summoned to consider the same, that there exists at present a combination of circumstances which requires that the constitution, plans, and operations of the Christian Instruction Society

should be revised and enlarged so as to secure the following results:—Result 3. To bring, if practicable, into one organization, for correspondence and co-operation, the various sick and other benevolent societies that exist in the congregations of this metropolis, which can act with the Christian Instruction Society, by which greater usefulness might be secured, frequent imposture detected, and a complete return of the charity of these churches to the poor be brought out. Result 4. To give greater prominence to the temporal relief administered by this society in its constitution and laws, and to provide for its extension in all practicable ways.

"III. General rule adopted by the committee, That the secretaries be empowered to open a correspondence with the committees of sick and other benevolent societies to ascertain whether they would be disposed to join a confederation of such institutions with this society."

"In pursuance of these objects," the circular goes on to say, "the sub-committee prepared a draught of the revised rules of the society, which we insert in a parallel column with the original rules, that you may see where and to what extent it is proposed to modify our existing code, at the annual meeting in May next." Then follow the original and revised rules in parallel columns; the revised rules being essentially the same as those passed at the recent annual meeting.

The committee having already adopted the resolutions by which they pledged themselves to seek the alterations specified in the general resolutions, of the constitution, plan, and operations of the Christian Instruction Society, proceeded to call an aggregate meeting of the ministers, superintendents, and secretaries of the associations connected with the society, to confer with them respecting the revised rules previously to their being submitted for adoption at the annual meeting. At this conference, or consultation, held at the Congregational Library, Tuesday evening, March the 4th, the Rev. J. Blackburn having explained the nature and design of the alterations, a friendly discussion ensued, in the progress of which a strong opposition arose against the proposed alterations, more especially against the obvious, though on the part of those who favoured it, denied design, of amalgamating our various sick and other benevolent societies with the Christian Instruction Society against making an annual, and, as it was deemed, ostentatious display of the sums expended by the churches in charity; and, in short, against recognizing the distribution of temporal relief at all as one of the objects contemplated by the Christian Instruction Society. The more the affair was canvassed, the more objectionable did it appear; until at length it came out that some of the committee were equally opposed to these alterations, and that Mr. Pitman himself was reluctantly compelled to differ from his esteemed pastor as to the desirableness of introducing them.

Having to attend a committee elsewhere, I was obliged to leave the meeting before the close, but I afterwards learned from two of the brethren who remained, that Mr. Pitman intimated to the meeting, that after the expression of opinion which had taken place, it would not be deemed advisable to press the proposed alterations. Feeling, as I did, rather strongly on the subject, I wrote a note, couched, as I thought, in respectful language to the Rev. Mr. Blackburn, requesting to know whether the proposed alterations were abandoned by the committee. Not receiving a reply, I subsequently called at Mr. Blackburn's residence, but he was from home. Still my reverend friend did not deign to communicate with me; and not wishing further to intrude myself upon him, I was content to think that the matter would be permitted silently to drop.

After this, I must confess that I was surprised and pained that, without any further conference with the ministers, superintendents, and secretaries of the associations, the revised rules, which had been so strongly objected to, were, without any essential alteration, brought forward at the annual meeting, and without any explanation, except the very imperfect one contained in the report, put by the chairman and passed.

Omitting, however, any remarks one might be justified in making on the impropriety of such modes of proceeding, more especially in connexion with the sacred cause of our adorable Redeemer, I wish to call the attention of your readers who already are, or who are likely to be, affected by them, to the nature and tendency of these alterations. Are they or are they not, prepared to approve of them, and to co-operate with the committee of the Christian Instruction Society in carrying them into effect? Let it be remembered that although the paragraph which pointed most directly to the nature and tendency of the proposed alterations has been struck out from the revised rule as first proposed, No. V., to the effect, that "associations already organized for the visitation and solace of the sick and destitute poor, whose principles accord with those of this society, may act in accordance with this society;" yet the general resolutions adopted by the committee as the basis of these revised rules, and in the spirit of which they will be carried out, still remain on the minute book of the society, and will therefore be reckoned as fundamental principles in its future proceedings. So, at least, we must conclude, till we are informed to the contrary: and this being the case, I affirm, that the revised rules, as passed at the public meeting, open a wide and effectual door for securing the very obnoxious results, as I hold them to be, specified in the self-adopted, but unsanctioned resolutions of the committee.

Are, then, I ask our several ministers and churches, are our Christian instruction friends and visitors prepared to sanction and to carry into effect these alterations? Are they pre-

pared to recognize the Christian Instruction Society as an institution for the distribution of temporal relief to the thousands of sick and destitute poor in our metropolis and elsewhere, as well as for affording them Christian instruction? Are they prepared to take with the committee and secretaries of the society this first step in that course of aggrandizement which is unfolded in the resolutions of the committee? Are they prepared, with alms in the one hand and tracts in the other, to practise among the poor the same system of spiritual bribery which is now so extensively practised by the church of England? Are they prepared, by such doubtful measures, to raise the Christian Instruction Society in importance? Are they prepared to recognize the distribution of temporal relief at all as one of the objects of the Christian Instruction Society, or are they of opinion that this department of Christian benevolence should be kept as it has hitherto been kept, quite distinct from this society, and the agents of our various sick and benevolent societies be left to do their work of beneficence like the soft rain that falls upon us, unheard, and is unknown except by the smiling verdure and beauty with which its descent is followed?

For my own part, I say, let us go on as we have been going on, in our scriptural and unostentatious endeavours to promote the great work of Christian instruction among the poor, ignorant, and meaner population in our several neighbourhoods, only with increased faith, zeal, diligence, and devotedness; whilst by more earnest prayer, in connexion with a closer walk with God, we seek to bring down a larger measure of blessings on ourselves and on our exertions. Here, then, for the present, Mr. Editor, I leave the subject with you and your readers, earnestly inviting their attention to a matter of great practical importance, in which very many of us are interested, and which will, in all probability, seriously affect, either for good or for evil, the cause which is dear to all our hearts—the cause of our adorable Redeemer, and the welfare of immortal souls. By inserting these remarks, you will much oblige,

My dear sir,

Yours sincerely,

R. W. OVERBURY.

5, Wakefield St., Brunswick Sq.,
May 14th, 1845.

EDITORIAL POSTCRIPT.

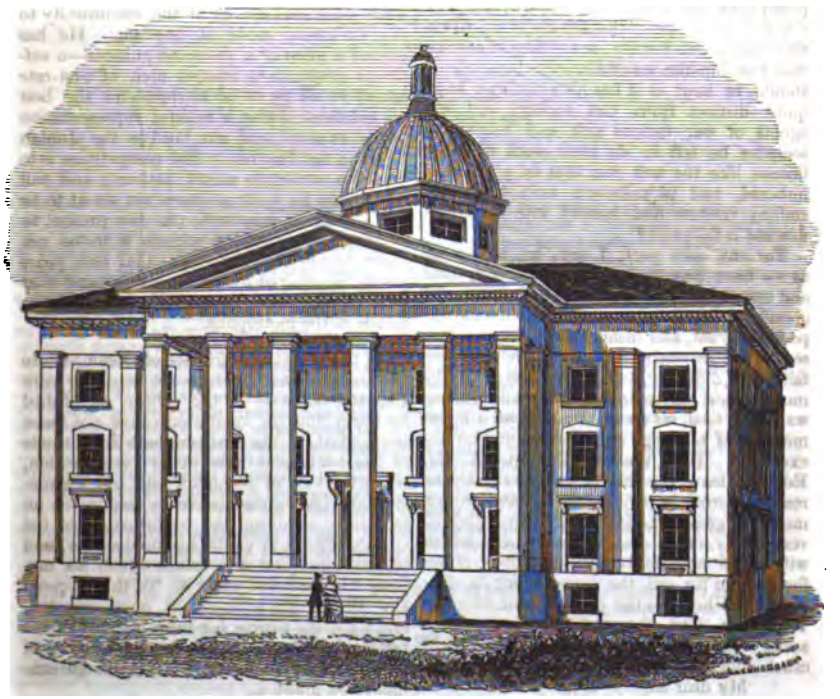
Several instances have occurred lately, in which fictitious intelligence has been forwarded to us with forged signatures. An account of the death of Mrs. Lambert, in our number for March, and one of the death of Mr. Savage, in our number for May, both of whom are represented as valued members of the church at Portsea under the pastoral care of the Rev. Charles Room, appear to have been of this character, as Mr. Room assures us that they were not forwarded by him, and that neither he nor his friends know any thing of the persons whose removal they are represented as deploring. Some years ago we dealt leniently—too leniently perhaps—with some whose attempts to impose upon us we detected; but it seems to be right to say now, that in future, should the perpetrators of such wickedness be discovered, they may depend on public exposure.

A gentleman of our denomination in the north of England has adopted a new and effective plan for directing the attention of the more intelligent classes of the community to the scriptural mode of baptism. He has offered a prize of a thousand guineas—a sufficient premium to interest men of first-rate talent in all parts of Europe—for the best oil painting, giving a faithful representation of the immersion of our Lord in the Jordan by John the Baptist. The competition is to be open to artists of all nations; and full particulars for their guidance are about to be published. It may suffice for the present to say that the size of the picture is to be not less than twelve feet by ten; that two years are to be allowed for its execution; and that after its completion it is to be exhibited to the public in the metropolis.

In the recent transference of Serampore to the British government, we are happy to learn that the interests of the college established by Carey and his coadjutors have not been overlooked. The first proposals for the sale of the settlement were under consideration, when the king of Denmark sent out instructions to his representative to require as an additional condition the confirmation of the college charter given by his predecessor, and all the rights and immunities which his majesty had bestowed upon it. To this proposal the British government at once acceded, and a specific article has been inserted in the treaty which provides for the continuance of all the privileges which the Danish government had granted.

It has come to our knowledge that a few gentlemen are anxious to avail themselves of Mr. Knibb's present visit to obtain his likeness. A good oil painting by an eminent artist is contemplated, and from this we believe an engraving will be taken which may be sold for about half a guinea each copy. We are not authorized at present to make any communication on the subject, but any of our readers who are anxious to secure copies of the engraving will, we doubt not, obtain information respecting it, if they apply to the secretary of the Baptist Missionary Society.

THE MISSIONARY HERALD.



BAPTIST COLLEGE, MONTREAL.

The cost of this building, with that of the requisite furniture, will be, it is expected, about £5000 sterling. About twelve hundred pounds were collected for the purpose in this country several years ago, and expended in the purchase of land, portions of which have been sold off very advantageously, leaving the site of the college free. Towards the remainder of the expense contributions have been made in Canada; and the Committee of the Canadian Baptist Missionary Society, under whose superintendence the erection is proceeding, will very thankfully receive donations from British friends towards their important undertaking.

HOME PROCEEDINGS.

GENERAL MEETING.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 29th, 1845, at 10 o'clock.

J. L. Phillips, Esq., of Melksham, having been called to preside, requested the Rev. Samuel Nicholson, of Plymouth, to open the business of the Meeting with prayer.

The Secretary laid on the table the Reports of the Committee and of the Treasurer for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given.

The Meeting then proceeded to the nomination of the Members of the Committee. The list being completed, and the ballot taken, scrutineers were appointed to examine the papers.

The Secretary then read, on behalf of the Committee, the following resolutions; and the Rev. W. Knibb, of Jamaica, having addressed the Meeting, it was unanimously resolved, on the motion of the Rev. Dr. Hoby, seconded by Henry Kelsall, Esq.

I. That this meeting has heard, with much regret, of the difficulties under which the baptist churches in Jamaica are now suffering, in consequence of the heavy debts upon their chapels and other mission premises;—debts which unforeseen circumstances, tending to depress the people and to impair their resources, have prevented them from discharging.

II. That as these debts, amounting to about £18,000 (exclusive of the debts on school houses, which amount to £2500 more), were all incurred in the erection of chapels and mission premises, now in trust for the baptist denomination, and nearly all previous to the declaration of the pecuniary independence of the churches; it is desirable that a grant of £6000 should be made to the brethren in Jamaica: with the earnest recommendation of this meeting, that the churches themselves should make an extra effort to pay off a further part of these debts, and with the expectation that, thus aided, they will be able to provide for the support of the Institution at Calabar, and for the extension of the gospel in destitute parts of the island.

III. That the Committee be authorized to make such grant on the following conditions:—

(1.) That it be appropriated to the payment of such debts only as have been incurred for the erection of chapels, and other mission premises, now in trust, or about to be placed in trust.

2.) That the acceptance of this grant be regarded as a full and final discharge of all claims whatever, on the part of the brethren in Jamaica, on the Baptist Missionary Society, except as hereinafter provided; viz. That the salary of the present Theological Tutor at Calabar be not affected by these resolutions; and that, in case of the return to this country, through ill health, of any missionary sent out or taken up by the Society previous to May, 1840; or in case of the decease of any missionary, so sent out or taken up, such missionary, or his widow and orphan children, will be regarded as standing in the same relation to the Society as any missionary or any missionary's widow and orphans; that is, the Committee will "regard each case as it occurs, considering the claims of the parties, and the circumstances of the Society."

(3.) That a copy of the conditions of this grant be signed by at least three-fourths of the brethren in Jamaica, who have been recognized or assisted by the Society, in testimony of their concurrence, and forwarded to the Committee. On receiving this copy the amount may be drawn for in such sums, and for such churches, as the brethren, at a united meeting to be convened for the purpose, may direct; a list of the drafts being sent home duly signed by the chairman and secretary of the meeting: a majority of three-fourths of the brethren present being essential to the validity of such vote. In case part of the grant is appropriated to any premises not yet in trust, the bill must not be drawn till the trust-deed is executed and enrolled, and the Committee are advised of the fact.

IV. That on receiving a copy of the foregoing resolutions, signed by at least three-fourths of the brethren, as specified in condition No. 3, the Committee be requested to forward a copy of it to each of them with an announcement, to the effect that it contains the final decision of the Committee in reference to the position and claims on the Society of all the brethren in Jamaica.

V. That in order to obtain donations towards the amount required, and towards the general funds of the Society, Mr. Knibb be requested to spend a little time in England, and to visit different parts of the country, to lay the state of the churches in Jamaica before the friends of the Society.

VI. That as the necessities of the brethren are urgent, the Committee be empowered to obtain a sum not exceeding £6000, and to advance the same as provided in the foregoing resolutions, and after repaying so much of it as may be collected for this special object, to charge the balance as a debt due by the Society. The Committee are also hereby empowered to guarantee, in behalf of the Society, the interest and the repayment of the principal.

On the motion of the Rev. James Sprigg, M.A., seconded by the Rev. I. M. Soule, it was resolved that W. B. Gurney, Esq., be respectfully requested to continue his services as Treasurer.

On the motion of the Rev. William Brock, of Norwich, seconded by the Rev. C. E. Birt, M.A., of Wantage, it was resolved that the Rev. Joseph Angus, M.A., be respectfully requested to continue his services as Secretary.

On the motion of the Rev. Joseph Angus, M.A., seconded by the Rev. Dr. Murch, resolved that G. T. Kemp, Esq., George Gould, Esq., and Charles Jones, Esq., be Auditors for the year ensuing.

The following names were brought up by the Scrutineers as the Members of the Committee for the ensuing year.

Rev. James Acworth, M.A.	Bradford.	Rev. James Hoby, D.D.	London.
Rev. John Aldis	London.	Rev. William H. Murch, D.D.	London.
Joseph H. Allen, Esq.	London.	Rev. James P. Mursell	Leicester.
Rev. Charles M. Birrell	Liverpool.	John Penny, Esq.	London.
Rev. Caleb R. Birt, M.A.	Wantage.	Samuel M. Peto, Esq.	London.
Rev. Samuel Brawn	Loughton.	Thomas Pewtress, Esq.	London.
Rev. William Brock	Norwich.	Rev. George Pritchard	London.
Rev. Francis A. Cox, D.D., LL.D.	London.	Rev. Robert Roff	Cambridge.
Rev. Thomas S. Crisp	Bristol.	Rev. Joshua Russell	London.
John Danford, Esq.	London.	Rev. Israel M. Soule	London.
Rev. J. Mortlock Daniell	Ramsgate.	Rev. James Sprigg, M.A.	Ipswich.
Rev. Benjamin Davies, Ph. D.	London.	Rev. Edward Steane, D.D.	London.
Rev. James Edwards	Nottingham.	Rev. Charles Stovel	London.
Benjamin Gardiner, Esq.	London.	Charles S. Tosswill, Esq.	London.
Rev. Benjamin Godwin, D.D.	Oxford.	Joseph Tritton, Esq.	London.
Rev. Samuel Green	London.	Rev. Frederick Trestrail	London.
Rev. William Groser	London.	Rev. William Upton	St. Albans.
Rev. John H. Hinton, M.A.	London.	James Whitehorne, Esq.	London.

Resolved that the cordial thanks of this Meeting be presented to J. L. Phillips, Esq., for kindly presiding on the present occasion.

PUBLIC MEETING.

On Thursday, May the first, a Public Meeting was held in Exeter Hall, at which George Foster, Esq., presided. The speeches delivered on the occasion gave great satisfaction to a numerous assembly, and we regret that our limits will not allow us to place on record a just representation of their excellence. They have, however, appeared more fully in the columns of the Patriot and the Nonconformist. After prayer by Mr. Acworth, the Chairman delivered a pertinent address.

Christianity, said the Chairman, is essentially a missionary system. From the time of the apostles downwards, this has been its peculiar characteristic. Its strength and its power consist in making constant aggressions on the kingdom of darkness. It must rejoice the hearts of all who have hearts to contemplate the present state of things, that there is something like a genuine union among Christians, at least in reference to the cause of evangelical missions. The object of Christian missions is the elevation and happiness of mankind. It is by the light of revelation that the world must be renovated. God is a Spirit—and that single idea as revealed by the Great Teacher himself when he sat upon the well of Samaria, has done more for the world than all the burnt-offerings and sacrifice, and than all the philosophy of Greece and Rome. The responsibilities that press upon the present generation are almost fearful to contemplate. I cannot think that this great cause will be suffered to languish for the want of due and vigorous support. It is not by the increase of fleets and armies that this great work is to be accomplished, but by "My Spirit," saith the Lord. It is by diffusing the light in the world that we must raise men from the degraded state in which they are found. Missionaries have in past centuries gone forth from different countries of Europe, but their object has been to gain blind disciples rather than enlightened converts. A gracious providence has unlocked to us the mysterious secrets of nature. We are now ready to fly

with angel-speed across land and ocean. Providence has seemed to open her lap of blessings at our feet. We have every requisite for the prosecution of this great work, and awful will be the account should we not prosecute it with that vigour and success which are within our power. I am old enough to remember that Elijah of the Christian church, the Rev. Andrew Fuller. I have heard his voice in the north of England—that mellow, full-toned, solemn voice—calling the religious hosts to prepare for that great work that we have lived to see prosecuted with so much success in our day. I trust that we shall be worthy successors of the great and holy men that commenced this great cause in our own denomination. Let us, then, gird ourselves afresh to the work.

Mr. ANGUS then read an abstract of the Report, an outline of which was furnished in our last number.

Dr. GODWIN: It is very gratifying, to be permitted by a kind and gracious providence again to assemble upon such an occasion as the present, and in such circumstances as these. It is delightful to retire for a season from the turmoil and strife of the world, to contemplate objects of greater grandeur, of more permanent interest, and of holier influence upon the mind. While opposing principles and parties are struggling for the ascendancy with fierce and noisy vociferation, we meet as followers of the Prince of Peace—we meet to contemplate the interests of the gospel of peace—to aid in extending that kingdom whose blessed characteristics are righteousness, and peace, and joy, in the Holy Ghost. It is not always in such a state as that in which we live, that pleasure and duty are combined. They are frequently found adverse, but in the present instance, they both happily unite; and, while we recognise our obligation of followers of the Redeemer, to consecrate ourselves, our time, our capabilities, to his service, I apprehend there are none who enter into the spirit of such engagements and meetings as these, who can retire without saying "It has been good for us to be here." When I look at those who surround me, I behold the interesting sight—not of men of science merely—not of those who have embarked with vigour and zeal in the secularities of the world—but ministers of the Saviour, whose great object was to bring glory to God upon the earth, and to promote peace and good-will towards man. With some of these I have had the pleasure of acquaintance for more than a quarter of a century; with several of them I have had the happiness and honour of working in missionary efforts, and in promoting the great objects we have in view. It is pleasing, also, to see that upon this platform, while there are those who were personally acquainted and co-operated with Fuller, Ryland, Sutcliff, Saffery, and others of the same stamp, who have gone to their rest, there are also others, junior brethren rising up, imbued with the same spirit. And if I may be permitted to say it, it is with no small pleasure that I see you occupying this place—an old friend of the north, with whom I became acquainted in missionary undertakings, and the hospitality of whose roof I shared: and it has rejoiced my heart to mark the growing interest that you have exhibited in missionary undertakings. And is not the present assembly a gratifying and exhilarating sight? Here I see before me those who are met together in one place, and with one accord. I see, by the benevolent attention which beams from your countenances, the interest that is taken in the object which we have in view. Here I see both sexes, and not a small number of those who lingered last at the cross, and were among the first at the sepulchre. Here I see the aged and the young; and I am reminded of what we sometimes sing—

> "To Thee the hoary head
> Its silver honour pays,
> To Thee the blooming youth
> Devotes his brightest days;
> In every age their tribute bring,
> And bow to their all-conquering King."

But my principal object in rising is to move—

"That the Report, of which an abstract has been read, be received; and that this meeting, deeply sensible that the glorious results of any human agency must be attributed to that Saviour whose presence is specially promised to his servants in teaching the nations, would ascribe to Him, through the Holy Spirit, all the success with which he has favoured the Baptist Missionary Society, and other kindred institutions."

This Report is a document which deserves a wide circulation and a general perusal. It is the history of our missionary annals for a year—it is a despatch of a part of that host who are going forth, under the banner of the cross, to subjugate the world to the allegiance of the Saviour—it is a sketch of a campaign, in which enemies have been met, difficulties have been overcome, and conquests have been achieved. They have not been, indeed, the conflicts of the warrior, with confused noise and garments rolled in blood. The victories which this Report records are the victories of the truth over error, of virtue over vice, of Christianity over all the debasing superstitions and abominable idolatries with which it has come in contact. The fields of labour to which the Report refers, lie wide asunder—oceans roll between them, and they are in different hemispheres; but mind is more active than steam; and thought can travel swifter than railways, and without the extraordinary puffs, and unearthly screams, and subterranean passages—those emblems of the valley of the shadow of death. We can at once, taking this document as our vehicle, travel to the ends of the earth—traverse mountains, and cross oceans, and come back, in a short half-hour, in peace and safety. We

are first conducted to the East, the first scene of our missionary operations, and there, amidst crowded cities and swarming populations, where every thing is on a large scale—where their mountains have a higher elevation, and their rivers a wider expansion, and even their superstitions have an enormity and a gigantic stature above those of any people on the globe. There we see bands of missionaries labouring with indefatigable zeal, from the metropolis of our oriental empire—tracing the course of the Ganges up as far as Delhi, once the seat of empire. In various other parts of Hindostan, also, are they busily and earnestly employed ploughing, harrowing, sowing the precious seed, and cutting channels in which the water of life may flow, to irrigate the boundless plains of India. We linger not here. Immediately we are directed westward; and, crossing the Indian Ocean, and even the continent of Africa, we come to the western coast of that deeply degraded and much injured continent. There, where the slave-dealer and the traffickers in human flesh and blood have often been found—there we see the messengers of peace making lodgments—in the island of Fernando Po—travelling to the continent, and opening into the interior. And not the least interesting feature in this is, that we see among them the sable descendants of Africa themselves, coming from a place where they once were held in bondage, imbued with the love of their fatherland, and still more with the love of the glorious gospel, desirous of conveying to the bleeding wounds of Africa the leaves of that tree which are for the healing of the nations. And, leaving this, we again, in this vehicle in which we are now travelling, cross the wide Atlantic, and come to that interesting group of American islands called the West Indies, for which nature has done every thing to beautify and enrich them, and man has done every thing to degrade and debase them. Those islands, especially Jamaica, resounded with the lash, and the clanking of the slave chain, and the shrieks of tortured humanity: but Christianity went to bind up the broken-hearted, and to proclaim liberty to the captive; and peace, and order, and industry went in her train. Christianity found them slaves—Christianity brought the truth—and the truth has made them free. Not lingering here, your Report again conducts us to the continent of America, and rapidly proceeds across the United States, northward, up to Canada; and, abolitionists as we are, we may venture, in this invisible way, to cross even the southern states of America. And there, in the Canadian provinces, whither the redundancy of the population is constantly pouring out its numbers, we see the banners of the cross move forwards; and may success attend them, and may a merciful Providence avert that ominous presage which at present gives some alarming apprehensions, and be it our prayer—"Scatter thou them that delight in war." But we must come home; and we will just visit France, guided by your Report, and see an effort made there to evangelize a portion of that great community. And at home there are some circumstances which are very pleasing—pleasing it is even to find that the annual contributions are so truly liberal. The time was when a man, whether rich or poor, thought he did very well if he gave his guinea. I rejoice to hear of the £100, or the £150, or the £50 annual subscriptions; and may a gracious Providence reward them tenfold into their own bosoms for this liberality. Your Report is not of an unmixed character: there are lights and shadows in it; but such is the very nature of human life. And, indeed, if we look into those missionary annals—I was going to say, into that divinely-inspired missionary Report, the Acts of the Apostles—we shall find the same characteristics, the same difficulties mingling with the same success. And can our missionaries—the true successors of the apostles—can they expect to be exempt from difficulties which their predecessors so largely shared? It struck me as very remarkable, on hearing the Report read, that the difficulties are very much of the same kind. Do our missionaries complain of a want of success in any instances? So did they. The apostles themselves had sometimes to mourn over the instability of their converts; they had to contend with a heathen superstition and abominable idolatries, and likewise with the speculations of philosophers. And this is just the same now with our missionaries. In India they have to conflict with the prejudices generated by a gross, a sensual, and an hereditary polytheism; and when they are driven from these points, they take refuge in the metaphysical subtleties of their Vedahs, and oppose our missionaries in this way.

S. M. Peto, Esq., said: In rising to second the adoption and circulation of the Report so ably moved by our esteemed friend, Dr. Godwin, I would first express my conviction that its contents have been most gratifying. "The Lord hath done great things for us, whereof we are glad;" and it was well and truly expressed: "Divine mercy hath followed with an influence as mighty as it hath been gentle, and crowned our efforts with encouraging success." There are some points which have occurred to me on its being read, which I desire briefly to refer to, and in the order in which they stand. The first is the decease of Mr. Daniel, long known as a faithful and devoted missionary to Ceylon; and here, amidst the feeling of painful regret, arises one of truest pleasure. The sum presented to his bereaved family shows how, amidst devotion to his work and unwearied zeal, he exhibited that gentleness, kindness, and singleness of purpose, which won the hearts of many around him. The Society appears, in India, to

be continuing its efforts in the most important work of translation, and, during the year, 64,760 volumes of the word of life have been printed, and 50,000 circulated; and, of 312,000 tracts sent out by the Religious Tract Society at Calcutta, one half has been distributed by your agents. Thus much has been done—may the Lord of the harvest cause the good seed to bring forth a hundred fold. In India, it appears, we now number twenty-four churches and 914 members. But here, while I would delight to call your attention to all that is gratifying, I must refer to some statements in the Report most painful and distressing in their character. I will read to you the passages..... While we read these passages we cannot but reflect, can this be the society of our own country for the propagation of the gospel? Can it be that the essential doctrines of popery have so impregnated the established church of our country in all the deceivableness of unrighteousness, than in its outworks in distant India its hatred to evangelical protestantism is shown in perverting the minds of the disciples of the Redeemer from the simplicity of the gospel, and teaching instead thereof the doctrines and ordinances of man's devising. The Metropolitan of India, whom for years we all knew and esteemed as the Rev. Daniel Wilson, in his charge to his clergy, regrets the progress of heretical opinions, and laments the prospect of all hope of usefulness from the church to British India being blighted by their prevalence. The Bishop of Madras denies the statement of the Bishop of Calcutta as to the injurious tendency of the tenets referred to, and identifies himself with them. It will be in your remembrance that, about three years since, the Church Missionary Society placed its missionaries under the charge of the bishops of those districts in which they laboured. Soon after, a charge was made against a clergyman, a missionary to Mayaveram, of not preaching the doctrine of the atonement of Christ to the perishing heathen. He at once refused to acknowledge the power of the society to interfere in his ministrations, and appealed to the Bishop of Madras, who protected him, giving his judgment that the missionary was perfectly justified to withhold the doctrine of the atonement of Christ till the heathen were first enlightened to receive it. The committee of the society at home demurred to this decision, and appealed to the Archbishop of Canterbury, who confirmed the decision of the Bishop of Madras. Here we find the connexion traced up to the home episcopal authorities, and we find the preaching justified which held forth the sacraments instead of the Saviour—the withholding the blessed doctrine of the atonement from the poor perishing heathen—the substitution of their "laver of regeneration" for the sanctifying influence of the Holy Spirit. And I now ask you, with all that is thoughtful, with all that is prudential before us, wherein the Propagation Society of England, *in thus teaching*, is to be preferred to the Propaganda of Rome? The latter for years we have had to contend with, though not with the funds now placed at its disposal. In a work on Tahiti, lately published by the Rev. Mark Wilks, I find that the sum placed annually at the disposal of the Propaganda of Rome is £166,600 for their mission to the heathen; add to this the means and state influence at the disposal of our own Propagation Society, and I ask you, can we—ought we—shall we remain passive? Is not this assailing our churches in India—a loud call to buckle on our armour—to contend for the faith once delivered to the saints—and to cry mightily to our Lord on their behalf? The time is now arrived when no man can remain neutral. He must show himself on the Lord's side, or on that of the prince of the power of the air. Do not the events of the last few weeks show how little is the Protestantism of statesmen worth, unless a man has the *root* of the matter within him; the alluring cry of expediency deceives him, and all the principles which have been his palladium are forgotten? The church may remain in "dignified neutrality," fearing lest the strong man armed may despoil her of her goods. But we, brethren, rejoicing that we are not the children of the bondwoman, but the children of the free, must now call to our remembrance the cause of our protesting—the reason of our nonconformity—and, as good soldiers of Jesus Christ, enduring *all hardness*, being not weary in well doing, constantly remembering we shall reap if we faint not. But to return to the Report. In Ceylon we find 500 members in our churches; and the gospel preached in 218 villages. In Africa we find a goodly band of beloved brethren labouring with abundant encouragement. At Clarence, a church is already formed of eighty members, and contributing nearly sufficient for their pastor's support, and where an anti-slavery auxiliary society has been formed; thus showing again, where the power of the gospel is really felt, nothing more is required to ensure corresponding fruits being exhibited. Who can read Mr. Merrick's journal of his visit to the Cameroons mountains without feeling strongly that the Lord is prospering our African mission, and that this enterprise, undertaken in his strength, in simple dependence on his blessing, will, as in the Western islands, yield an abundant harvest. And here I can but momentarily recur to a meeting in this hall, for civilizing and evangelizing poor injured Africa. In the chair you, sir, now occupy, sat the Prince Consort. All that were mighty and honourable were there—all state-appliances were at their disposal. Science lent her aid, and great were the expectations entertained; but what were the results? As written with

a sunbeam—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." No, our weapons are not carnal, but they are mighty through God to the pulling down of strongholds. The Dove, we trust, ere this has reached her destination; and, from a private letter now in my hand, dated the 16th of February, from Mr. Newbegin, she appears to have proved an admirable sea boat, and to have surpassed every thing they had met; and that Captain Milbourn and her crew were perfectly satisfied with her. This augurs well as to her meeting the wants of the interesting mission for whose service she is destined. And here I can but recur to the very interesting fact that our young friends have collected £500 for the expenses of the vessel for the first year, and that they have again engaged to collect for the same object next year. I can but desire, from my inmost heart, that my dear young brethren and sisters may be able to say, in sincerity and truth—

> "Jesus sought me when a stranger,
> Wandering from the fold of God;
> He, to rescue me from danger,
> Interposed his precious blood."

Then will my dear young friends, with the love of God shed abroad in their hearts, redouble the value of their gift by earnestly seeking his blessing upon it. In Canada there is much that is encouraging, and the Committee, in the Report, express their confident belief "that here will be seen glorious results of labour in future years." In the summary we find the total number added to the churches during the past year is 2430 members, and that the total number is 38,649. And here I must for a moment pause. 38,649 brethren and sisters in Christ Jesus! Oh! that we could, when contemplating these subjects, view the things of time in the light of eternity! What should we then think of such results, and how saith the scripture are these things estimated in the realms of light? "Verily, verily, I say unto you, there is joy in the presence of God over *one* sinner that repenteth." And do the "ten thousand times ten thousand" of the angelic host thus rejoice over *one* sinner, and are *we* looking forward to their companionship through eternal ages? Then what should be our feeling in the retrospect of the last year's exertion? What should be our determination for the future? Let these thoughts weigh with us in looking to China. Here we have carried on a warfare in defence of a traffic, of which I cannot speak but in terms of unmeasured condemnation—but to which I would only refer as increasing our obligation, as a people, to send them the gospel. The door seems opened to us most providentially. No sooner is Hong Kong placed in our possession than our American baptist brethren seem to have taken the field; and the first two chapels ever erected in China are baptist; and to which, to his honour be it spoken, Sir Henry Pottinger liberally contributed. Let us go forth in the same simple reliance on the grace of our God, and, as commanded, preaching his gospel fully to every creature; and as in Jamaica, so in China, "The wilderness and the solitary place shall blossom as the rose, and bring forth fruit abundantly." The distress of our sister churches in Jamaica has compelled our dear brother Knibb to visit us. The Society, in responding to his heart-stirring appeal, have felt constrained to vote £6000. Let not this necessary tribute of our love to them lessen our efforts for China. You will hear from our brother of an amount of injustice done to our free brethren in Jamaica, which made those of your subscribers who attended in Moorgate Street, on Tuesday, feel moved beyond expression; and I am sure you will see, with your Committee, that no course was left open to us but to meet the wishes of our brethren to the large extent named. Let me earnestly entreat you, dear friends, to respond to the call of your officers: they ask us but to begin with four missionaries for the 300 millions of China—they ask, are there not friends among us deeply indebted to the Saviour, anxious for the conversion of China? Let the amount of special contributions this day answer this appeal; and, if given in the spirit of "implicit dependence and fervent prayer," let us doubt not, dear friends, but that our God, even our own God, shall bless us, and the ends of the earth rejoice with us in his salvation.

Mr. Newstead, Wesleyan minister of Leeds (formerly a missionary to Ceylon), observed, he had been long a private admirer of the proceedings of this Society. Very long have I admired its gigantic efforts to spread the truth of Christ Jesus in one of its most permanent and abiding forms; I mean the translation of the holy scriptures. I had hoped last year to have had the privilege of attending this meeting, but was prevented by circumstances over which I had no control. I have, therefore, come to-day voluntarily, being called to London on another occasion, and have availed myself of a little opportunity of time to call in; and, knowing as I do many of the gentlemen around me, I feel great satisfaction even in voluntarily endeavouring to support this resolution, or rather testifying my extreme admiration of the whole proceedings detailed in the Report. I gladly do this, because I happen to be of another section of the church. The thrilling paragraphs which relate to the opening of a mission in China were to me delightful. I look with great anxiety upon that new world, where Christian missions open before the varied societies of this country. It is a matter to deplore, that there are no means to enter in by every society; for not only do we rejoice to hear that any good man's heart has been stirred up to give £6000 to commence a

mission there; but we want to see similar stirrings in every section of the church; and, though we want no endowments for missions —you will know my allusion—yet I trust it will be continually and perpetually endowed by the precious influences of the Holy Spirit, by the prayers of God's faithful people, and by the growing labour of the church as long as the church shall have a name. Most sincerely do I say, I would rather at this moment be in China, attempting to plough up the fallow ground of that country, than where I am. But our society is precisely in the situation of yours, except that we are a little more embarrassed with regard to that question. We would gladly embrace the opening, but it must stand over, while our operations in India are all but suspended, and Ceylon languishes, although we have laboured there a quarter of a century. I take leave to say, that I was a debtor to you many years ago: before you knew me by name I had the happiness and the honour to distribute some of the very first tracts of the holy scriptures—that is, the Gospels and the Acts of the Apostles—published at the press at Serampore. At that day they could not afford to give away the bible, and if they could it would have been difficult to carry it, so large was the type with which it was printed. The first bible that I saw in Ceylon occupied four quarto volumes; but now, by the blessing of God on the genius of his servants, we have it in an octavo volume, in reduced type, and the children in the schools subscribe for it just as we do here, and a very similar order of things prevails generally. I am deeply sorry that you have to mourn the loss of a beloved missionary in Ceylon. I knew his predecessors: I was intimate with Mr. Chater and his respected family, and laboured with him for some years in entire harmony. I greatly rejoice that you can number 218 villages in your circuits there, and that you have gone to Kandy. That is not the capital of popery, but it is the capital of heathenism. We are trying to get to Rome if we can by any means, and send them back the compliment they would send to us. We have gone as far in France or Geneva planting Protestant missionaries (and we do not mean to relax, but to go to the gates of Rome, and within them if we can)—men who will carry the unadulterated gospel. We think that is the best mode of putting down popery—not persecuting or destroying Catholics, but endeavouring to guide them in the way of peace. We pity those who are misled by the doctrines of Rome, while we do not embrace the doctrines, and we will not consent to have them endowed. There is a fearful probability that it will be done, but it will not be done by the people of England. If the act should be carried, we will never acknowledge it has a national act. I rejoice to see the bulwark of protestantism within these walls; and that, in every society evangelically disposed, and who love the Lord Jesus Christ, there has been a feeling in unison with it.

Mr. Tucker, of Manchester, rose to move—

"That this meeting, deeply impressed with the destitution of the heathen world—destitution made the more apparent by the success of this and other societies—would call upon the friends of missions to join in fervent prayer to the Lord of the harvest, that he would be pleased to qualify and send forth into the field more labourers, 'for the harvest truly is plenteous, but the labourers are few.'"

When I remind this assembly that I was for a short time an agent of this Society in India, and have returned from that field of labour about four years, I feel that an apology is due from me for not having previously appeared at your annual meeting. My apology is one which I doubt not your kindness will accept—loss of health incurred in the service of this Society. Let me also assure you that it is only physical unfitness, not any, the slightest abatement of attachment to this mission, that prevents my returning to a post where I hoped to have spent my days. But being drawn up again from the mine into which I had too eagerly ventured, and forbidden to go down again, I am now very thankful for a very humble place among those who try to hold the ropes. You will not expect from one whose term of health in India hardly amounted to eight months, which was fully occupied by the duties of an English pastor, an account of his own missionary labours; but it is something to have looked upon the field of labour. I need not describe to you Bengal, with its vast plains, its broad floods, its massive foliage, its myriad towns and villages, its teeming population, and still more numerous deities. It is altogether a strange and a striking land, not wanting in natural attractiveness, but dependent for its moral beauty entirely upon the exertions of the church of Jesus. It is a solemn fact, that while good men at home have been debating upon the question, whether or no the heathen can be saved without the knowledge of the gospel, your missionaries abroad never have any need to debate it at all. I mean to say they never meet with a man so sober, so righteous, so godly, as not to need the grace of God that bringeth salvation. Sometimes, indeed, they do encounter individuals whose faces they have never seen before, and who give some tokens of a renewed nature; but upon inquiry, it is always some Christian book, or some Christian tract, or some communication in some way of Christian influence, that has been the instrument of the change. The law written upon the heart, if there remains any vestige of it, seems there at least as powerless for good as error itself—it makes none righteous, no, not one—it leaves all without hope, because all are without God in the world. It is something, too, to have looked upon your missionaries at their work

—to have observed the various means they are employing for the diffusion of the gospel throughout those provinces—to have seen Yates bending over his dictionaries—and Thomas over his proof sheets—and younger brethren busy in their schools and churches, or sallying forth to take their stand by the crowded thoroughfares, or to move to and fro among the denser throngs of festivals and markets. Was it not something, too, to have seen your missionaries retiring from their work to their reward. The affecting allusion made last Thursday to William Pearce, brought before me vividly the scene where I last beheld him. To hear his dying voice declare that he was a most unworthy servant of his Saviour, but, at the same time, that he found the Saviour infinitely precious, was no small privilege—and, then, when the presence of the converted Mussulman lit up his pallid countenance, to hear that Mussulman himself assure the British missionary of the presence of his Lord—this was something never to be forgotten. Since then you have lost other agents from your Indian field; and deeply do I regret, this day, that so few of you have had the opportunity of appreciating the loss you have sustained. I should omit a sacred duty, and deny myself a sorrowful pleasure, if I did not this morning mention, with most affectionate respect, the names of John and Mary Ellis, George and Sophia Parsons. The leading characteristics of those dear friends were not dissimilar; and if natural ardour and bright intelligence, sanctified by sweet and self-denying piety, be a fit qualification for a missionary, you could hardly desire agents more suitable than they. But they are gone; and now we have to season our regret at their departure with gratitude for the mercy that bestowed them, and with prayer to the Lord of the harvest, that he would send forth more labourers into his harvest. The chief of the few scenes I saw among the heathen, combined in a high degree the painful and the pleasing. It was painful to stand in a Hindoo crowd, at Churuk Poojah, and to see my fellow-man swinging round and round over our heads, the iron hooks buried in his living flesh while he was offering a vain oblation, or making a vain atonement; and, then, to look round upon the spectators and perceive that they regarded it, not as I expected—a most solemn act of their religion, but as a piece of amusing jugglery. But was it not pleasant to see a row of young men piercing the crowd—young men of the same clime and language—distributing, on every side, sheets in the Bengalee character, which told of a sacrifice well pleasing to Jehovah, and of precious blood that cleanseth from all sin? Those tracts were printed at your press. Those youths were instructed in your schools. It was painful to stand by the river at Dooga Poojah, and to see procession after procession following image after image, to cast the clay figures of the goddess into the water, that her spirit might escape and mingle with the sacred stream. But was it not pleasing, on returning to one of our elder missionaries, to be told that where I had seen 500 worshippers, he remembered to have seen 50,000. It was painful to know that there were millions in India who had never seen a copy of the sacred scriptures; but was it not pleasant to be told that wherever those scriptures are now distributed, the men who, in the days of Carey, would have started from the book as from a serpent, now receive it so eagerly—so eagerly that your distributor is often in danger of being trampled on by the crowd, or forced back into the river? It is with great caution I would speak of the number of known conversions in India. I think it would be as unwise as it would be unrighteous to exaggerate. That there have been thousands, many thousands, I think ought not to be doubted. So that there is no room for despondency, but abundant reason to thank God, and to take courage; but still it must be admitted there seems to be more of contrast than of correspondence between the east and the west. On the one, there is a band of labourers working in a garden, and almost hid from view by the luxuriance their toils have reared. On the other hand, we see a vast sterile plain, with a few men painfully conspicuous, who watch the scanty produce, and hail with rapture every new green blade that pierces the soil. No jealousy in the east of the west. Thanks be to God for the success of Jamaica, and welcome, thrice welcome his honoured servant who appears here to tell of the burdens those successes have imposed. He, however, will be the last man in this assembly to be surprised at the slow progress of the work in India. Oh, the gigantic obstacles in the way! Alas! for the Indian convert. No joyful parent's tear welcomes him into the church of Christ. There are tears, indeed, but they are tears of anguish—of fierce and bitter wrath; and it is well if the hand, which from that time withholds the inheritance, do not assail the outcast's life. It is not that the heathen parent cares a jot for the religious opinions or feelings of his child; but that, when that child avows the name of Christian, the family name is tarnished—its caste is gone. This, you all know, has worked powerfully in India. We have reason to believe there is many a faint-hearted Nicodemus there, who has come to Jesus by night, but has never had the courage to dare the day. The influence of caste is more easily understood in Europe than the influence of a huge system of idolatry. Every convert in India is like St. Paul's at Thessalonica—he has turned from idols to serve the true and living God—and from what a crowd of idols! In the house and in the field—on the road and on the river—beneath the spreading ban-

yan tree and upon the car of Juggernaut—there they are. If the demon in the gospel could say, "My name is Legion," idolatry in India must say, "My name is ten thousand legions." This is no exaggeration—it is short of the literal truth—the gods of Hinduism exceed 300 millions. Now, think of this—it is in the face of this array of deities that your missionary has to stand and cry, "There is one God, and there is none other but he." As if these obstacles were not enough, there is another which has just sprung up before us. There is a system which is haunting all Christian missions over all the globe, and it has not spared your missionaries in India. As soon as you have sown the seed, and the ground looks green, it comes and sows its tares. As soon as you have made a breach in the walls of heathenism, it hastens to leap before you and to keep you out. As soon as you have overthrown an idol temple, it gathers quick the fragments, and erects a temple for itself. How shall we regard this system? If we could believe that, in spite of all its errors, it really taught the way of a soul's salvation—that it pointed the inquiring sinner to the true and only Saviour—I trust there is not one in this assembly who would not rejoice in its prosperity, and bid it God speed. But we do not, we cannot believe it. It is of no use to tell us that it is merely a corrupt form of Christianity: the corruption of the best thing is the worst. And if that system should ever triumph over the Brahmins and the idols of India, it will only be to establish a Brahminism and an idolatry of its own. It is not thus we speak of other institutions who occupy with us the field of India. Many of you know that there are there evangelical Episcopalians, Presbyterians, and Independents; and I think I shall carry the response of every Christian in this assembly when I say, Grace, mercy, and peace be with them all. One of my pleasantest recollections of Calcutta is that of the missionary conferences which are held there. We used to meet twenty or thirty at a time; and as we sat round the spacious hall, in our somewhat oriental costume, I think we might have defied you to tell which was the Episcopalian, or the Presbyterian, or the Independent, or the Baptist. Very pleasant indeed it was to mark the interest which each took in the proceedings of the rest. All spoke—all listened—I think I may add, all loved. And then, when we went together before the same great Chieftain, and besought him to make all our hands strong to war, and to cover our heads in the day of battle, you would have said indeed we belonged but to one army, and panted only for one victory. Regard me this day as nothing in myself, but merely as the representative, the willing and glad representative of your agents at Muttra and Benares, Agra, Patna and Monghir, Haurah and Calcutta. In their name, I say this day, "Remember India." Do not forget Jamaica—nourish Africa—attack, if you will, the Celestial Empire itself—but still remember India. It was the land of your first love. You have taken possession of it, as the patriarchs did of Canaan, by the graves of those most dear to you. The commands, the promises of God remain the same as when Carey, bid away by British tyranny, hid his head at Serampore. And now the wide field is open to you almost from Persia to China, and from the Himalaya to the sea. The vast riches of those broad domains will not redeem the soul of one of their swarthy children; but you know a treasure ample enough to redeem them all. Make known that treasure throughout all the world; but, I beseech you remember India.

Rev. J. Broad seconded this resolution in an eloquent speech, of which we regret to find that our remaining space will allow us to give no more than one brief extract.—Instead of lamenting that we have laboured in vain, it is our mercy to acknowledge an amount of success, the anticipation of which by the friends of missions living in former days, would have subjected them to the charge of the wildest enthusiasm. Wherever we turn our eyes, scenes of moral verdure rise to view which prompt the grateful exclamation, "What hath God wrought!" Sir, both in the east and in the west, on the vast continent of India and in the isles of the sea, "the Lord hath done great things for us whereof we are glad." We thank God, and take courage. Perhaps you will excuse me in saying, that with no portion of the missionary field are my own sympathies more thoroughly identified than with Africa, and that I most unfeignedly rejoice that the attention of the universal church seems to be simultaneously fixed on that vast and benighted region. Sir! it is an auspicious circumstance that all denominations of the missionary church should have united in a crusade for the overthrow of Satan's kingdom in a quarter of the globe where he has long held undisturbed and cruel sway. Episcopalians, Moravians, Wesleyans, Independents, and Baptists; Christians in England and in America, in France and in Germany, are found enlisting with one heart and one soul in this holy war. It is also gratifying to observe that these several divisions of the one army of the Lamb are commencing the attack at different points, thus avoiding all risk of sectarian jealousy, and establishing a perfect line of circumvallation from south to north. I rejoice too, that they are all bent on working their way into the interior, and you will pardon the expression of my ardent wish that by the time they get there they will be fully prepared to greet each other as brethren in Christ, and to unite in the formation of a central African church. To some the idea may appear Utopian, but I believe that many are prepared to sympathize in the wish that ere they reach Timbuctoo our

pædobaptist brethren may long for some cooling stream at hand to facilitate their obedience to Him who said, as he descended into the Jordan, "Thus it becometh us to fulfil all righteousness:" or that in the event of their continued pertinacity, the hearts of our own missionaries may so burn with love to Christ, that the last fibre of denominational bigotry will be utterly consumed. Let us, sir, seek to "provoke one another to love and to do good works." Which of the detachments shall be the first to reach the interior, and to claim the honour of stimulating the zeal of their more tardy brethren? I would that the distinction might be ours! God has favoured all the missionary societies now labouring in Africa with excellent pioneers, and upon them all, in connexion with this interesting sphere, his blessing has richly descended. Both in the land of the Hottentots, among the Bechuanas and Kaffirs, in Ashanti, in Sierra Leone, and at Fernando Po, the gospel has proved "the power of God unto salvation." In each of these districts Christian churches have been planted, and schools established, and native teachers raised up to aid in the extension of the Redeemer's empire in the regions beyond them.

Dr. Barth: It is quite unexpectedly that I have been called upon to move this resolution, and I am afraid the gentlemen who put it into my hand will regret it when they hear my stammering English. Still I could not say "No," because I am wont to give the right hand of fellowship to every brother in Christ—the more so as I see here some few of your missionaries whom I knew by name many years ago, and of whose labours and exertions for the kingdom of Christ I have related to my countrymen in my missionary papers since the year 1828. I have to move,

"That the cordial thanks of this Society are due to W. B. Gurney, Esq., Treasurer, the Rev. Joseph Angus, M A., Secretary, and to the members of the Committee, for the services they have severally rendered to the Society in the management of its affairs during the past year; also to the various institutions in this country and America which have favoured the Society with grants of money or of books. This meeting would entreat the friends of the Society throughout the empire to enable the Committee, by an increase of annual subscriptions, by encouraging the missionary ardour of the young, and by multiplying the systematic efforts of all, to preserve undiminished the present number of their agents, and to send out others to those fields which are now crying so loudly for help."

Mr. Knibb then rose, and was received with enthusiastic cheering. Little, said he, did I expect, when I took three years ago a farewell of you, and received those kind sympathies which bind heart to heart and spirit to spirit, that I should so soon appear among you for the purpose of laying before you scenes of wrong perpetrated under the forms of law upon the emancipated population of Jamaica. I did trust that my work of agitation was done—that I should be permitted to enjoy, in calm serenity, the victory you had won, and pursue that which is much more congenial to my taste, the extension of the gospel of Jesus Christ. It is to me, I assure you, a source of sincere pleasure to hear proclaimed from this platform those sentiments of joy and of holy love that have connected the civil rights of man with the religious principles we profess; and I do hail it as a harbinger of future good that those who, in the vocabulary of ecclesiastics, are called laymen, come forth with such spirit and in such a manner to advocate the present and future hopes of man. The events that have transpired in Jamaica since my last visit to you have been of a pleasing and of a painful kind. Reference has been made to the sailing of the Chilmark from our shores, and while we were permitted to rejoice in doing what we could in the erection of houses, and in the fitting out of those ambassadors of Christ, we have not been called to mourn over the defection of our churches, but in their decreased ability to maintain the cause of God. The respected Committee, with whom I have been in friendly association for the past week, have kindly relieved me of a burden which pressed me to the dust; and the only burden I now feel is this—lest their kindness should not be so fully appreciated as at once to relieve them from the debt that they thus incur, in order that the Celestial Empire may have through them the light of truth. I appear, then, before you for the fourth, and, I trust, the last time, delegated by my brethren to lay before you the state of our mission—the trying circumstances in which it is placed; and, though I do not expect that this theme shall be as thrilling in its details as when I pleaded for the emancipation of the slave, yet I hope I shall carry your sympathies, from the fact that if we had been in slavery I should have had no cause to have been here. It is right for me to remind you that when we adopted that principle which I hold to be scriptural, whatever present sacrifices it may involve—namely for every missionary to leave the parent Society as soon as he can—when, I say, in obedience to what I believe to be the truth, we voluntarily surrendered our salaries, our chapels were then £12,000 in debt. We fully hoped, and we had a right to hope, that this debt would be discharged in the process of time. That hope, however, has proved fallacious; and I rejoice to say that it has not arisen from a want of disposition on the part of the emancipated to give, for they do contribute as much now, in a general sense, as they ever did, when their ability to give is taken into the account; and I am confident, from the reception I have here received, that you still are willing to relieve those who are willing to help themselves. When the angel of liberty first shed its benignant beams upon the islands of the west, dazzled with the splendour by which we were surrounded, we

did not fully comprehend either the responsibility that would be involved, or the assistance that would be required; and in laying this before you now, you must bear in mind that when the former slave population of the islands of the west were set free, the whole island, with very few exceptions, had to begin the world at once. Consentaneously with freedom, or very soon after it, two laws were passed. One was the ejectment act, which enabled the former proprietor to eject the labourer at a week's notice, without telling him why or wherefore. The other was a trespass law, that consigned the poor man to a jail, if after that ejectment he was found upon the premises. In this condition 300,000 human beings were placed, and we felt it to be our imperative duty to secure them at once from the operation of these laws. We therefore invited them, and urged them, as soon as they could, to obtain freeholds for themselves—to erect their cottages where the foot of the tyrant could not come. They set to work with all their hearts, and they purchased, through the length and breadth of the island, within two or three years after freedom, all the land they could find money to procure. It appears, from the best authority, that there have been of the emancipated classes in Jamaica fully 19,000 families that have settled, or are now settling, in freeholds; and if you take these 19,000, and multiply them by five, it will give you nearly one third of those who once were slaves, now struggling with the difficulties those purchases involved; for, though they purchased these lands, they were not able to pay the whole, but, like honest men, they are trying to pay as fast as they can. There are now in one district in Jamaica alone, comprising seven parishes, 8365 free cottages, entirely or partially built; and I can assure you that, as we go through the length and breadth of Jamaica, and ask by what names they call some of their villages, we are struck with their adaptedness. One is called Try-all; another Happy-news; another Standfast; another Harmony; another Long-looked-for-come-at-last; another August-town; another Time and Patience; another Tis-well; another Try-and-see; and another Occasion-hall. When we asked the last man why he gave that name to his abode, he said, "Minister, if I had not a great occasion to build it, I never should, therefore I call it Occasion-hall." No sooner had I returned to Jamaica on my last visit, the ground being partially or nearly paid for, and the little huts which they put up, and called "Save-rents"—just a few sticks, that they might escape the rent which they would otherwise have to pay—than the legislature of Jamaica adopted a new system of tyranny. I do not wish to say one word against them, except so far as it is necessary to speak the truth, for I am confident that their actions will far more fully denounce their characters than any epithets that I could apply to them. I should not so fully enter into this discussion, had not the truth of my statements been called in question by honourable members of the House of Commons. When I was traversing the bosom of the deep, a paper was put into my hands called the *Spectator*. In the slave-contaminated isle of St. Thomas, a person said to me, "Have you any connexion with, or do you know, the individual who is called Knibb—he whom Lord John Russell spoke about!" I said, "I am the man." I will just read this extract from the *Spectator*, because I do think that if the House of Commons choose to cast a slur upon the veracity of a missionary, without any just occasion, knowing that they are shielded, and expecting that he is 5000 miles off, that the people ought to know that all the truth is not confined within their walls. "Lord John Russell admitted," and you will excuse me reading an extract from the paper, "that the West Indies had a considerable claim upon us, owing to the recent abolition of slavery; but he denied that the plan would benefit the labourers in the colony. After emancipation they enjoyed a considerable degree of prosperity;" that is quite true for the first two or three years. "But now their wages have been reduced to seven shillings per week. Taxes to support immigration purposes have been made to press heavily upon the labouring population. With the rise in the price of provisions, that taxation has gone to reduce their supply of food; and attempts are made to introduce vast numbers of labourers from the shores of Africa, entailing great danger, lest civilization in the West Indies should be swamped by that inroad of people of a barbarous condition. He made these statements on the high authority of Mr. Knibb. This avowal was greeted with loud cries of 'Oh! oh! oh!'"—I will now, sir, with your permission, let this respectable company know where the "Oh! oh! oh!" ought justly to lie. It is necessary to state that in Jamaica we are almost entirely dependent upon a foreign supply for food to eat; and, so long as the cry shall be heard that Jamaica cannot live unless the inhabitants make sugar and rum, so long as her fruitful soil is exhausted by these articles of export, we must find something to eat from other countries. I have the imports of Jamaica for the last three years—an account of every thing that has come into that colony, and the duties paid thereon—but I will only call your attention to the year 1844, as showing the extent to which we are indebted to foreign powers for the food we eat. During the past year, 139,616 barrels of flour were brought in. They came from the United States of America, and the recent tariff has imposed upon each barrel a tax of 6s., the former tax being 4s. Of corn meal, which is very much consumed by the labouring population, and especially by the children, there were 32,337

barrels imported. In the time of slavery it was purchased by the planter to feed his negroes, and was then subject to a tax of 3d. per barrel. At the time of freedom, when this law was passed, when the free peasant had to purchase it, the tax was raised to 3s. per barrel. Of rice, which is consumed—and there is no difference in the tariff between slave-grown and free-grown rice—rice, which is consumed very considerably by the people—there were 14,077 bags brought in, each bag weighing, I should think, about two cwt. The tax, when the slave owner had to feed his slave, was 1s. per cwt. It is now 4s. per cwt. Salt fish, which is another article of food very generally consumed, and of which 150,000 cwt. was brought in last year, was without a tax at all, or a very trifling one, not more than 6d. per cwt.; but that has been increased to 2s. Pork, and especially American pork—that which the better classes of peasants use; and, indeed, it is their staple food, with which to sweeten their yams—was subjected to a trifling tax during the time of slavery: they have now raised it, on American pork, to the tune of 20s. 6d. There were brought into Jamaica, last year, 29,803 barrels of pork; and, to show you the difference between that brought from England and that from America—and I have been very particular in my statistics—I must state that 4718 barrels came from Great Britain and Ireland, which were brought in at a tax of 15s.; and 27,106 were from America, and these were taxed by the House of Assembly at 15s. per barrel. The English tax laid by the House of Commons is 3s. per cwt., or 5s. the barrel; so that, from this single article alone, consumed by the peasants, or nearly so—at any rate, the lower classes—a tax has been raised of nearly £29,000. This same principle runs through the whole. They will not allow the free man to wash his hands without taxing the soap to a larger amount than they did before. The tax on soap was then 9d. per box; now they have made it 2s.; and when I tell you that 30,930 boxes were imported last year, you will see how, in this article, the free man is made to feel it. I was afraid that my friends in England were not fully aware, as I believe they were not, of the extent of the necessity of providing food from another part of the world; and of the wicked conduct—for I cannot designate it by a lower term—of these men, who, while they were proclaiming their own distress, fastened such a bond upon their hapless victims, taxes were made to press heavily upon the lumber that was brought in, though the effect has not been so severe as that arising from the taxes on the food they must eat every day. But—to show the animus of these men—as soon as the freeholds had been purchased, there was a demand for white pine, and pitch pine, and lumber shingles. The tax was taken off, or nearly so, from white and red staves, with which puncheons and hogsheads were made, and the hoops with which they were bound. Before the introduction of freedom, the duty on staves was 12s.: they have kindly reduced it to 2s. The tax on wooden hoops was 4s., and they have reduced that to 1s. The fact is, they use them, and the people do not; while upon the white pine and the pitch pine, which the labourers wanted to build their houses with, that which was 4s. before is made into 8s. for white pine and 12s. for pitch pine. Those who have been in the colonies know full well that, if the emancipated labourer wished for a comfortable home, instead of thatching it, he must have shingles, almost the whole of which come from America. Before freedom, the tax on shingles was 1s., but that has been raised to 4s. and 8s. Now there is just as much wood in one white oak stave as there are in two shingles; so that on the same amount of wood they have taken off 12s. and put 2s. on, and with respect to shingles, which were formerly 1s., they have now put on 4s. and 8s. The imports of shingles have been 7,526,293 feet of white pine and pitch pine, while of staves imported for the planter there has been 827,262. The whole taxes raised on imports, principally from the articles on which I have referred, have been as follows:—

	£	s.	d.
1842	127,821	14	6
1843	190,250	9	3
1844	192,517	12	7

making a total of what is raised by the House of Assembly, chiefly on the food which the peasant eats, and the lumber he purchases, during three years, of £510,589 16s. 4d. Perhaps it will be said that I ought to tell you how the money is spent. We have to deplore a spirit in the islands of the west which appears never to be satisfied when matters are doing well; and hence there has been, especially during the last two or three years, a continued and well-directed effort to deluge Jamaica with other labourers at the labourers' expense. Lord John Russell stated that this was the fact. There has been expended on immigration—chiefly from 1835 to 1844, for premiums, or salaries, or bounties on ships—the sum of £105,514 9s. 6d., and to erect houses, £22,757 6s. 11d., making a total of £128,271 16s. 5d.; and to keep up the tale, they have this year, in the midst of the whole of their distress, voted no less a sum than £95,000 for bringing in labourers, when I could prove, and have stated in Jamaica that I could prove to a demonstration, that they had not work enough for the labourers they possess. You will say, How could they be so blind to their interests? Why, every act they pass puts something into their pockets. There is Mr. Commissioner this, and Mr. Comptroller that, and Mr. Superintendent the other; and snug berths for themselves and ruin for the colony, is the motto on which

they appear to act. There is another source on which these taxes are placed, and fearfully placed. When I last appeared among you, I told you that I felt we might have some difficulty with respect to the extension of the church. They do not, in my estimation at least, appear to number honesty among the Christian virtues; and I never can have sympathy with any man, however he may pretend to be sincere, who takes from me that which I do not feel inclined to give, for the support of a system which he tells me comes from God. It may come from him: but I think, with all due deference to every bishop that breathes, and every archbishop that lives, that that God who has told us to "do unto others as we would that they should do unto us," cannot have sent down a system fraught with such injustice and wrong. The public expenditure raised up by these taxes has been a good deal frittered away by the uselessness of a church establishment. In the year 1842 the House of Assembly voted £27,538 9s. 8d.—just about the duty they got from the pork. Then we have another system of wrong. The vestries vote as much as they like to this system, and they voted £23,710 7s. 4d., and for schools £3185; so that we have to pay for an established church, the sum of £54,433 17s. This is 371,165 dollars, which is 4s. per head for every man, woman, and child living in Jamaica, for the support of a religion from which nine-tenths of the constituency dissent. This is without what the bishop receives, and those various grants which are given to churchmen, and I exceedingly regret to say to some dissenters, for their religious establishments. Hence it is that, except with respect to our Presbyterian and Independent friends, we cannot receive any sympathy from other denominations, because they touch the accursed thing. They come to us with hands defiled with it, and therefore they cannot open their mouths wide about it. It is right to state that we have in Jamaica 84 clergymen; that the church has 76 churches and 11 chapels and school rooms. They say that they have, and it may be true for aught I know, accommodation for 51,000 persons. If so, each person must sit at ease when he visits it; but this includes only about an eighth part of the population. Now there are 267 ministers of all religious denominations. The church has 84, the rest belong to the dissenters, and they labour, while they are thus taxed, with 150,000 of the inhabitants beneath their care. In this, and several other ways, have taxes been laid on the people for the support of that which they do not approve, and to bring in labourers that are not wanted. While this has been done, they have superadded, an armed police, travelling with muskets through the length and breadth of Jamaica, the expense of which comes out of the imports, and amounts to more than £40,000. During the first two years of freedom, Sir Lionel Smith disbanded the militia and the police too, and I hesitate not to say that five-sixths of the quarrels in Jamaica are fomented by the police, that they may have the pleasure of quelling them. Those emigrants who have been brought in from Ireland and Germany, at a bounty of 15s. per head, instead of making sugar, are carrying muskets; and so long as this system of emigration continues, you will have little sugar from Jamaica, but we shall receive an increase of crime and misery. Thus I have endeavoured, briefly, to lay before you some of the features of the case. It would take more time than you can spare to state the whole; and, therefore, I have only presented you with a sample. Perhaps you may be ready to say, Why do you not correct this state of things; for you were freeholders long ago? I went, one day, to the authorities, with the intention of enrolling from 2 to 300 freeholders; it being necessary that the names should be recorded twelve months before the individuals are entitled to vote. But the House of Assembly was dissolved the ensuing week—a year before the usual time, in order that the representatives might be returned by the old constituency, thus making the registration null and void. But it is for a time only. I ought to have said that, during the year, they sent home a petition from the House of Assembly, stating that they were ruined—that they could not support taxation—that sugar could not be made. While, however, they were thus grinding the people to the dust by taxation, they took the very honest care to put their salaries down in sterling instead of currency; £100 currency being £60 sterling. While the labourer was to pay for salt fish, they thought they would eat turtle without paying for it; and, therefore, turtle and such like fish were brought in free of duty. I wish to clear the minds of any individuals here from the supposition that, if we are now relieved, we shall soon be in the same difficulties again. Difficulties cannot arise from the same causes, however much the inhabitants of Jamaica may be oppressed. Our chapels have been all erected within the last ten or twelve years, with the exception of two or three. We have erected, since 1835, thirty-nine substantial chapels; we have twenty-four mission houses, and sixteen school rooms. We have now in the island of Jamaica 47 chapels, 30 mission houses, and 22 school rooms. These cost, and are still worth, for the purposes for which they were intended—for they are almost all new, slavery having destroyed the old ones, and you having enabled us to put good ones in the place—the sum of £157,900; that amount of property is vested in the Baptist Missionary Society, and cannot be touched. On this property we owe a debt of £18,000, the interest of which is pressing us to the dust.

The chapel with which I am connected is out of debt; but if I had been in the same condition as some of my brethren, I should not have felt the least hesitancy in laying my cause before those who have assisted us in times of past distress. I know that there have been complaints, and just complaints, of the largeness of our churches, but, with the exception of one or two instances, that is the case no more. In Trelawny, when I entered in the year 1830, there were without chapels, without houses, without homes, 650 members; and there have been baptized since that time 3100 persons. I have dismissed, to form other churches, since 1835, 2050 members; 320 have died; and there have finally left us, 100; so that, since the commencement of the church at Falmouth, under the labours of him who addresses you, there have been 3750 members connected with it. Instead of one chapel, there are now the following:—Falmouth, with 1280 members; Refuge, 780; Rio Beuno, 313; Waldensia, 746; Unity, 340; Stewart Town, 814; and last, though not least, there is Kettering, with its 200 members, living in their own freeholds; so that from 650, in the space of about ten years, there are 4473 members, and we have seven chapels, capable of holding 8400 persons. We have done what we could to extend the cause of Christ; and, as this difficulty has arisen in part from our desire for that extension, we feel assured that we shall receive your sympathy. To show how oppressive the tax is to which I have referred, with respect to the established church, I will take Trelawney as a fair specimen. After fifty years' toil in Trelawney, the national places of worship being five, they cannot accommodate above 3000 persons; I have been in all of them; in the same district there are nine Baptist chapels, five Methodist, two Free Presbyterian, and one Independent chapel. These chapels, seventeen in number, will hold 14,800 persons; the population of Trelawney being about 30,000. Now, in the name of common sense, why should these 14,000 free labourers—supply money for the accommodation of 3000 of the white population, when, at the same time, they pay for themselves? You will be delighted to hear that morality has increased. I have brought over a list of the number of marriages that have been performed in Jamaica from April, 1841, to April, 1844; and it will show also the relative position of the denominations there. The Baptists have recorded marriages, in these four years, 8446; the native Baptists, those who were there before us, 264; the Wesleyan Methodists, 5120; the Association Methodists, 430; the native Methodists, 21: the Moravians, 2839; the Presbyterians, 2332; the London Missionary Society, 351; the Congregational Missionary Society, 203; the Roman Catholics 3; the established church, 8294—less than the Baptists by nearly 200: so that, in these few years, so soon after freedom—and you know that the licentiousness before was such that it could not be talked of—there have been registered in our proper law books 20,059 marriages. Omitting much which I had intended to say, I would urge upon you to assist the Committee. My speech was to have been to induce you to assist me; but they have, with a kindness that will never be effaced from my heart, taken the burden from me. The moment I retire from this meeting, I shall write a letter to Jamaica, which will infuse fresh joy into the hearts of my brethren there. During my brief sojourn in this country I shall try, with a heart devoted to it, to help the Committee as much as they have helped me. Happy shall I be if the noble spirits by whom I shall be surrounded in different parts of the country, will respond to the appeal, as they did when the liberty of the slave was the subject. Happy shall I be if, when I shake hands with the secretary, he shall say, "You have got the money, and we are free from debt." I think the Chinese mission ought to be taken up. It would diminish the pleasure I feel if the exigency in which we are placed militated against your future labours. Now, farewell. For the fourth time I appear before you, with a heart pleased by the reception I have received. It is twenty-one years, within a few months, since I left you a stripling, unknown. I have been forced into notoriety by the calumnies that have been uttered against me; but I defy any man, or any set of men, to find a flaw in the statements I have made respecting the amount of taxation imposed on the free labourers, and the purpose for which it is levied in the lovely islands of the west. Come, then, fellow-Christians, to the help of the Lord against the mighty. Help us from the load of interest, which amounts to £2000 sterling annually, that we have to pay; and no missionary, worthy the name of a missionary, will vacate his post, though he lives on the common herbs of the country. I would that America may not have to lift up her voice exultingly and say, the scheme of emancipation has failed. I trod, the other day, the deck of the British vessel that conveyed me to this country, and on that deck, a few weeks before I entered thereon, a poor slave sought refuge from Cuba; unhappily, he was discovered before the vessel left the shores. The man came on deck, was ordered to get into a boat, and go back to slavery. The poor fellow said, "Never," and taking a razor, slashed his throat in pieces, and fell dead on the British vessel's deck. We need your sympathies for the great, the mighty work of freeing man. Oh! that this great and mighty work may advance, and that it may soon be proclaimed from the mountain's top, that a slave exists not on earth, and that no part of the universe is cursed by bondage. Let there be a holy and a generous excitement today.

Mr. E. Carey then moved the following resolution, which was seconded by Dr. Sharpe, of Boston, and unanimously carried.

"Resolved,—That this meeting has heard with much sorrow of the protracted suffering and persecution of their Christian brethren in Madagascar and Tahiti, in connexion with the London Missionary Society. It hereby offers to them the cordial expression of its sympathy, and trusts that the God of all consolation may still comfort, stablish, and strengthen them, and that he may speedily (as he certainly will eventually) overrule all these trials to their spiritual good, and to the advancement of his own cause."

EVENING MEETING.

An adjourned meeting was held in Surrey Chapel, at which Joseph Tritton, Esq., presided, and addresses were delivered by the Chairman, the Rev. T. Winter, of Bristol, the Rev. J. Aldis, of Maze Pond, the Rev. T. B. Freeman, Wesleyan Missionary, the Rev. E. J. Francies, from Jamaica, the Rev. W. Brock, of Norwich, the Rev. W. Knibb, and W. Felkin, Esq., of Nottingham.

SUMS PROMISED TOWARDS THE GRANT TO JAMAICA.

	£	s.	d.
W. B. Gurney, Esq.	250	0	0
H. Kelsall, Esq.	250	0	0
S. M. Peto, Esq.	250	0	0
A Friend	250	0	0
A Member of the Anti-Corn-Law League	80	0	0
R. B. Sherring, Esq.	100	0	0
Sir E. N. Buxton, Bart.	10	10	0
Mrs. Page	20	0	0
Mrs. McKay	15	0	0
J. L. Philips, Esq.	10	0	0
Joseph Tritton, Esq.	20	0	0
Mrs. Rippon	10	0	0
A. M.	25	0	0
Thomas Bell, Esq.	5	0	0
A. W.	10	0	0
Rev. Joshua Russell	10	0	0
C. S. Toswill, Esq.	20	0	0
Thomas Pewtress, Esq.	25	0	0
Mrs. Gouldsmith	50	0	0
J. L. Benham, Esq.	10	0	0
Mrs. B. Wilson	20	0	0
W. Collins, Esq.	30	0	0
Samuel Salter, Esq., Trowbridge	50	0	0

JUVENILE MISSIONARY HERALD.

Our young friends will be glad to hear that the Juvenile Herald for July will contain papers by the Rev. W. Knibb, the Rev. C. M. Birrell, the Rev. R. McCheyne, and other friends.

The circulation is now about 40,000, but the sale of an additional 20,000 is required before it can be said that the object of the publication is answered. If each school buying twenty can buy an additional ten, this will be done. The previous numbers may be had at our Publishers.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, London: in Edinburgh, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in Glasgow, by Robert Kettle, Esq.; in Dublin, by John Parkes, Esq., Richmond Street; in Calcutta, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

THE ANNUAL SERVICES.

THE Annual Sermon was preached on the 25th of April, by Mr. MURSELL, from Jeremiah viii. 11, in which he shewed how plainly the sentiment of the passage was applicable to British Christians in their too general indifference towards Ireland—and having specified the causes of it, suggested the remedy, exhibited the reasons for its immediate application, the preacher closed by a most earnest and effective appeal on behalf of the Mission to that country. The attendance was large and respectable, and the collection liberal.

The thirty-first anniversary of this Society was held at Finsbury Chapel, on Tuesday evening, April 29th. The attendance far exceeded that of last year, and great interest was evidently taken in the proceedings. The chair was occupied by J. WHITEHORNE, Esq. We subjoin the following condensed report.

The business having been commenced by singing and prayer, by the Rev. J. MIDDLEDITCH, of Ipswich.

The CHAIRMAN rose and said, I would merely venture to express my own warm interest in the Baptist Irish Society, and my hope that, in the midst of the efforts we are making, its peculiar importance will not only not be lost sight of, but that it will have due and adequate attention bestowed upon it. We all feel that it is of the greatest importance that efforts should be made to bring our own countrymen to the exercise of love towards, and confidence in, God, and obedience to his laws; but it is a fact, that certain times and circumstances concur in demanding more than ordinary attention. Now it is manifest, that in Ireland we have an ecclesiastical system which we regard as unscriptural, and full of evil to all who embrace it. I cannot but think, that it lies at the root of all the evils of which we hear so much in that country. It is true there are other causes in operation, but they are only incidental to that main one. Our chief business, however, is with the remedy to be applied. What is that? The answer is obvious: it is furnished by our agents, who are intimately acquainted with the people of that country. In the words of one of them, Philip Williams, it is the cross of Christ. The gospel is the great pacificator—the great purifier; and it has never failed. It is true, that after three centuries the church of England, in Ireland, has failed in bringing the people to a knowledge of the truth; but this has arisen from the inefficiency of that establishment, and not from the want of inherent power in the gospel. To diffuse that gospel is the grand object we should have in view. You have agency fully adapted to carry on the work, capable of addressing their fellow-men in their own language; untrammelled by any ecclesiastical system, and ready to go to the darkest cabins of the land. It depends on the Christian churches throughout this land, whether there shall be few or many of these agents employed; and I think that the word of God, and all experience, warrant the statement, that according to the number of agents engaged will be the amount of success.

Mr. TRESTRAIL, the secretary, then read the report, which consisted principally of extracts from the correspondence of the Society's agents in Ireland, and which showed that they had been steadily prosecuting their work through the past year. Not only had they not laboured in vain, but they were animated by brighter hopes than they had ever cherished before. A spirit of prayer had been poured out on the churches; they were increasingly united and active; and in nearly all, considerable additions had been made to their number. The contributions during the past year had been considerably augmented; and, though the debt of the Society had been increased, owing to the increase of agency—both schools, readers, and missionaries—which the committee could not avoid, and be faithful, as they conceived, to their trust; yet it was their privilege to announce, that there was an

immediate prospect of this debt being reduced, at least one-half.

The TREASURER then presented his accounts, from which it appeared, that the expenditure amounted to £4,421 8s. 3d., leaving a balance against the Society of £1,904 10s. Towards meeting this sum, however, the Treasurer had a balance in hand of £129 13s. 6d., and a legacy had fallen in of £1,000.

Mr. JONES, of Frome, rose to move :—

"That the report, an abstract of which has been read, be printed and circulated under the direction of the Committee. And this meeting desires most thankfully to acknowledge the hand of God in that measure of success which has attended the labours of the Society during the past year."

This Society has now existed for a great number of years, and the circumstances of the land to which it relates have, from year to year, rendered its claims more urgent and imperative. It cannot be said of us, as of some parties in the state who are now compelled to grapple with the difficulties of Ireland, that we have for years past neglected the state of that country. But it may be affirmed that the Society, whose anniversary is now taking place, and the societies of other denominations relating to the same scene of labour, are destined to occupy a far larger place in the eyes of the Christian public, than hitherto has been the case. Let the feelings excited at the present meeting, be as transient as they may, Ireland will press itself upon us in spite of our apathy. The church of Christ in this land will be constrained to pour its agents into Ireland, and engage in the work with an energy more corresponding to that which it bestows on foreign scenes and missions. It is impossible to advert to the contrast between the zeal manifested for Irish missions and the interest felt in foreign missions, without being constrained to ask, whether our efforts on behalf of foreign missions are not, in some degree, attributable to the distance of the field, and to the romantic imagination with which it may be invested. Ireland, however, undoubtedly unites almost every claim which can be conceived to excite Christians to energetic effort. That land is so near us, and the intercourse with it is so complete, that its inhabitants may be regarded as a people belonging to our home mission. If, in consequence of this proximity, we are more answerable before the bar of God for our brothers' souls, I cannot but think that we have much to answer for in regard to Ireland. Its inhabitants are placed in as much danger as the very heathen themselves. I imagine in this place we are not met to lend our faith to the assertions of those senators who regard the differences between protestantism and romanism, as a little diversity of words, and as one by no means requiring the efforts we would make to convert the people from one faith to another. If that were the case, the efforts and the designs of this Society ought instantly to be surrendered to silence and forgetfulness. Unless the people of Ireland are perishing for lack of true knowledge—what business have we here? There can be no question that there may be, among the Roman Catholics, men such as Pascal and Fenelon, in whom the truth which is in the Romish church is sincerely believed and practically experienced; and the errors which, alas! accompany that truth are explained away, and such minds are built truly upon the great and one foundation. But can this be asserted with regard to the millions of that unhappy land? Gladly would we believe that the progress of the spirit of inquiry—that the free perusal of the word of God—that the continued investigation of truth, may ultimately bring that people, perhaps not by a direct conversion to Protestantism, but by this gradual approximation to a state as safe as that of those eminent men whose names I have mentioned. But till we can believe that such is the case, how is it possible for us to refrain from efforts to rescue that people, who are perishing as in a land where there is no vision. If the time should ever come when they shall adore the Saviour as the one means of salvation; when the sacrifice of the cross shall be their confidence, and the sacrifice of the mass their distrust; when we shall behold the practical influence of the love of Christ producing the holy fruits of Christian character, we shall then think it perfectly right to desist from our exertions, and to hail them as our brethren. But till we behold these indications of a change of heart, and a holding of the truth in righteousness, we must regard them as in danger, and view the reformation as something more than a shadow. Permit me to observe, that the condition of the Irish people has, perhaps, called forth less of zeal because of the small success which has been accorded to the efforts of our Christian agents. I am acquainted with some who have closely observed the efforts of our agents in Ireland; they have visited their stations, and, from the smallness of the congregations assembled to hear them, they have returned, and felt as if nothing more could be done for Ireland. I cannot help thinking that these very persons themselves—some of them of highly superior intelligence—are persons that have not adverted to the true condition of the case in regard to that country. The nations of the earth are placed in a condition, morally, exceedingly diversified.

There undoubtedly must be, in the conversion of each one mind, the miraculous, the supernatural influence of the Spirit of God; but that influence, we are taught to believe, takes place when the truth is preached, and when it comes into contact with the mind itself, and we are not permitted or authorized to expect that conversion takes place earlier. In regard to the distant scenes of heathen missions, we may not have a miracle to enable us to approach the continent of India; nor can we expect a miracle to operate on the minds of our missionaries there in order to possess themselves with a language that shall give them a conveyance to the minds of the people; and there may be a third stage, in which they have to deal with certain circumstances and prejudices in the character, and temper, and habits of the people themselves. For instance, we have to cross the sea to the negro; but in the slave's mind we meet with nothing of the pride and prejudice which have filled the mind of the Jew and of the Papist with the conviction of the possession of an already acquired salvation. Then in India, where prejudice existed, there was greater difficulty and a longer delay than took place in the West Indies, because God wrought not a miracle along the path, but destined the only known instrumentality to come into contact with the mind itself. Precisely such is the condition of our fellow-creatures in Ireland. They are, indeed, in a state that is still more barricaded against our missionaries than the people of almost any other nation visited by our missionaries; they are withheld, as the Jew is, from coming into contact with the truth. Therefore, in the midst of all this, should we reckon upon the early harvest of the missions there? If the condition of Ireland be one in which the difficulties are appalling, there is reason for sustained effort, for deferred hopes, and for continued and energetic prayer, until the truth having been brought to the hearing and intelligence of the people, the power of God meets us there. It will not meet us before we reach their hearts, and pour in upon them the stream of a pure language. I trust the time is come when we shall look at this matter in a light more philosophical —and when we shall not reckon upon the blessing of God till we have used the utmost extent of instrumentality placed in our hands. And shall we fail to carry forth with greater energy our resources into that land? Whatever may be the feeling of persons in this city, I can testify for one district, that zeal for Ireland is rising fast. When the Secretary comes, we are not content with a few references to it at the close of our discourse, but we are compelled to have a public meeting, in which the spiritual claims of our Irish fellow-subjects are brought before us; and we are concerned to pray and feel, to contribute and expect, in this great cause. If there be one people more than another, which, million for million, should most excite the sympathy of the Christian Church after it quits its own shore, it must be the condition of that people who are destined as a nation to crumble to the dust, or to be the brightest gem in the diadem of the crown. It is not statesmen who understand this subject—persons who profess liberal principles, or persons who never professed them till now, but who have been brought to sacrifice what were once their own principles, with a view to uphold their party in power. They seem to have studied in vain some of the most instructive chapters in British history, but they do not understand them, nor do they understand us. They think that, if they can pronounce some few thoughts with their own senatorial confidence, that we shall be passive at their feet and willing to surrender ourselves to them. But they will find that nonconformist courage, as well as nonconformist principle, is not dormant. Let the majority of the country proceed. Let the petitions of the people be not simply cast under the table, but treated with contempt. Let the age come on when statesmen shall feel that they have a right to deal with their own principles, and treat the principles of millions whom they profess to represent, as matters of nought; the tide of intelligence and principle is rising, the tide of faith and confidence; and, in the name of our God, we will hope and pray for our country, for Ireland, and for the world; and if we are doomed to bear, we will bear patiently, but await the time when God shall work out deliverance.

MR. BROCK, of Norwich, said:—I am extremely sorry, that I have not physical strength to follow up the string that our friend has been touching, and touching with so much power. My impression is, that he has just hit the right thing, from your responses to what he said in his closing remarks. I think those who have to speak will be wise if they keep pulling on that same string till the end of the meeting. We must not, however, quite forget the resolution. I never saw anything more strictly and properly described as a report than the document which has been read. There is hardly a word of sentiment in it from the beginning to the end; and I should think no secretary ever drew up a report with half so much ease. But it is a report, literally and absolutely, of the proceedings of the Society during another year. I hope you will read it from end to end. The report speaks of new measures. Now we do not mean by that, that we are to dis-

card the preaching of the gospel, or the reading of the scriptures, or any of the ordinary appliances to which the Society has been having recourse in time past. I apprehend that what we mean, is new modes of using old instrumentality. And amongst other things, I hope there will be among the agents a much better class of men than we sometimes found formerly, and in some instances, find now. I hope to see the time when the agents of the Society will be men that will not look down upon the Catholic with indifference, but treat him with fraternal and proper respect; the character of its agents will be synonymous with being the friend of humanity, no matter what the religious belief has been; when there will be no toryism, no high-churchism, no bowing down to any ism; and no fear to speak out upon that most abominable of all modern abominations, the Irish Protestant church. It would be part of my religion, if I were there, to declare that that is not Christianity —that those who occupy the Irish churches are the abettors of a system which, under the garb of Christianity, is the embodiment of the greatest tyranny and oppression this world has ever seen. To come back to Mr. Jones and his topic: we are living in strange times. I remember standing in this place, and having to try, in your name, to throw the shield over the Irish people, against the oppression of the powers that were; now, we are to throw the shield over the Irish people, as against the smiles and patronage of the powers that be. When the Irish people were denounced, aliens in language, religion, and blood, if we had reason to lift up our voices on their behalf then, we have much more now. I believe that much more danger will be done to them, if certain grace and favour, about which we have lately heard so much, should really and truly be bestowed. We stand in remarkable circumstances just now. Here are we, Protestant dissenters, trying to prevent the government from doing what they call an act of civil and religious liberty. The idea of Protestant dissenters being enemies against the government, as friends of civil and religious liberty, is the ninth wonder of the world. But the fact is, we are the friends of civil and religious liberty, and the men who have stolen that phrase are as much the enemies of it as they ever were. What are they doing now? They are trying, under the garb of friends, and a donation obtained at our expense, to perpetuate the enormous injustice done to the Irish people, and to keep them bound in iron to the world's end. What should they do? The Irish people ask for most intelligible things: they ask for the removal of the Irish church—that is simple enough; they ask for fixity of tenure—a thing perfectly intelligible; they ask for righteous legislation—a thing a child may understand. But they do not give them what they ask for. On the contrary, they offer them what they declare they do not want. Why? Because they imagine, that if they can bring the priests under the thumb, the priests will bring the people under the thumb; and so, instead of having a fair, honest, patriotic expression of the Irish tongue, the people will be gagged, and bound hand and foot, and prevented speaking out what they feel and what they demand. But we are living in times when every man must look to his principles. I rejoice to think that many of the dissenters now feel that they have been cut adrift from all parties around—that they will stand connected with none of them, and that we are nearer the happy consummation of being clean from them all alike. I hope no dissenters will ever go cap-in-hand to Lord John Russell again, who said, when trying to throw dirt on the voluntary principle—and he said it scornfully, "The men who live to please, must please to live." In other words, that the dissenting ministers of the country, and all other voluntary ministers, are at the mercy of their people, for preaching what their people like, and withholding that which they know they do not like. I stand in this body of Protestant nonconformists, and I ask if that is the man to be called our leader?—if that is the man when we have any great object in view, to take it under his wing? I hope we have got well clear of all parties, and that we shall have wisdom given us from above, never to connect ourselves with a party any more. We are learning. There is Popery besides papal Popery. Some of you have read, no doubt, "Ward's Ideal of a Christian Church," in which he says, he hates Protestantism, and that the Reformation was a badly-set limb. There is from the beginning to the end of certain publications, a continual tilt against Protestantism; nevertheless, I confess honestly, frown who may, and scold who may, that I have very considerable doubt as to the value of Protestantism, as Protestantism has been generally understood. What is it? If you look with a careful eye upon the Reformation, apart from good, sound, Protestant nonconformists, you will perceive it has not been a thing of necessity, but of accident; not of principle, but of caprice. It behoves every thoughtful man to look well to the meaning of the term Protestantism, in common vogue. The difficulties we have met with have arisen from an utterly mistaken apprehension of what Protestantism is, and what the Reformation was. It was rather political than religious; the religion of that great event was accidental, not essential. Let us look at it now that we are coming to these times of sifting and examination, and give up everything

that cannot be found in the New Testament, and cannot be justified by it. I sit down with entreating every one to look to his or her nonconforming principles. Ireland is a glorious topic upon which to inculcate a thorough illustration and revisal of all the principles we hold dear. They will bear examination. If there be anything of the earth earthy, let it go. Give up the dross, never mind who has inculcated it—who has bequeathed it. And when we do that, God, even our own God, will bless us, and then, and not till then, all the ends of the earth will see the salvation of our God.

The resolution was then put and carried unanimously.

Mr MURSELL, of Leicester, rose to move—

"That this meeting rejoices to observe the growing unity and zeal of the brethren and churches in Ireland—the deep sense of their dependence on the Holy Spirit for success, which pervades all their communications; and that these things—combined with the spirit of inquiry and desire for the word of God, now so prevalent among the people, the progress of social improvement, and the peculiar circumstances of the country at the present critical time—loudly demand augmented liberality, and more fervent prayer, that the committee may be enabled largely to increase the agency during the coming year."

I rise, at the request of the committee of the Baptist Irish Society, under a very deep sense of responsibility. If ever there was a time when it was necessary to combine prudence with zeal, and wisdom with indomitable courage, that time has come; when strange events are conspiring around us, and our principles are about to be submitted to the strictest test; when the policy of empires seems to be undergoing a change. The object of this Society has ever been most important; but it is surrounded, at the present crisis, with an interest somewhat adventitious. As evangelical dissenters I think we have not done our duty to the Irish. We have sent forth to every part of the world men of God to preach among the heathen the unsearchable riches of Christ. We have done well. Our friends have gone to the plains of India, and have translated the Word of God, and their labours have become the admiration of the world. Our brethren have gone to the Western islands, and, under Divine Providence, have effected a mighty change. We are now about to send forth our labourers as far as we can along the line of coast of Western Africa, to plunge into its deserts, to explore its vallies, and ascend its heights. "How beautiful upon the mountains are the feet of Him that bringeth glad tidings, that publisheth peace." These things ought we to have done, and not to have left the others undone. We have had a few labourers in Ireland, we have had a few readers there, we have had a few schools there. We have had a most paltry annual contribution towards our Irish mission; and I cannot but think that it behoves the committee rather to inquire, in the first place, into the causes why our resources are so small, than look to the means by which they shall diminish these agents. I think that the blame lies in the churches with which we are identified. I hope that the time has come, when instead of £2,500—Baptists of England, and of the metropolis, blush!—£2,500 to evangelize Ireland: we shall have £10,000 or £12,000 a year. We must have agents to collect and labour, and these agents and gentlemen must be supported, and great expense must necessarily be incurred. Allow me to urge on all present, and those that may possibly come within our influence, to devise more liberal things for the Irish people. We have been taught from high places that the time has come for conciliating Ireland. We have long been of that opinion, and this Society has acted upon it. Our object has been to promote, in the best sense of the word, a conciliation of that people. But that phrase, in the words of the statesman, means that the people should be rendered passive to his will; that they would be good enough to lie still, or sit still, or stand still, and not make any noise. But that is not the object of this Society. We seek the conciliation of Ireland in a higher and a broader sense. The sources of the misery that pervades Ireland lie deeper than the most sagacious statesmen imagine. They lie, in my opinion, in that system of popery under which that country has so long groaned. While I do not sympathize with many in the grounds on which they now set themselves in opposition to popery, yet I would be anxious to guard myself against being supposed to cherish any love to that fearful system. While we take the ground on which we proceed, faithfully and fully, we should not forget the dreadful tendency of popery, and the fearful consequences of any people coming under the thraldom of that terrible system which Christ is to consume with the breath of his lips, and the brightness of his coming. My friend who preceded me, did not intend to convey a sentiment, which I think might, not justly, but incidentally, be gathered from what he said; namely, that there was no material difference, theologically, as to the doctrines maintained between the Romish and the English church. There is a wide difference between them; and whatever may be said of the English church—and no one will suspect me of falling in love with her—her theological tenets are vastly to be preferred to the system against which she protests. Let us do justice to the poor church of England—bad as she is. But it will be our duty, in en-

deavouring to conciliate Ireland in the high evangelical sense to which I am referring, to take care that we adopt proper means, and that we pursue them; and, indeed, according to the terms of the resolution, we have been pursuing them, and pursuing them with success. It is only as you send forth men of large minds, and very deep piety, and much of the unction of the Holy One resting upon them—men who will labour from morning till night, and will then retire and say, "After all we have done, we are but unprofitable servants."—who will exert themselves to the utmost, leaning for success on the arm of divine grace—who will unfurl their banners, and inscribe on them the name of the Lord of Hosts—it is only as you send forth men of that class, that you can hope to undermine that system that has so long prevailed in Ireland. However, statesmen have some other notions. It is not long since I travelled through a part of Ireland, as an invalid. In passing through that country as an invalid, I was now and then rendered perfectly melancholy. There were barracks rising—there were soldiers and baggage-waggons travelling from one station to another—there were strange-looking fortifications in all directions, with little fissures, through which to shoot at the poor people, when they were as still as lambs—there were armed policemen in all the villages and towns—in all their beautiful rivers and harbours, which you should all go and see, there were ships of war, and the country seemed to be under military rule. That was carrying out the saying of a statesman, that conciliation had been carried to the utmost limit. They had persisted in that course, and they now begin to feel that it is a ludicrous position for a country to be in, to have 40,000 soldiers wandering about, and no one to shoot at. It has occurred to our statesmen lately, for we have some wise men at present, that it would be advisable to alter the course, and it is said that we must conciliate Ireland. I agree with them, and we all agree that it is advisable to conciliate Ireland. I would do justice to her. I would enlarge their commerce. I would carry railroads through the land. I would drain their bogs, throw the light of science among them, and maintain, from day to day, cordial intercourse with them. I would take away from them what some gentlemen think badly of, and what I have no fondness for, the old established church of Ireland. If gentlemen would try such means as these, they would conciliate Ireland, and the thanksgiving of the people would ascend, like the noise of many waters; for they are the most grateful-hearted people under the canopy of heaven. But instead of that, we are to have an endowment of Maynooth—30,000, that the priests may be better educated than they have been before. I have been at Maynooth—I have read *Dens's Theology*—let no one here read it—I have read the school books. I, therefore, know something about it—and I deem it to be a great evil—a monstrous evil—that people should be educated at all after the fashion that they are generally educated there. It is wrong that we should be made to pay at all for their education, and especially against our will. But Sir Robert Peel knows what he is about. He no more thinks that it will conciliate Ireland than that it will set it on fire. But he thinks that, if he goes stealthily to work, bowing his way among dissenters, he shall be able, advancing one step after another, to enthrone the Popish religion; and we shall have two establishments instead of one. I am sorry to say that that man of illustrious name, Lord John Russell, walks hand-in-hand with him; and I join most heartily with my friend here, Mr Brock, in beseeching dissenters never more to trust in that gentleman. I believe him to be a most attached member of the established religion. I believe he sees that no outward movement of civil and religious liberty can be carried further without interfering with his beloved church; and such is his attachment to that church, that he would make its grave by her side. Sir Robert Peel and he are coquetting; and while these two leaders of parties, are about to combine for the express and undisguised purpose of establishing the catholic religion in Ireland, are we to stand by, and permit that to take place? Are we, under any notion that it is wrong to meddle with politics? Perish the idea! Are we to suffer this dreadful system to incorporate itself amongst us, that its influence may come over our churches, congregations, and the rising youth of the nation at large, that Antichrist may be enthroned over the millions of these realms? No: in the name of liberty, and in the name of Him who is the Great Founder of our religion, and in the name, I am sure, of Protestant dissenters at large, I can say that that never shall be permitted to take place. Though Lord John Russell, and Sir Robert Peel, and all the lords of this realm should meet together, and attempt to establish Romanism in Ireland or in England, we will lift our voices, loud and strong; and there are no extremes, short of physical force, to which we will not go, to prevent so dreadful a calamity. Whenever that event shall be attempted, we will surround, one and all of us, taking our children in our arms, the throne of our illustrious Sovereign; we will pour forth our petitions into her ears, and will, with all our loyalty, suitably prostrate ourselves before her; we will beseech her to interpose, till, by the prayers of a great, mighty, and eloquent people, she shall lift her sceptre,

and, touching all establishments, be they Protestant or Roman in her dominions, shall say, with respect to Christianity, as identified with the state, "Loose it, and let it go." I have, however, no fear for the results personally. Though I would devote myself to the utmost to prevent the bill being carried, I shall not shed a tear when it is carried. I do not think that ultimately it will retard religion. I believe, that if they carry that measure, they will repent of it; that it will soon so shake the pillars of the old establishment, that it will come tumbling about their ears, and a voluntary church will arise, like a beautiful angel, singing anthems to heaven amidst the ruins. Are there gentlemen here, older than I am, or younger, connected with any dissenting denomination, whose hands are soiled by the *regium donum*? Is there any gentleman who dispenses that money; or any one who receives it? I beseech him, at this crisis, to rise and cleanse himself from this abomination.

Mr GOULD: I am anxious to take this opportunity of stating the opinions that are entertained by myself and the majority of the Baptist ministers in Ireland, that it may set you right in your estimate of the men employed there, and that you may know that it is not from unwillingness to grant to the Catholics their rights that we stand out and protest against this grant to Maynooth. The rights I maintain on my own behalf I am ready to maintain on their behalf; but the measure which her Majesty's government have recently proposed to the House of Commons is one that involves education, undoubtedly an excellent thing considering the influence the Catholic priests possess over seven millions of people. For this reason I do not sympathize with the cry you have heard—namely that, if you educate the priests better, you will be evoking power against Protestantism. If we are to have a stand-up fight, let us have men whom it is worth while to conquer. But if it is right that they should be educated on other grounds, we maintain that it is decidedly wrong that the government should educate them. We apply that principle, however, perhaps further than many of you would go. We say the dissenters have admitted the small end of the wedge by admitting parliamentary grants for education; and the grant to Maynooth is but a fair expansion of the principle, the driving in of the wedge further. But the endowment of an institution for educating priests is but the introduction of state-patronage and support in Ireland, where it is very well understood that it is such, and the Catholics well know that, if it is accepted, their priests will be ready to receive from the state whatever it will give them. It is necessary, that the dissenters should take this matter at the right time, at the commencement. Some of us in Ireland, who are Baptists, have not merely protested against the grant to Maynooth, but against the *regium donum* which is distributed by the Presbyterians. It is true we have been looked upon coldly by some of them, but we have, nevertheless, protested against it; and accordingly the petitions from our leading congregations against the Maynooth grant have been based upon the principle, that it is wrong in government to support any religious sect whatever. You will never get Romanists to cry out for the overthrow of the established church in Ireland, and to raise their voice against that monstrous tyranny, which has been exercised over them by the church, till you send through the towns and villages men who are known for their dissenting principles—men who are not ashamed to stand forth and vindicate what they believe to be truth. And if you send them forth let them be accompanied by your prayers. Let us send the best men that England can produce, and they will have men fit to cope with them. The sons and daughters of Erin have stood by British soldiers in the hottest of the battle; but we now call upon you to go forth in a nobler warfare—a warfare which Christ presides over, the issue of which we cannnot doubt, and whose success we anticipate, will introduce the happiness not only of Ireland, but of a large portion of the world.

Mr. KNIBB rose to support the resolution. I can assure you that I enter on the discussion involved in the resolution with the deepest feelings of delight, on behalf of that much degraded, ofttimes-tried-to-be-destroyed people, whose interests we are this evening called to advocate. I have listened with intense delight to the glowing eloquence of him who moved the resolution, and when such men are found to advocate what is right, and such a response is given to them from British hearts, we need not fear the results. It would ill become me to take up your time in a long discussion of those principles which appear riveted in your inmost souls. The resolution refers to subjects not quite congenial to the tenor of the observations made: but we can easily pardon the speakers for digression when such great objects are to be secured, and such great principles discussed. It was my happiness, some years ago, to traverse through the length and breadth of Ireland, and I never shall forget the cordial sympathy and kind co-operation manifested there on behalf of the down-trodden slaves: nor shall I ever forget the feeling that then thrilled through my mind, when I saw that some of the Protestants in Ireland looked

upon the Catholics just as planters looked upon their slaves. They appeared to have the same feelings of animosity towards them; and, I regret to say, that one or more of the agents of this Society then participated in the same feeling. It is therefore with much pleasure that I reiterate the words already expressed—viz., that in the selection of agents, not merely in Jamaica but in Ireland, you will look for an agent who will love men as men; who will love an individual because he is bone of his bone and flesh of his flesh; who can and who will go forth irrespective of creed and colour, and from the deep sympathy of his heart treat him as a fellow man. I do sincerely rejoice that in this resolution there is a recognition of the fact, that there is a degree of anxiety and zeal manifesting itself in the churches of Ireland. Fervently would I pray that the influences of the Holy Spirit may descend as Ireland is passing through the crisis to which reference has been made. Having discussed those principles connected with her welfare, let us retire and beseech the agency of that blessed Spirit who has, in former times, and can still, perform mighty wonders in making the wrath of man to praise him, while the remainder thereof he restrains. I love my Irish fellow-subjects intensely, and I ardently desire that they may be liberated from every bondage, temporal and spiritual. If I could, I would break their every bond, civil and ecclesiastical. I would make them, if I could, as happy as we have made those in the islands from whence I came. The day will arrive when they shall be all that we desire them to be; when God shall smile upon them in all the benevolence of his love. Go on to bless them; be not deterred by any obstacles; a little struggle now and then is very good for us; and however we may for a time be retarded in our objects, depend upon it, the day is coming when

"The might with the right, and the truth shall be;
And come what there may,
To stand in their way,
That day the world shall see."

Dr. Cox, having presented the Society with a donation of £2 2s., moved the following resolution—

"That this meeting perceives, with great pleasure, the improvement in the income of the Society, and rejoices in the prospect of its heavy debt being shortly considerably reduced; and, while tendering thanks to Robert Stock, Esq., as Treasurer, for his past services, begs him to continue them, and also nominates Mr. Trestrail, as Secretary, and the following gentlemen as the Committee for the year ensuing, with power to fill up vacancies."

[Names read.]

C. Robinson, Esq., seconded the resolution, which was then put and carried.

The Doxology was then sung, and the meeting separated.

Thanks are due to kind friends in Glasgow and Edinburgh, who have contributed the sum of £25 towards the erection of Conlig School House. At first we thought of attempting only to build accommodation for a Male School at a cost of about £40, but as a Female School is also much wanted in the place, we have since enlarged our design to that of a Male and Female School House, which will cost upwards of £60. We trust other Christian friends will enable us to complete this undertaking, which promises greatly to advantage the cause of Christ in this locality.

D. Mulhern.

Newtownards, May 10, 1845.

Subscriptions and Donations thankfully received by the Treasurer, Robert Stock, Esq. 1, Maddox Street, by the Rev. J. Angus, and by the Secretary, Mr. Fred. Trestrail, at the Mission House, Moorgate Street; London; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

ANNUAL MEETING.

THE forty-eighth anniversary of this institution was held at Finsbury Chapel, April 28th, and was more numerously attended than on any preceding occasion. Dr. T. PRICE occupied the chair.

The proceedings having been opened by singing, the Rev. D. TYSO implored the Divine blessing.

The CHAIRMAN then rose, and said: In taking the situation assigned me this evening, I shall scrupulously bear in mind that several gentlemen now on the platform are to come after me, whose special business it will be to expound and enforce those sentiments which are appropriate to such a meeting; and I shall therefore occupy only some three or four minutes in proffering such introductory observations as may appear suitable to the occasion. A meeting of this kind cannot well fail to be gratifying to a Christian mind, more especially in circumstances like those which distinguish the present day. Amidst the excitement and the turmoil which are perpetually agitating the public mind of the country; amidst the wear and tear, both of body and of mind, to which all taking part in public matters are now subject,—it is evidently gratifying to meet on an occasion like this, in which the simplicity of the object proposed places it beyond the possibility of objection to any pious and enlightened mind, in which we have to do, not with the conflicts of parties, not with the erroneous and false movements of legislation, but simply and exclusively with the diffusion of those great truths which constitute the basis of our hope, and the source of that peace and consolation on which the devout mind is accustomed to rely. A sense of duty may on other occasions prompt to the sacrifice of the peace and the quietude of domestic life, in order to carry out that work which is deemed needful to the vindication of Christian truth, or to the emancipation of the Christian church. But when we meet on an occasion of this sort, all the best feelings of the devout mind are gratified, inasmuch as the object contemplated—obviously contemplated—is one so simple and so little open to objection, as to be capable of comprehending within its range and limit all classes of devout minds. To evangelize the uninstructed, to enlighten those who are in ignorance, to reclaim such as are vicious, to bring those parts of our own country which are yet uninfluenced by the truth of Christianity, viewed in its simple and scriptural form, under the influence of that truth, is an occupation every way gratifying to the Christian, and for the promotion of which combination is clearly enforced by the most obvious precepts of the divine word. If it be incumbent upon us to provide for those of our own household in reference to secular interests, how obvious appears to be the duty devolving upon the Christian church—the Christian church located in this country—to provide for the instruction and the reformation of those of our countrymen who are not as yet under the influence of religious truth. Now I apprehend there is much danger in an attention to foreign, and, therefore, more magnificent objects, of overlooking the less—I will not say ostentatious, for that is a term which may be misunderstood—but the less obtrusive claims,—those which have less romance about them, those which present points of interest less adapted to call forth the enthusiasm of calmer minds: there is much danger of these being overlooked. And hence, I apprehend, in many cases it is found that persons who in various ways employ themselves in the furtherance of foreign missions, are to a great extent partially negligent of those which pertain to home. Not that we would in the slightest degree diminish the amount of service rendered in the former department; but rather we would say, "These ought ye to do, and not to leave the other undone." And I apprehend that the consistency and uprightness of religious principle will be especially shown in so proportioning the various services that are rendered to the claims preferred from various departments, as that in all things we may meet the requirements of duty, and thus discharge the obligations of the Christian mind. The church of Christ stands in a position just now especially adapted to attract towards it the attention, if not the sympathy, of the public mind. And it becomes us, in the furtherance of all measures which have in view its interests, to guard against those delusions to which the public mind is subjected. I cannot, as an individual, but believe that we have in our home population been very seriously cramped. Those operations have been very greatly diminished by an impression not distinctly avowed, not put down in so many words legibly before us, but still an undefined, impalpable, yet powerful impression. The religious wants of our country are said to be to a considerable extent provided for, and this provision is supposed to be rendered by an institute which, when examined, is found to have legibly impressed upon it the attributes of a system far from scriptural; a system which, whilst it bears the outward form of Christianity, must be so supported that its inner, living, vital spirit is to a great extent destroyed. It becomes us, therefore, recurring to the simple elements of religious truth and Christian duty, to regard

our fellow-countrymen in the relation which they bear simply to the Moral Governor of the universe, and to bring into immediate and practical contact with their minds that truth which the Moral Governor of the universe has developed for their recovery, and the simpler the view that we can give of the position occupied by man in his lapsed and perishing condition, and of the means by which God in his infinite mercy is contemplating man's recovery from sin and death, the more likely shall we be to hasten on that period when the earth shall be filled with the knowledge of the Lord as the waters cover the great deep. I am glad to find the labours of our Society have increased during the past year; that their agents, their schools, their churches, and the number of attendants, have all been on the advance, evidencing a steady and healthful progress, and indicating, not simply the presence of the instrumental agency, but also, and especially, of that living Spirit by which the interposition of instrumental agency is rendered effectual. I find from the Report (a draft of which has been put into my hands), that some of your agents have been subjected to interruptions similar to those experienced in former days; and this, be assured, will continue unto the end; for whilst the elements of light and darkness are in contact with each other, it cannot be but that the latter will resort to measures in furtherance of their end that are accordant with their own character, and likely to obstruct the progress of the former. But in a simple, stedfast adherence to the truth, bearing with opposition to the utmost extent that Christian integrity permits, yet never suffering it to lead to the abandonment or concealment of the truth, we shall effectually, under God's blessing, compass our end, and thus secure the great purpose for which you are now convened. Before I sit down I would offer a suggestion with grave respect to the gentlemen about me, many of whom are about to address us, and to all of whom we shall, I am sure, listen with marked attention and interest, namely, that they bear in mind the limits of attentive endurance, at least on the part of an audience. I have found in former days, and have perpetually found it in the course of public meetings, that the movers and seconders of the early resolutions speak as though the whole matter involved in the subject of the meeting was to be disposed of by them; and the consequence is, that the early speeches are so protracted, that, though admirable they may be, the attention of the audience is inevitably worn out before the close of the meeting, which is prolonged to an unseasonable hour, and some of the purposes, the moral impression at least that we would carry away with us, is greatly diminished. A word to the wise is enough. I will therefore say no more, but call on our respected Secretary to read the report.

That document having been read, and the treasurer having presented his accounts, the Rev. W. JONES (of Frome) rose to move:—

"That this meeting has heard with much satisfaction, that several stations to which the Society formerly granted assistance, have become self-supporting; that others, where the gospel has been but recently introduced, are beginning to assume a permanent character; and that the general operations of the Society have been extended, particularly in the sabbath-school department, in which there had appeared reason to apprehend diminution; that it desires to express its unfeigned and fervent gratitude to God for the success which has attended, for the most part, the labours of the agents; and that the report on which these sentiments are founded, be printed and circulated under the direction of the committee."

The resolution entrusted to me to move, is one with respect to which there cannot be the least possible doubt as to its adoption by the present meeting. It merely asserts those facts of which the report that has been read offers proof. It states that some stations which have been sustained by this Society are now able to support themselves. It asserts that a very considerable increase has taken place in the educational department of the Society's labours; it asserts that, generally, success has been granted to the efforts of the Society's agents; it expresses fervent gratitude to God as the sole author of all true and real success, and it recommends the adoption of the report which has been read, and its circulation before the public. The order of success which has thus been announced in our hearing, is precisely that which is most to be desired. The itinerants of this Society have gone into various stations and districts where there was before no Christian church, where the name of Christ, if not unknown, was unrevered. They have commenced there, their unostentatious labours; they have preached in a cottage or the street, and, while some have derided, some have kindly heard them, and the result has been, by the divine blessing upon their labours, that numbers have been awakened to a sense of their condition, and brought, we trust, to the knowledge of the truth. Now, wherever this has taken place, whether at the extremes of our heathen missionary stations, or whether in our own land, whether the soul converted has tenanted the form of the negro or that of the civilized European, the results and consequences eternally are the same; and they are such as to demand our fervent gratitude unto the God of all grace and the giver of all spiritual blessing. This has taken place in your Society, not simply in one instance, but in numberless stations through the land. I myself can bear the testimony of an eye-witness to the successes that have attended the exertions of the agents connected with this particular institution. And, although such testimony is not required to strengthen your confidence, yet by way of enabling you to conceive the character and the results that are thus achieved, I shall particularize a station referred to in the report. Some twenty years ago there was in that district a circuit, say of ten miles, no house of God; and in the place appointed for the endowed sect of this land the gospel was not then preached. One of your missionaries who still lives, still labours, came to that district. There was in one of the towns one dissenting place where the truth was preached, but beyond that, to the distance I have stated, the gospel was unproclaimed. This excellent man went and laboured; he visited with holy assiduity and patience the villages around him. The influences of the Spirit of God attended eminently his ministration. Now, as the result of his exertions, he is enabled to retire from that

scene, to go to another entirely new, and to leave a very considerable church, which is able to sustain not only its own pastor, but several other individuals who go forth to the ministry; no less than seven places of worship have been raised; a very large number of souls have been gathered, we trust, truly to the Saviour. There is another station. And this cannot be unimportant to be related in an assembly of this sort. There is a station in a town neighbouring to the one where I reside, and one of the oldest towns in English history. I refer to Gillingham, where a brother, whose feelings of diffidence and modesty would be hurt by the mention of his name, came within the last two years to labour. He laboured for full twelve months, and became more and more diffident of his position, and fearful as to the result; but, at last, when he was preparing to leave the station, he was requested to come and visit a young person supposed to be on her death-bed. He went to her, and found she had been a hearer of his own. and that, on the very first occasion when he had preached the word the first time that he came to Gillingham, the word of God had been blest to her. He found that she was truly brought into acquaintance with the Lord Christ, and her importunity, imagining as she did then that she was about to depart to the eternal world, became the instrument in God's hands of persuading him to remain. He did so, and the consequence of God's blessing on his labours has been that, during the last year, seventeen persons, some of the most profligate and hopeless in the neighbourhood, have been gathered to the knowledge of the truth. If these results have taken place in various districts, are they not such as to call for thanksgiving and perseverance? And when we consider that some of the stations have become able to support themselves, this enables us to read in the present the promise and blessing of the future. I imagine that none of the reasons that at any one time were justly alleged in support of this institution, have become in the interval either inapplicable or destitute of significance. When we consider the state of our country and the crisis that evidently appears to be coming on, this and kindred societies should place themselves in the very front of the battle, and demand not only continued but increased support. The excess of population is such that the efforts of none of our societies are able to overtake; and when we consider the delusions which are now attempted to be imposed on society—when we remember the infidelity blended with sensualism which is attempted to be imposed upon the poor—when we remember that a number of the clergymen of the nation are proposing to meet this pestilence, not by the pure influence of the application of mercy through the blood of Christ to the conscience. which can alone expel and dissipate the evils, but by the manipulati n of water and consecrated ordinances, and errors, which the confessions of statesmen have no tendency to rebut, but to strengthen—when we recollect that the condition into which this land is coming is one in which the struggles of past times may again have to be fought and sustained—and when we recollect that this particular Society is that which, going forth from all our churches, is to be arrayed as a selected host to meet the evils, shall we not this evening consecrate ourselves more entirely to its interests? The parallel has commenced between the times of Charles the Second and our own. If, having begun, it proceeds; if it is to be completed; if those errors which are now taught, and are not discountenanced by the bench of bishops; if they are to become rife and dominant; if the heresy of the times is to become more powerful than ever; if the heir to the throne should be lured by the tendency of the instructions of the clergy about the court; and if, under the forms of the constitution, the rights of Englishmen, and especially the religious rights, shall one by one be rescinded, and the free tongue and the free language and range of our home missionaries be abridged, and the voice of evangelical truth be only doomed to be heard under the solemn shade of midnight, and in the sequestered valley; there will, in that case, be much reason for self-examination, for faith, for patience, and dependence on the promises of God; but there will be no reason for dismay, there will be only reason for abiding the gracious outpouring of the Spirit to sustain his people under the strife, until there shall have been wrought a deliverance more decisive in its character than that which took place in the times of the second James. I am persuaded, that unless efforts are made by this and kindred societies, the picture which I have sketched will have to be proceeded with, and to be completed.

Rev. W. B. Bowes, of Blandford Street, in seconding the resolution, said: The objects contemplated by this meeting do not require the wisdom of words nor the charms of eloquence to commend them to your serious attention, or to give them an embodiment in the warm and lively sympathies of the heart's holy affections; but the sober consideration of the wide-spreading desolation of human misery, and the unfathomable, deep, and unsearchable riches of infinite and reigning mercy. The attention of this meeting is not to be directed to the darkness and desolation of the heathen world: we are not even to carry you in imagination across the ocean to the distant isles of the sea, nor yet to that vast continents of the earth, the inhabitants of which are people of no knowledge, who pray to a god that cannot save; our business this evening is not to awaken your sympathies, to enlist your energies, to implore your redoubled and persevering activities on behalf of a people of a strange language; where the demon of superstition and cruelty has his throne, his temple, and his priests, and among whom sits the angel of darkness, spreading out his wings of death, brooding over his slain, revelling in the blood of immortal souls, exclaiming with fiendish ecstacy, "There they lie, heaps upon heaps, heaps upon heaps." We are this evening not to be employed upon foreign affairs, but we are to engage ourselves with home matters; the claims, the condition, the destitution of home. Where is the heart in this assembly that does not feel the power, the spell, the charm there is in that word "home, home, sweet home?" It is the centre and circumference of all that is tender in association, felicitating in enjoyment, and valuable in remembrance. We were unworthy the name of Briton, if we could forget

the home, the land of our fathers; the home of liberty, the metropolis of the word of life, where the God of heaven has been so lavish in the distribution of the blessings of his providence. And how shall we make out the righteousness of our claim to the Christian name, if we are unmindful of our responsibilities to him who has redeemed us from death by his blood; if we are forgetful of the claims of those who more immediately surround us, and present themselves more or less frequently before our eyes and the sympathies of our hearts? There is something in the present state of things around us—I speak not as a politician, nor yet as a political economist—but I speak as one sincerely interested in the moral and spiritual welfare of my fellow-countrymen: I say there is something in the present state of things enough to call up the blush of shame upon our countenances, to fetch the tears from our eyes, and I am ready to say, "We are verily guilty concerning our brother." I cannot but consider the Baptist Home Missionary Society something like an unhappy reflection on the liberality and intelligence of the nineteenth century. Remember how many years this country has had the gospel; what mighty spirits have traversed its soil; what bright lights have burned and shone in its centuries: how many opportunities have been afforded to the churches to carry out the great commission of the Saviour, to preach repentance and remission of sins in his name, beginning at Jerusalem—beginning at home—for there charity ought certainly to commence. We are called upon by this resolution to be thankful to God for success; his gospel has been crowned with his blessing; it has prevailed—it still prevails—not by foreign influence, not by legislative enactments, but by its own native power and energy. As the truth of God, it seeks only the patronage and the power of the God of truth. It wants not the shadow of the throne to invest it with power, nor yet the edge of the sword to cut a passage for it, nor parliamentary grants to sustain it in its existence and in its triumphs. The Jews required a sign, and the Greeks sought after wisdom, but the first missionaries of the cross confined themselves to the simple testimony of the truth as it is in Jesus Christ. And what was the consequence? The word of God grew and mightily prevailed. Such was the case eighteen hundred years since, and how stands the account now? We pretend not to apostolic succession, and consequently it will not be fair or just to demand of us proofs of apostolic success. It is true, we see not as yet all things put under the feet of our reigning Lord; there are yet some clouds spread upon the dark mountains; the God of this world is loudly boasting of the possession of some strongholds. But, then, we ask, has truth resigned the field; has the gospel returned to the place whence it came? Has it left the world of mind and intelligence the entire prey of pride, prejudice, and passion? We fearlessly answer, No. The gospel has spoken loud enough to be heard; it has been gathering home its supplies; it is still adding to the number of the ransomed; and it will smite the conscience so as to be felt until the demands of the Saviour are satisfied, and heaven is filled with the ransomed of Jehovah. But whilst we are called upon to be grateful for past success, I hope we have no suspicion whatever as to the ultimate and universal triumphs of the cause of Christ, for failure in such a cause is impossible. But let us not forget that we are on the field of conflict. We are living in times in which jealousies, divisions, supineness, cannot be allowed in the camp of the righteous. Are there no indications that the day is far spent and that the night is at hand? Are there no foretokenings of a coming storm, the result of which will be a deadly struggle with antagonist spirits and systems of the age? An eloquent oracle of the present day, almost three years since, sent to the Sunday-school Teachers' Magazine a statement like this: "Fifty years ago Popery seemed to have received its death-blow. We thought it lay bleeding to death. The wound, however, is healed. It has risen on its feet with giant strength. It is going forth to seize upon our country and upon our world. Its exertions are prodigious. At home, in the colonies, and in the beautiful islands of the seas, its cathedrals, its priests, its converts are multiplying around us; and its soul-destroying heresies, its solemn mummeries, are preached and practised by a band of infatuated men who are pampered with the luxury and enriched with the gold of what is called the Protestant church of this country. Who that sees what is passing around us, but must feel a thrilling interest on behalf of the much-neglected population of our country? From the tombs of illustrious men who were once valiant for the truth upon the earth; from the shadows that are gathering around us, from the temple, the altar and the throne of God, I hear a voice, distinct, impressive, solemn, 'Hold fast that which thou hast, that no man take thy crown.'" We have been told that the agents of this Society have met with opposition. Whilst, perhaps, in one view of the case, we have to regret it, in another, I think, we ought to rejoice in it. If no good were doing, the devil would be quiet enough; and perhaps all this stir and bustle is only just to bring us into our right position. We have been scattered, and peeled, and spoiled by divisions and jealousies and indifference, and it may be that the storm will drive us together; that we shall feel that the enemy is assuming too bold a front to allow us any longer to remain divided. The opposition which some of our agents have met with has arisen from men, principally, who seem as though they had taken out letters patent to preach, and to teach to the sons of men, who deny the rights of unauthorised individuals to expound to the people the word of the living God. In some places they have descended to the most dreadful and degrading practices, of what, for the want of a better word, I will call religious hocussing; I mean the drugging system—coaxing, cursing, bribing, threatening—any thing to accomplish their purpose; and these, forsooth, are the successors of the apostles! Oh! if Peter and Paul could blush, I am sure they would be ashamed of such successors as these. But your honoured missionaries claim our sympathies. They have a right to our prayers. I look upon them as a kind of noble pioneers in the work and way of the Lord.

They are a sort of advanced guard in the army of the faithful; they attack the citadels of the enemy; they bring our spiritual battering-rams to bear upon the fastnesses and strongholds of sin and Satan; and having made a breach in the wall, they enter and take possession, until those in the rear come up and relieve them. After all, it is the gospel that must do the work. It is the gospel alone that can reach the heart and purify the spirit. Who has not heard that education and intellect are the idol of the day? I for one would most cheerfully render them the just meed of praise; but I am more than ever satisfied that the truth as it is in Jesus, affectionately, fearlessly, scripturally and fully expounded and enforced, can alone meet the necessity of our times. That alone can purify society and stem the torrent of error which runs down our streets. Eloquence! oh, Sir, eloquence in the pulpit, without the gospel, will not do. I would that all the powers of eloquence, and all its beauties, were employed in extolling the wonders of that cross upon which the Saviour loved and died. We must exhibit the holiness of God's law, and the fearfulness of its curse; we must roll it like thunder over the sinner's conscience, and flash it like lightning on the mental eye; but at the self-same time we must exhibit the cross, for that is death to every vice. It is the cross that is the music of mercy on the sinner's ear; it is the cross alone which can melt the sinner's heart. Oh, then, tell Him of him to whom belong of right the throne and equipage of God's almightiness—of Him who left his throne of glory, and wrapped himself in the coarse, rough garment of our nature, in order that he might work out and bring in an everlasting righteousness, which is to all and upon all them that believe. The gospel was given, as that mighty moral lever that is to overthrow the throne of iniquity. But it is not only a treasure, it is a sacred trust; and may Christians be found, in the discharge of it, faithful, even unto death.

The Rev. W. KNIBB then rose to support the resolution. If I had the power (he said) I would give you as hearty a greeting as you have given me. I have been delighted to find, since my return to England, that dissent is wide awake. When I last left Jamaica, we were all turmoil: you were all peace. Now, wherever I go, I find that there is a growing—an intense desire that you may be free, and I think that there cannot be a more proper occasion on which to vindicate great principles than the meeting of the Home Missionary Society. I do rejoice that I have this opportunity of assuring you of the deep sympathy I feel with those honoured and beloved men who break up the ground in my father-land. Though I love Jamaica very much, I love England still, and I do most sincerely trust that the operations of this Society will command your sympathies, your energies, and your prayers, that thus, by the diffusion of truth, that great monster of impiety, Popery, may be levelled to rise no more. I have heard, since my arrival, a great deal about Popery, and I sincerely wish that our friends would leave it alone and attack establishments altogether. It does not matter to me whatever form they assume; the great principle that should be brought to bear, if I am not mistaken is, that civil governors must let religion alone. All petitions sent to the House of Commons, founded on any other principle, will recoil against you. They say that we have no right to speak, but they will find it very hard work to stop our tongues. Since what I have seen in the islands of the west, with respect to that monstrosity, called Puseyism, I really do not know which I would rather choose, the grosser fallacies of Popery, or the insidious influence of that which is so much like it. I think there is another voice that is now addressing us, "Woe be to him that is at peace in Zion!" If our religion is worth any thing it is worth every thing; and while we protect those humble agents that go to different parts to proclaim the unsearchable riches of Christ, let it be known in the high places of the earth, that you are determined to have your rights, not one inch less, not one inch more; that your religion is based on the principle, "Do unto others as ye would they should do unto you," and that you will never rest until that mighty principle works all its effects in the nation you love. I do not intend to occupy your time: I have only one word to say. I am happy that you have got something to do. I hear nothing now about political dissenters. I see no pulling of tails of coats when a man speaks out. You feel, and you ought to feel, and we will all feel with you. We have no fears for the result. Let tyranny come in all its power, truth will come and level it with the dust. The truth by which we have conquered shall never become a prey to the destroyer.

The Rev. GEORGE DAWSON, of Birmingham, rose to move—

"That this meeting, taking into consideration the affecting amount of ignorance which still obtains in many of the rural districts, and in several of our large towns, the efforts which are made by the advocates of various forms of error to spread their soul-destroying doctrines, and the unspeakable importance of the spread of evangelical truth in our own country, both for its own sake, and on account of its influence on our colonies, and throughout the world, is constrained to affirm that home missionary operations deserve from our churches a much larger amount of support than they have hitherto received, and earnestly recommends that the committee should be furnished with the means of greatly increasing the operations of the Society."

The resolution says we will take it into consideration. I hope you will take into consideration the great ignorance there is in the country. I am exceedingly glad that you will: it is quite time. I am generally accused of overdrawing the shadows of pictures, and I am inclined to give them all their blackness, because we are naturally too much inclined to look upon the light side of things, and I should say this country of ours is in a very bad state indeed; not that I am one of those foolish alarmists that think we are going down hill, nor that any exploded dogmatism is to overthrow us again. I read the holy book of prophecy, and find it is no such thing; but our people are negligent, and they are in a most depraved and abominable state. The ignoraunce of the rural districts is beyond expression. You may read it in the reports to Parliament, where you hear of numbers that never heard the name of Christ. It

also exists not only in several, but all of our large towns. We have lost hold of the mass of the people. We say it thoughtfully. Go into the mass, and see who fill our chapels—the respectable as they are called, the genteel, but not the common people—the working people have deserted us—they visit the pot-house or the park, any where but the chapel. Therefore I turn to these Home Missions, and see in them the proper cure for this state of things. Christ preached to the common people; he planted his religion in the deep soil of the hearts of the common people, and when religion ceases to make this appeal to the people its strength begins to die. Martin Luther, that grand soul, came to set the disordered church right. And how did he do it? Not by appealing to the upper classes alone, but by street preaching and ballad-singing, and also by giving the people the Bible in their broad German tongue. In this country, when religion got cold and genteel again, its gloves were on,—it was no longer the religion of the people. Whitefield and Wesley, noble souls, then came forth to revive it. How? By going into the fields, to the fairs and market-places, to very disreputable places indeed, and to very vulgar people indeed. And they revived religion: I say religion wants another revival in this country; and, I believe, religion must take a considerably different character from that which it now bears. We must begin with the people—I make it my duty to visit the working men of Birmingham, and they tell me that our preaching is technical, and that our talk is of chapel rents and pew rents. They begin with the church of England, and they show me their well fed pastors and their well-filled pews; but there is no place for the poor man, or, if there is, he must have the ruddle mark of poverty; indeed we can never clothe our charity children in this country, but we have a ruddle mark on them as the farmer on his sheep. They say, well, the Dissenters are nearly as bad—their religion consists of a set of technicalities which they cannot understand—nor can they understand the pride of some of the members of the church. In the early ages of Christianity, the preachers had to go to the people. In the middle ages, the people came to the preachers. In this, the third manifestation, the preachers must go again to the people. Religion has been made a parallel line with the law of languages, instead of being the source and spring of every thing that man does. We must make out, that you cannot do what you cannot do religiously; that you have no business to touch what you cannot touch religiously; and from my soul do I loathe that most hateful cant of all cants that are canted in this most canting world, which says, that a Christian man may not meddle with politics. He may meddle with it if he does it in righteousness. The prophet tells me, that the day will come when upon the horses bells shall be written, "Holiness to the Lord;" and the apostle says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." He means that every thing is to be done in obedience to God. Surely, when I help to make the law of the land I ought to be religious. I should carry my religion to the polling-booth, to the newspaper, to the literature, to every thing. Mark what was written upon certain banners that were flourished in a procession in this city of yours a few years back. I quote them not to approve of them; do not let me be mistaken here. It was written on them, "More bread and fewer Bibles: more pigs and fewer parsons." What does it teach you? That you are too exclusive; that you care more for the souls of men than for their bodies, not imitating Jesus Christ, who, when the multitude had gone to hear him without their dinner, worked a miracle to supply them with bread for the body. I speak these things because they form the objections of working-men to religion. They say, You have given us the Bible, give us bread; you have given us righteousness in the chapel, give us righteousness in the shop; you have given us prayers at chapel, give us your prayers that we may not be overworked and ground down by oppression. Men of this spirit will not come to your chapels, and you must go to them. But they will not hear you unless you go with the heart of Christ; with the loving eye and the open generous hand that he showed. I am not here to quarrel with the Foreign Missionary Society; but I wonder how it can command its 10,000*l.* where we get only 1,000*l.* What a curious spectacle the Chinese must have had, when we took our religion with one hand, and our war with the other. The soldier was a Christian; the missionary was a Christian: the Bible came from a Christian country, and the sword and the cannon came from the same. We blew a flourish of soldier's trumpets, to proclaim the coming of the Prince of Peace: a loud salvo of cannon awoke the Chinese to hear the sound heard of old, "Glory to God in the highest, on earth peace, and good-will towards men!" You went to Christianize the East Indies; how did you go? By military governors, by arms, by fights with a people that had never meddled with us—a harmless people, that wanted nothing from us. We butchered them, we slew them; and having baptized the Bible in the blood of these unoffending men, we strive to convert them to the religion of God. You are making a fuss about the Maynooth grant; it is a bad thing but when you put the objection on the right ground, we will join you. So long as it is the vulgar "No Popery" cry, we will have nothing to do with it. The clergy are awake; the old tin horn of bigotry is getting well blown. But did you ever speak out very loud about our supporting Romanism in Canada, and Hindooism in the East? We have sent forth from this country streams pure and streams polluted; the pure stream was a little, little rill—the impure stream one vast mass of corruption. Why? Because our political leaders are not religious; because, owing to the mistake of many well-meaning people, the laws of Jesus Christ have not found their way into the law-books of the nation. Who sent the armies that desolated the East? This country,—not the people, however, but the government. It is not a government that makes a righteous people, but a righteous people that necessitates and makes a righteous government. Every day that I live do I get more tired and sick of appealing to things above me for reform. I have learned out of prophecy that when the

world is to be converted, it is not by looking upwards, but downwards; it is not by going to the government, but by preaching to the people. You must get the people of the country holy and righteous before you can have the government a true reflex of them. I will close with one appeal. Do not get into the substitutionary system. You cannot get me to do your duty. If I work twelve hours, I am only doing my own duty. Thus, guinea subscriptions only do harm, you are buying a substitute as they do in the militia. You may get a substitute there, but in God's great army—those who fight the noble battle of freedom and truth, there is no buying a man to do the work for you. You must each do something or it will not be done. If you will visit the homes of the poor, better days will come upon you. If the thousands of professed Christians that are able to do it would pay a visit per week to the homes of misery and poverty, a wonderful change would come over the land. If the thousand who are present would resolve to do it, there would be 52,000 visits paid in the year to the neglected, degraded, and oppressed. Would not this change the face of things? Your visits should not be exclusively religious; that is, give them nothing but a sermon, nothing but prayer. Give them lessons of faith and show it in actions. Give them the bread they need; for Christ says, "Feed the hungry;" give them clothing if they lack it, for Christ says, "Clothe the naked;" give them freedom if they want it, for the Old Testament speaks nobly of those who stand up for the oppressed, who lift up a truthful testimony against unrighteousness and injustice, whether in high places or among the people. These are my reasons for supporting this Society. We must imitate it more. We must do as Luther and Wesley and Whitefield did. You must go as men, and not as gentlemen. We have seen visits paid to the homes of the poor, and the chair was too dirty for a genteel person to sit down; or the man's hand was too hard or too black for a gentleman to grasp it. If that is the spirit in which you go to the houses of the poor, I say keep away—or you will make them stand up in the attitude of defiance. Men can be led where they cannot be driven. There is a certain obstinacy in most of us; lead us you may, but you cannot drive us an inch. I honour him who knows how to be a gentleman among gentlemen, a man among men, a child among children; and can retain his manliness to the last. Break the poor man's loaf with him; take his pinch of salt with him; shake his hand warmly; inquire into his welfare; make out his work; doff that white hand for a moment; lay aside that perfume for a moment, if thou mayst but win his heart. His heart is won by the man who will sit down with him on his three-legged stool; who will share his dinner with no fuss of condescension; but as man with man, brother with brother, and sinner with sinner. This do, and thy God shall give thee thy reward.

The Rev. C. STOVEL: I rise to second the resolution; to commend to your warmest affection and support the Society whose interest we plead, and further to request that the just sentiments which have been delivered to you by previous speakers may be carefully retained and practically observed. I should be sorry to diminish in any way the effect of them upon your minds and hearts, and I would not add to them were it not that the resolution I have to second immediately connects itself with one or two practical observations at the present time. Let us always remember that accuracy of judgment is necessary to consistency in action, and the retaining of any success that we may have acquired. We should let nothing at any time divert us from the ground defined by certain truth. In this, I think, we are in danger, partly because, during the last fifty years, we have been enabled steadily to advance in increased energy, and, also, in the multiplication of varied religious societies. Oft as we think of these, and oft as we are engaged in the glowing action to which they call us, we are accustomed to boast of our name, and feel exalted that we are brethren; and yet the resolution reminds us, and it is right that we should ever remember, that we are still the subjects of gross ignorance, of flagrant crimes, of awful moral maladies; we may with propriety send our missionaries to the east and to the west, to the north and to the south, for they need them; but perhaps it is well for us to consider on what data is to be determined the problem by which it shall be shown that a soul in Africa is worth more than a soul in England—and that the saving of a soul in India is more important in itself, and more honouring to God, than the salvation of a soul at home. I would not, for it would be quite improper, throw a shade or damp upon Christian zeal in any department to which it may be directed by the God of heaven; but, whilst pursuing an object clearly consistent with his will in one department, we should be careful not to neglect another, as clearly consistent with his will, in another department. There is a certain pleasantness connected with the indulgence of the imagination, when circumstances of distress awaken sympathy and draw forth benevolent feeling on behalf of those objects that are separated from us by seas and distant continents. But it behoves us to remember that there is a great duty to be performed, as has justly been said, towards the individual whose incidents of poverty, ignorance, and ruin are presented to us around our own homes. That these exist in almost every form, has been plainly shown by Reports of Parliament. These I refer to principally, to say, that, in my opinion, they are not to be taken as just data. In referring to them we must consider that a great political object has been sought in drawing them up. The facts have been overstated in many respects, scenes have been depicted that have not been realized on the spot, yet still when all the discounts are taken from the motives that drew up the Reports, the ignorance and darkness of the land is immense, and call for the most devoted exertion. Perhaps it will be found, that, after all that can be said, the lower orders of the people are not the most degraded. There is a certain coarseness about their vice; there is a more blundering habit of yielding to the grosser passions: their vices are not refined and highly wrought, any more than their characters; but neither is the darkness, nor any other habit of passion observable in the lower orders, half so disgusting and criminal in itself, as the cold-

blooded policy which would blind the eyes of a nation to destruction, and secure unjust objects by the most deliberate and persevering falsehood. One can easily pass by many of the features presented to us in such places as our lanes and streets. Ye need not go to the distant districts, rural or manufacturing; there are plenty of places in the towns of England in which vice is exhibited in a more refined and dreadful form. Take the deliberate purpose of burking an empire. It is hard to find, in our language, words which may just hit off the precise feature of the things that transpire in the present time. Conversing with a brother, the other evening, it occurred to us, that if we were to lift the pall that hides the criminality of the polished race of these times, it would appal humanity. The facts are more dreadful than words can convey. Think, if you can, what must be the effect of an exalted Establishment, propped up by human law, bearing on its fingers the dew-drops or rain-drops that professedly regenerate the heart and spirit, from the throne down to the lowest subject. You say this is a trivial, childish error; be it so, if you please. It seems, however, to do a wrong against reason and Christianity. But what think you, when you see that same exalted, mitred priest, press the chalice, the elements of the sacrament, to the lips of a blaspheming ruler, and soothe his conscience as he departs with a curse to eternity? and spread this through all the grades of society, from the throne downward to the dunghill and the dust. What can be worse than this? Is there not a sublimate in crime, when you consider that this is done in the name of Him whom we are bound to adore? It is quite right to say, that this Society deserves our support; yea, there is an awful pomp about its name, when the facts connected with the sphere of its labour are justly contemplated; and therefore it behoves us to remember not only the position which we occupy in the earth, but also the spirit that should be cherished in our labours. It is well that you send your missionaries to the east and the west; let it not be forgotten, however, that at present we occupy the place of a nation which possesses an overcrowded population, and that we are pouring out our emigrants every day. Let it be remembered that every emigrant ship, with its crowded crew and cargo, does bear to the land of their future settlement either the truths of Christianity, or the vices of a Christian nation. It is for you to determine, by your action on the British people, the character of the nation that shall rise up there from our off-shoots. Let it be remembered, that every cargo of converted men shall be missionaries in the land where you send them; and that this is not an unimportant thought may be gathered from this fact—the English population have spread, and instead of carrying the regenerating influence of heaven's mercy, and the benefits of salvation, they have carried muskets, gunpowder, rum, slavery, and ultimately absolute annihilation. Is not this enough to rouse the spirits of men to the madness of Christian zeal, and call forth more than all the energies they possess? It is true we may take the advantages offered by the sphere of labour, and the mode of action, and descend as the Saviour did, to the lowest walks of humanity, to sympathize with the poor man; and he is not to be envied, who can sit among the smoothness of polished vice, and turn with disgust from the rough-hewn and native products of human ingenuity, that are to be found among the lower orders. That man is to be pitied for his taste, who loves polished crime better than rough-hewn virtue. Let him be passed by in pity. Whilst you take the course defined in the labours of your Society, enter among the habitations of the poor, sit down with the peasant, the workman, the bargeman, who is ever presenting you with spheres of operation. To me it hath happened oftentimes to meet the different grades of society; and I never found a man so low, but that I could feel that he was a brother by my side. There you may find the most exalted benevolence, the deepest-toned sympathy; there the greatest kindness glows. Mingle with it, associate with it, love it, and love it better too; and while you do it, lean upon the God, who is the God of the widow and the fatherless.

The resolution was then put, and carried unanimously.

The Rev. J. Bigwood of Exeter, rose to move—

"That the thanks of this meeting be presented to the treasurer, the other officers of the Society, and the Committee, for their services during the past year; and that J. R. Bousfield, Esq., be the treasurer, that the Rev. S. J. Davis be the secretary, and that the following gentlemen be the committee for the year ensuing."—[Names read.]

The Report testifies to the exertions and diligence of the committee during the past year, and they deserve our thanks. We have heard much this evening respecting the state of the country, but in such critical times an institution like this may be its salvation. The work which its agents have to perform, is of no slight character, and demands no little diligence and piety. They call for a manifestation of our sympathy while engaged in it. They carry on the work of apostles, and they must be distinguished by apostolic love. They must have sympathy with the spiritual condition of the people; they must care for their eternal welfare, and bring their minds under the influence of truth. They must go forth, not relying upon the aid of Parliament, but leaning upon the arm of God. The reason why our efforts bear no proportion to those of the apostles is, that we lean too much on an arm of flesh. Your missionaries need courage. They require that spirit that enabled Peter to say "Whether it is right to obey God rather than man, judge ye;" for they will be opposed by wealth and influence.

Rev. J. Allen, of Alcester, briefly seconded the resolution, which was put and agreed to.

The Doxology having been sung, the Rev. S. J. Davis pronounced the benediction.

J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

JULY, 1845.

THE ANCIENT CHURCH-BOOK OF BROADMEAD, BRISTOL.

To the Editor of the Baptist Magazine.

DEAR SIR,—Allow me to place at your service the following paper, which cannot fail to interest most of your readers. It has been prepared by the Rev. Thomas S. Crisp, president of Bristol College, who kindly undertook the task at the request of the Council of the Society for publishing the works of early English and other Baptist Writers, with a view to enable them to decide upon the propriety of publishing the MS. in question. You will permit me to add, that after reading the able Report, the council at once determined to publish the ancient document as the second volume in their series. There are, accordingly, two works of great worth, as well as rarity, now preparing for the press; namely, The Broadmead Record, and a Collection of the earliest Tracts and Documents advocating full freedom of Conscience. This fact will, it is hoped, induce many to subscribe for these works, who have hitherto declined or hesitated under the impression that the society would not succeed.

Yours most truly,

BENJAMIN DAVIES.

Stepney College, May 29, 1845.

THIS document is a MS. entitled, "The Records of a Church of Christ." It contains a history, during the space of about forty-six years, of the proceedings and trials of a body of Christians in Bristol, who, after being driven from place to place, and sometimes, through heavy persecution, unable to resort to any building for the public worship of God, fixed themselves, in 1671, in Broadmead, where their successors still remain.

The MS. is partly a journal of events, and partly a memorial of the discipline maintained by the church. It was the production of a gentleman of the name of Edward Terrill, and the whole is preserved in his hand-writing. It was prepared and kept by himself, and after his decease it was preserved as a record belonging to the church; and it was the only church-book known to be kept during the life of Mr. Terrill.

The period which the narrative embraces, extends from A.D. 1640, the fifteenth year of the reign of Charles I., to 1686, the twenty-sixth year of Charles II.

The record of the last twenty years of the above period, forms, at least, four fifths of the whole narrative. This circumstance gives a peculiar interest to

the work, since it exhibits a Christian community, preserving a character of unsullied purity during a time of notorious dissoluteness of manners, when the impiety and profaneness of the court spread from the higher ranks through all the classes of society. This period is also known as one of ecclesiastical tyranny which has seldom been exceeded in barbarity. Several enactments during the reign of Charles II., which trampled on the consciences of God's people, and were intended to crush the spirit of religious freedom, are seen in this account to have been very severe in their operation, particularly the act of uniformity, the conventicle, and the five mile acts. By the first of these oppressive statutes it has been computed that 2000 godly ministers were silenced, and ejected from the church of England, because they could not comply with certain things which they counted sinful, but which the imposers confessed to be indifferent. By what was called the conventicle act, if five or more persons beside the household were present at a religious assembly, every offender was subject to a fine of five pounds, or imprisonment of three months, for the first offence. The punishment was doubled for the second offence, and the third offence subjected the offender to transportation for seven years, or a fine of £100. Death and forfeiture of goods were denounced against any offender escaping from such transportation, or returning to his own land. This act was afterwards renewed with increased severity, and informers were encouraged in their odious trade by being allowed one third of the fines imposed. By the Oxford five mile act, any nonconformist minister who had not subscribed an oath declaring that he would not, at any time, endeavour an alteration of the government in church or state, incurred a penalty of £40 for coming within five miles, except when passing along the road, of any city, town, or borough.

The facts detailed in this work will show the character and tendency of measures so harsh and iniquitous, particularly from 1680 to 1687, during which time persecution raged with great violence among the servants of Christ in Broadmead, and in other places in Bristol. In this work their sufferings and struggles are recorded by one who not only witnessed, but shared in them. Mr. Edward Terrill was himself imprisoned in October, 1663; and his zealous devotedness to the cause of Christ occasioned him, several times afterwards, to be thrown into the Newgate gaol in Bristol. It is a matter of regret that the materials for the biography of this excellent man are so scanty. It appears that he was born in 1635, and was baptized in 1658, having been, in early life, a subject of divine grace. Letters belonging to the Broadmead church are addressed to him as a school-master. His mode of writing proves that he had been well educated, and at the same time, that he was a man of sound understanding, as well as deep piety. He also possessed abundant means, and a large heart for doing good: and during a long season of trouble and perplexity, he must have exercised a great share of wisdom in the very leading part which he took in guiding the affairs of the society. This boldness in the faith, mingled with unimpeachable integrity, secured to him almost universal respect, while it brought on him suffering for conscience' sake—suffering which he bore with a spirit and demeanour that rendered him at once an ornament and a pillar of the church. In the first month of the year 1666, according to an entry in this book, he was chosen a ruling elder in the church. But from this time for nearly twenty years, very little is known of his history, except as he is occasionally brought forward in the third

person in this document. But his name is honoured, not only in Bristol, but in the neighbourhood, by charities which he rendered permanent by his will, particularly by the bequest of a considerable sum of money for the promotion of the regular training of a number of young men for the work of the ministry. By his munificence he laid the foundation of an institution in Bristol, in which many students for the ministry were educated under a succession of respectable teachers till the year 1770, when this institution was enlarged and more regularly organized by Dr. Caleb Evans, receiving the title of the Bristol Education Society.

In the year 1686, July the 5th, occurs the following entry in the church-book:—"We had a church-meeting at sister Terrill's. We were in peace. A good day for the church, after three years and five months interruption of full assemblies, partly occasioned by our violent persecutors, and partly our own fears and backwardness. The church was desired to consider of some person to be chosen as ruling elder in the place of dear brother Terrill, deceased." It thus appears that he died at the early age of fifty-one.

As the record of a Christian church, the narrative commences in 1640; but a brief notice is taken of some of the events which preceded and led to the formation of this Christian society. During the time of the puritans, between 1600 and 1640, there were several of Christ's chosen followers in the city of Bristol who attended the preaching of the gospel faithfully ministered in one or two of the parish churches, particularly by Mr. Yeamans, whose pious labours as a clergyman rendered him a burning and shining light for twenty years.

There were also, at that time, ministers of eminent piety and ability in South Wales, particularly Mr. Wroth, styled the apostle of Wales, who was instrumental in the conversion of souls and of gathering them together, says the writer, into the gospel-order of church-government. The small company of believers, being much edified by the labours of Mr. Yeamans, appear not to have formed, at that time, any intention of quitting the church of England. But they held many fast-days together in private houses, and cried day and night to the Lord, as Mr. Terrill assures us, "that he would pull down the lordly prelates, and the superstitions of the time."

One of these sincere professors was Mr. Kelly, who died, leaving a widow, a woman of eminent piety and extraordinary strength of mind. Mr. Yeamans being two years afterwards removed by death, Mrs. Kelly became mainly instrumental, by her great energy of character, in bringing about their separation from the establishment. Mr. Yeamans was succeeded by Mr. Hazard, who walked in the footsteps of his pious predecessor. With this young clergyman Mrs. Kelly became united in marriage; but being at this time convinced of the impropriety of attending the church service, she united, with four other persons, in determining to absent themselves from the reading of the prayers at church. As the wife of a clergyman, she could not resolve on taking such a step without going through severe mental conflicts; but she persevered, animating others by her stedfastness.

Thus, in 1640, these five faithful disciples of Christ joined together in a solemn agreement, "That they would, in the strength and assistance of the Lord, come forth of the world and worship the Lord more purely, persevering therein to the end." At first they met by themselves on a part of the sabbath day, attending on the other part on the preaching of Mr. Hazard. But not long afterwards they deemed it their duty to

separate themselves entirely from the worship of God in the established church.

During several years after this entire separation from the worship of the church of England they had no settled minister; but were much edified and strengthened by the labours of godly preachers from other places, among whom was Mr. Cann, whom the writer styles a baptist man. Mr. Cann is well known as having taken the lead in the methodical arrangement of scriptural marginal references. Mr. Ivimey has extracted from this MS. a curious account of his visit to Bristol.

The record of the proceedings and growth of this small body of believers is somewhat minute, but it has the simplicity of truth and good sense. An interesting proof is furnished of their zeal, and of the carefulness of their discipline, in the fact, that in the course of two years their number had increased to a hundred and sixty members, collected from the country round as well as from the city.

At this time the professors of religion in South Wales suffered so much from the violent proceedings of the king's forces, who were then contending with the parliament army, that numbers of them fled to Bristol, and joined themselves to this Christian society. Mr. Cradock from Lanbaughas administered the Lord's supper to the whole number, first in a large room in an inn, and then in a private house.

The subject of the baptism of believers had not hitherto engaged their attention; but, in the year 1651, doubts began to be entertained by some of the members as to the validity of the practice, which they had long maintained, of baptizing infants. These inquiries resulted, in many cases, in the conviction that the New Testament authorized the baptism of believers only. Those who acted up to this conviction were allowed to quit the church, and to join a society in the city consisting entirely of baptists. But on farther consideration of the subject, the church agreed that such persons should not be expected to leave their own body, but should still continue united with them in Christian fellowship. This took place in A.D. 1653.

An account here follows of some of their members who were led aside by notions, propagated with very intemperate zeal, by persons belonging to the society of quakers.

Mr. Terrill's statements show that the doctrines held by these parties were very mischievous, and that one of his own body drank into their opinions so deeply, as to assert, at a church-meeting, that the bible was the plague of England. The writer appears to have felt very acutely the wound inflicted on the society by the falling away of many of the members from their stedfastness in the faith.

At the same time, the anxious endeavours of the church to correct the wrong spirit thus engendered among them, their faithful dealing with the parties who were drawn away from them, and the extreme care which they used that they might not themselves lose the benefit of these heavy trials, render this a very interesting portion of the narrative.

During this period a faithful minister laboured among them of the name of Ewins, who was baptized by Mr. Henry Jessy, in London. The church, however, through the declension of numbers, became much reduced; consisting in the year 1654, or 1655, of only sixty members.

The writer has placed in a very interesting light the conduct of those who remained faithful, their earnest prayer and fasting, their anxious endeavours to ascertain the cause of the evils which they deeply deplored, and the fidelity with which they continued to

administer church discipline in the midst of their bitter trials.

This part of the history terminates with a notice of the return of Charles II. from exile in 1660, when, Mr. Terrill says, "Satan stirred up adversaries against us, and our trouble and persecution began."

In this year, 1660, commenced a series of vexatious interruptions of their worship, and various annoyances which marked the spirit of the king and government, and were followed by a heavy persecution, of which this Christian community largely partook.

Their minister was thrown into prison, and this harsh treatment was several times repeated, so that his life was shortened by his sufferings and labours in prison. In 1663, he was joined in his confinement by several others, among whom was the writer of the account. The congregation were compelled to quit their place of public worship; but even when resorting to private rooms, they were so watched and hunted as not to be able to escape detection, and in one instance thirty of their number were thrown into prison. "In this year, 1665, we had many disturbances," says the author, "and divers were imprisoned, but the Lord helped us through it."

In the following year, 1666, the great fire which took place in London became a check to the persecuting measures of the state in the metropolis, and its influence happily extended to distant places. In Bristol, during four years, a greater measure of liberty was enjoyed, yet in the following year, 1667, their excellent pastor was again sent to prison, and kept there from April till the following July. His health declined after this severe confinement, and in 1670 he died, highly respected and honoured.

In 1667, they began to use a public place of worship. But in this year came forth the conventicle act, and so rigidly was this enforced, that for some months they could not meet in the city at all, and were obliged to assemble, wherever they could find suitable places for doing so, in the fields and high-ways. This Mr. Terrill considers as the seventh of the persecutions endured by them, which he fancifully endeavours to make out as being ten in number, like those of the early ages of the church.

The journal shows that, in the midst of great troubles, they maintained the most watchful care over the spiritual interests of the society, and proceeded to call to the pastoral office Mr. Thomas Hardcastle, a man of fine powers of mind, and equally eminent for piety. His conduct appears to have been admirable throughout, and his abilities were evidently of a very high order.

The proceedings which took place in the choice and appointment of Mr. Hardcastle to his office are given in detail. In this part Mr. Terrill states with much simplicity, but with great minuteness, the proceedings of the church in providing a liberal remuneration for their pastor's services.

An incident is here related in which the writer has certainly indulged in prolixity; but this quality, though generally undesirable, ought not perhaps to be objected to in the present instance, the case being an extraordinary one—that of a member of the society who became deranged: while the account shows that the whole church took so deep an interest in the affliction of one of their brethren, as to set apart seasons for united prayer and fasting, these exercises being repeated till it pleased God to remove the malady.

This part of the history reaches to A.D. 1674, when a bitter persecution commenced, termed by Mr. Terrill the eighth, which fell heavily on all the nonconformist congregations in the city. Mr. Terrill has preserved an account of the events as they occurred, in the form

of a journal, giving the occurrences of each Lord's day.

This portion of the narrative, exceedingly interesting in itself, is rendered still more so by a number of letters written every week by Mr. Hardcastle to his people while he was in prison. These letters, which are preserved, and are of great worth, can be each inserted in its proper place in the narrative. They will add considerably to the value of the publication.

Mr. Hardcastle's death is related as taking place in the year 1678, after he had been the pastor of the church, during a very stormy season, for seven and a half years, and had been imprisoned seven times. It is an interesting fact, that the members of the church, who were one hundred at the time of Mr. Hardcastle's being chosen, had, amidst all the rage of persecution, increased to one hundred and sixty-six. The remaining portion of the work comprehends two periods of great suffering. The former reaches from 1678 to 1681. It terminates with a brief account of what is called the ninth persecution, in 1680.

The last persecution, which was long and violent, commenced in November of the following year, 1681, and reached to the end of 1685.

Their pastor, Mr. Fownes, who succeeded Mr. Hardcastle, died at the end of this year in Gloucester gaol, having been confined there two years and about nine months.

This closing part of the narrative is in the form of a journal, the events being all related under exact dates of day and month, and it is almost entirely a history of individual cases of suffering, and of the struggle which a small body of Christians, during nearly four years, maintained in preserving the pure worship of God, and in honouring their profession in the midst of powerful and merciless enemies. In point of composition it is correctly written, and it will commend itself to every reader as a faithful, unadorned, but impressive record of deeply interesting events, and at the same time, as a simple, but striking, exhibition of the true character of a Christian church.

Seldom has any one been both disposed and qualified to preserve a register of events affecting a Christian society so exact and faithful, as was the author of this work. Mr. Terrill evidently possessed the most intimate knowledge, and also exercised the most careful observation of all that took place. The peculiar interest with which he looked on every thing affecting the welfare and the character of the body of believers with whom he was united, has rendered his details, in some cases, too minute and lengthy; but compensation is made for this defect by the clear insight which is thus afforded of the interior of a Christian society, whose conduct is marked throughout by a desire to do their Lord's will.

Even the worldly may feel some interest in such a record, as the production of an honest, plain-spoken, worthy man, who tells of events which he witnessed, and in which he himself took part; while the evident truthfulness of the narrative, and the view presented of the mighty force of moral principle in the conduct of these conscientious followers of Christ, cannot be without a charm to every candid and reflecting reader.

Pious readers, who can appreciate their principles, even if they differ from them in some of their views, or if they should consider their zeal in some cases misguided, and their discipline unnecessarily rigid, will nevertheless acknowledge that their proceedings display such allegiance to their Lord, and determination to follow him at every cost, such stedfastness of purpose, combined with purity of motive, as have seldom been surpassed.

Even those who, approving of the con-

stitution and order of the church of England, consider the separation of these parties from its communion as uncalled for, will surely not be unwilling to recognize in their resolution to adhere to what they regarded as the revealed will of Christ, and to walk in a course of allegiance to the Head of the church at all hazards, those principles of action which can alone justify their own departure from the church of Rome. The honour is theirs, and let none withhold it because they were nonconformists, of approving themselves as God's faithful servants, "in much patience, in afflictions, in necessities, in distresses," when they might have escaped all these evils by a hollow conformity, which they were too upright to practise.

It might be useless, if not unadvisable, to ground on such a record as this any complaints against the constitution, or the prevailing spirit of our churches in the present day. But it is difficult not to admit that times of trouble may be less hurtful to the spiritual welfare of a Christian community than those of external ease; and that laxity of discipline and practice may result, oftentimes insensibly, from such an outward condition of the church as almost all would deem desirable. That a lack of spirituality, if it really belong to our churches, may thus in part be accounted for, will perhaps be granted. If it be so, let us not be content merely to approve of what is excellent in those who certainly exhibited much of the spirit of their great Master. If we are constrained to admire, let us be willing to copy. If in anything we need to do so, let us follow those servants of God in their anxious endeavours to determine for themselves the mind and will of Christ. They bowed to the sacred authority of divine truth, and sought its guidance, with that of the Holy Spirit, in all their proceedings, in relation to themselves and the world.

They are worthy of imitation in the spirit and exercise of prayer which they brought into their meetings and deliberations, and with which they met difficulties and emergencies. Special seasons for united prayer and fasting were not with them unfrequent, and were considered by them as called for by individual cases of affliction, as well as by circumstances affecting the whole community. If we are less frequently at the throne of grace, and less importunate in our petitions, are we likely to walk in the Spirit as they did?

It may be added, that their discipline, if it was strict, was certainly maintained with a conscientious and scrupulous regard to New Testament practice. Following what they deemed scripture precedent, they appointed deaconesses; they also elected ruling elders, among whom the writer himself appears to have acted an honourable part.

Almost every one will be disposed to give to the church in Broadmead, during this period of its history, the praise of primitive simplicity. Perhaps it is not too much to say, that it would be difficult to point to any church in apostolic times more distinguished, than this community of believers, by vigour of religious principle, or by a holy consistent walk. The Corinthian church was far more eminent in outward gifts, and we meet with noble qualities in some of those who composed the seven churches in Asia; but had there been the same measure of Christian purity and integrity in these societies, the former would not have tolerated the excesses by which it was dishonoured, and in the latter the candlestick which has been removed, might have remained in its place to the present day.

PROTESTANT MISSIONS TO CHINA.

No Christian of enlarged heart can be indifferent to the prospects now dawning upon that immense empire, which comprises cities so vast, tracts of country so extensive, and regions so unknown, that it may be almost regarded as another world, — a world, however, for whose inhabitants the salvation bestowed by the one Mediator between God and man is availing, and whose millions were included in the commission that he gave to his followers before he returned to heaven. A general view of the openings for usefulness that are presenting themselves, and of the amount of evangelical strength in China, will doubtless be acceptable to many of the readers of this work, and two documents have recently been received, which not only furnish interesting information, but are adapted to give a salutary direction to our exertions and prayers. One, addressed to the American Board of Commissioners for Foreign Missions, written at Hong Kong, on the first month of the present year, is so comprehensive and animating, that it is desirable to transfer it to these pages entire.

Never, say the writers, since the days of the Nestorians in China, have there been so many protestant missionaries labouring for this people as at present; and never were their labours so efficient, or their prospects so encouraging as they now are. And the fact that only few yet give evidence of being true converts, so far from producing discouragement, ought rather to excite greater diligence, more ardent aspirations for the influences of the Holy Spirit, and more fervency in prayer. The Christian's enterprise is not one of doubtful issue. The uttermost parts of the earth have been given to God's dear Son, with all power in heaven and earth, and he will have the people of all lands come to the knowledge of his truth, that so they may be saved. Do we need encouragement? Let us, then, look at the circumstances of the case, and in detail.

The great and precious promises of God give full assurance to his people, that in the latter days the kingdom of Christ shall become universal. The wider the leaven of Christian piety extends, the more rapid will be its progress. Its incipient advances may be scarcely perceptible in a great mass; yet its transforming effects are sure. Where the true leaven has been deposited, the entire mass will be leavened. No principle is more active than godliness. Not one rightly directed effort for Christ and his church will ever fail. The command is universal: go and preach the gospel to every creature,— make disciples of all nations. The promises of success are as full and sure as possible. Let there be but prompt and implicit obedience, and success will be certain and complete.

God's providence, too, like his word, affords us strong grounds of encouragement. As soon as the churches turned their attention to this country, a way was found for the gospel. Protestant missionaries, it was supposed, could not secure a residence here. The experiment showed that such supposition was false. Morrison had it in his heart to come; and he came, laboured long and successfully, and died in the field, opposition notwithstanding. Others joined him, and succeeded to his labours. And in proportion as the number of missionaries has increased, the field has opened. And so, we believe, it will be in future. "Ask, and ye shall

receive; seek, and ye shall find," are divine promises, and God's government makes their fulfilment sure. As the good seed is sown and watered, so will be the harvest. Thus it has ever been. In the church militant—the kingdom of Christ on earth—every aggressive movement against the powers of darkness will increase the trophies and augment the glories of our great Redeemer. He will provide for his own; and, as the captain of their salvation, will lead them triumphantly through every scene of trial, giving them abundant success. Why should it not be so? Whose are the cattle on a thousand hills? Whose is the sea? Whose the earth? Whose are the kingdoms of the world, and all their vast and varied revenues, armies, navies, and treasures? And were these not enough, legions of angels could be put in requisition. All things shall work together for good to those who love God; and angels are his ministers, attending continually on those who are to be the heirs of salvation. O how good is the providence of God!

Only a little while ago there was but one protestant missionary in China, and he had access to but one small spot. To that he was confined, and there narrowly watched, lest he should disturb the peace of the empire by publishing abroad the peaceful religion of Jesus. In the course of a few years, what do we witness? When the number of missionaries had considerably increased, and they had prepared themselves for active service, the exclusive power of the monarch must be broken, and new fields opened for their labours. The great Head of the church, in his inscrutable providence, allowed the powers that be to come into angry collision. An armed expedition, comprising large military and naval forces, was collected on the coast of this empire; city after city was opened before them; and the storm of war was not hushed until wide doors were opened for the promulgation of the gospel.

Three treaties have been formed, all of which will act more or less favourably on the missionary enterprise, by securing some degree of religious toleration. Previously to these treaties, missionaries were liable to suffer death for endeavouring to propagate Christianity. But by the provisions of the French treaty, whatever Frenchman may be seized in the interior, must be delivered over to the nearest consul, and is to be tried in case of offence, by French laws.

The policy of the Chinese government towards foreigners has become not only more tolerant, but more conciliating. That lofty bearing, once so characteristic of this government, allowing itself to claim universal supremacy, has been changed; and there is now a willingness (forced indeed) to yield equality, and treat others as it would be treated. The tide has fairly set in favour of reform, and it will be found irresistible. The foreign relations of China are now so changed, that this government, in order to preserve peace at home or abroad, must consult with other nations, and conform, in a greater or less degree, to their usages. To retract, and go back to its former isolated state, is now impossible; and not many years can elapse, ere western governments will have their ministers plenipotentiary in Peking; and, at their own capitals, representatives from the court of China. In a few years, the whole length and breadth of the country will be traversed by foreigners as freely and as securely as the continent of Europe. So we expect.

Books and teachers, for the acquisition of this language, once contraband and forbidden, are now secured to us by solemn treaties. No one now need shrink from the task of acquiring this language,—a task which he may accomplish without encountering any very

great difficulty. We hope we shall not much longer hear this called "the most difficult of all languages," or its acquisition pronounced an impracticable task. If men have a mind for it, they may acquire it, and preach in it clearly, fluently, and forcibly, the plain and solemn truths of the bible.

Encouragement we also find in the growing desire among both the governors and governed to become better acquainted with whatever belongs to Christendom. This is bringing them nearer and binding them more closely to those nations from which the blessings of Christianity are to be derived. New arts, new sciences, a new literature, and a new religion, will soon spread over the Chinese empire. The opening of the new ports has served, and will continue to serve favourably for the increase of knowledge, and the extension of true religion.

Our greatest encouragement, however, is derived from the *direct* efforts now making to give the gospel to the Chinese. Let these be continued and increased, and ere long the inhabitants of this empire will become a Christian people, and the *church of Christ in China* number its millions and tens of millions.

A LIST OF THE PROTESTANT MISSIONARIES TO THE CHINESE.

Names.	Entered.	Retired.	Died.	Society.	Stations.
Rev. Robert Morrison, D.D.	1807		1834	London Mis. Society	Canton.
Rev. William Milne, D.D.	1813		1821	London Mis. Society	Malacca.
Rev W. H. Medhurst, D.D.	1817			London Mis. Society	Shánghái.
Rev. John Slater	1817	1822		London Mis. Society	Batavia.
Rev. John Ince	1818		1825	London Mis. Society	Penang.
Rev. Samuel Milton	1818	1825		London Mis. Society	Singapore.
Rev. Robert Fleming	1820	1823		London Mis. Society	Malacca.
Rev. James Humphreys	1822	1830		London Mis. Society	Malacca.
Rev. David Collie	1822		1828	London Mis. Society	Malacca.
Rev. Samuel Kidd	1824	1832		London Mis. Society	Malacca.
Rev. John Smith	1826	1829		London Mis Society	Malacca.
Rev. Jacob Tomlin	1826	1536		London Mis. Society	Singapore.
Rev. Samuel Dyer	1827		1843	London Mis. Society	Penang.
Rev. Charles Gutzlaff	1827	1835		Neth. Mis. Society	Hong Kong.
Rev. E. C. Bridgman, D.D.	1829			American Board C. F. M.	Hong Kong.
Rev. David Abeel	1830			A. B. C. F. M.	Retur.toAmer.
Rev. Herman Rottger	1832			Rhenish Mis. Society	Rhio.
Rev. John Evans	1833		1841	London Mis. Society	Malacca.
Rev. Ira. Tracy	1833			A. B. C. F. M	Singapore.
Mr. S. Wells Williams	1833			A. B. C. F. M.	Macao.
Rev. Stephen Johnson	1833			A. B. C F. M.	Bangkok.
Rev. Samuel Munson	1833		1834	A. B. C. F. M.	India Archi.
Rev. Peter Parker, M.D.	1834			A. B. C. F. M	Canton.
Rev. William Dean	1834			Am. Baptist B. F. M.	Hong Kong.
Rev. Edwin Stephens	1835		1837	A. B. C. F. M.	Canton.
Rev. Henry Lockwood	1835	1838		A. Episc. B. F. M.	Batavia.
Rev. F. R. Hanson	1835	1837		A. Episc. B. F. M.	Batavia.
Rev. —. Wurth	1835			Rhenish Mis. Society	Malacca.
Rev. Evan. Davies	1835	1839		London Mis. Society	Penang.
Rev. Samuel Wolfe	1835		1837	London Mis Society	Singapore.
Rev. William Young	1835			London Mis. Society	Amoy.
Rev. J. L. Shuck	1836			Am. Baptist B. F. M.	Hong Kong.
Rev. Alanson Reed	1836		1839	Am. Baptist B. F. M.	Bangkok.
Rev. I. J. Roberts	1836			Am. Baptist B. F M.	Canton.
Rev. J. T. Dickinson	1837	1840		A. B. C. F. M.	Singapore.
Rev. M. B. Hope, M.D.	1837	1838		A. B. C. F. M.	Singapore.
Rev. Stephen Tracy, M.D.	1837	1839		A. B. C. F. M.	Siam.
Rev. Elihu Doty	1837			A. B. C. F. M.	Amoy.
Rev. Elbert Nevius	1837	1843		A. B. C. F. M.	Borneo.
Rev. W. J. Boone	1837			A. E. B. F. M.	Amoy.

Names.	Entered.	Retired.	Died.	Society.	Stations.
Rev. —. Baker	1837			Rhenish Mis. Society	Malacca.
Rev. Alexander Stronach	1837			London Mis. Society	Singapore.
Rev. John Stronach	1837			London Mis. Society	Amoy.
Mr. E. B. Squire	1838		1840	Church Mis. Society	Macao.
Rev. Dyer Ball, M.D.	1838			A. B. C. F. M.	Hong Kong.
Rev George W. Wood	1838		1840	A. B. C. F. M.	Singapore.
Rev. William J. Pohlman	1838			A. B. C. F. M.	Amoy.
William Lockhart, M.R.C.S.	1838			London Mis. Society	Shánghái.
Rev. Robert W Orr	1838		1841	American Presb. Board	Singapore.
Rev. John A. Mitchell	1838		1838	American Presb. Board	Singapore.
Rev. S. R. Brown	1839			Mor. Ed. Society	Hong Kong.
Rev Josiah T. Goddard	1839		1840	A. B. B. F. M.	Bangkok.
Rev. Nathan S. Benham	1839			A. B. C. F. M.	Bangkok.
Rev Lyman B. Peet	1839			A. B. C. F. M.	Bangkok.
William Diver, M.D.	1839		1841	A. B. C. F. M.	Macao.
Rev. James Legge, D.D.	1839			London Mis. Society	Hong Kong.
Rev. William C. Milne	1839			London Mis. Society	Ningpo.
Benjamin Hobson, M D	1839			London Mis. Society	Hong Kong.
Rev. Thomas L. McBryde	1840		1843	American Presb. Board	Amoy.
James Hepburn, M.D.	1841			American Presb. Board	Amoy.
Rev. W. M. Lowrie	1842			American Presb. Board	Ningpo.
W. H. Cumming, M.D.	1842				Amoy.
Daniel J. Macgowan, M.D.	1843			Am. Baptist B. F. M.	Ningpo.
Mr. James G. Bridgman	1844				Hong Kong.
Mr. Richard Cole	1844			American Presb. Board	Macao.
D B M'Cartee, M.D.	1844			American Presb. Board	Ningpo.
Rev. R. Q. Way	1844			American Presb. Board	Ningpo.
Rev. T. T. Devan, M.D.	1844			Am. Baptist B. F. M.	Hong Kong.
Rev. W. Gillespie	1844			London Mis. Society	Hong Kong.
Rev. John Lloyd	1844			American Presb. Board	Amoy.
Rev. A. P. Happer, M.D.	1844			American Presb. Board	Hong Kong.
Rev. M. S. Culbertson	1844			American Presb. Board	Ningpo.
Rev. A. W. Loomis	1844			American Presb Board	Ningpo.
Rev. George Smith	1844			Church Mis Society	Hong Kong.
Rev. Thomas M'Clatchie	1844			Church Mis. Society	Shánghai.

Seventy-five, in all, have come as missionaries to the Chinese, besides a goodly number of Christian ladies, who, by their works and example, have rendered no inconsiderable aid in furtherance of the cause of missions. Of these (seventy-five) twelve have died; twenty have retired from the service, leaving forty-three now connected with the several protestant missions among the Chinese; of these forty-three, six are absent on visits to their native lands; viz., Rev. Messrs. D. Abeel, Ira Tracy, E. Nevius, W. J. Boone, W. C. Milne, and W. Dean, and Mr. S. W. Williams, leaving only *thirty-seven* now in the field; at Shánghái two, Ningpo two, Amoy seven, Hong Kong thirteen, Canton two, Macao three, Bangkok three, Singapore one, Rhio one, and Malacca two.

Some of those, who are absent, will return in the course of the current year; and the others, probably, with perhaps one or two exceptions, will rejoin the missions in 1846. Some, too, there are under appointment, or on their way, to join the missions.

One of those who has retired nominally from the service, and is unconnected with any missionary board, yet continues the duties and labours to which, for some years, he was exclusively devoted. Dr. Morrison, it will be remembered, during the greater part of his missionary life, was officially connected with the factory of the hon. East India Company in China. The Rev. Mr. Gutzlaff has been officially connected with the British government, in China, ever since 1835. The expediency of such connexions involves a question which we will not at present discuss. This much we may here say,

the fewer connexions formed of this sort, the better. The kingdom of Christ is not of this world.

Two of those among the Chinese, viz., W. H. Cumming, M.D., and Mr. J. G. Bridgman, are not at present in connexion with any missionary society, but derive their support from private sources.

The Rev. Messrs. Lowrie, Smith, and M'Clatchie, and Dr. Macgowan, now in Hong Kong; also the Rev. Messrs. Culbertson and Loomis, now in Macao, are all seeking opportunities to proceed to northern ports, where they expect to reside permanently to carry on their missionary labours.

It is not in our power to give so definite and detailed reports of what is doing at the several stations as we desire, but will subjoin such items of information as we have, commencing at the north.

At Shánghái, Dr. Medhurst has large and attentive congregations of Chinese; and, in order to give more permanency and extension to his discourses, has printed some of them, which, judging from the specimens before us, are designed to form a short system of Christian theology. The circulation of Christian books has extended widely a knowledge of the gospel, as has been evinced by inquirers regarding the new doctrines. Dr. Lockhart, as medical missionary, has dispensed freely such medicines as are requisite to cure, by divine blessing, the maladies of both the body and the soul. Mrs. Lockhart and Miss Parkes have a small school of Chinese children under their care. For the Europeans at Shánghái Dr. Medhurst has divine service once on each Lord's day, at the British consulate.

From Ningpo we have no very recent or minute information. Dr. M'Cartee and the Rev. Mr. Way had removed over to the city from Chusan, as had also Miss Aldersey. The latter had succeeded in collecting two small schools, one of boys and the other of girls. It may not be out of place here to state, what some of our correspondents may be ignorant of, that this lady is unconnected with any missionary association, and depends entirely on private means for the support of her schools. Two of her oldest pupils—girls* who have been several years under her tuition—have made a public profession of their faith in Christ, and walk as becometh those who are the disciples of the Lord Jesus.

In Amoy, Kúlàng sú, and adjacent villages and hamlets, a good deal of scriptural knowledge has been disseminated, by preaching and conversation, and by means of books. Much of this knowledge has been communicated to literary gentlemen and officers of the government, who, as well as the people, are often inclined to inquire regarding the religion professed and published by men from afar. This, as usual, when plainly and constantly exhibited and enforced, has produced good results.

Preaching has been continued during the last half year with pleasing and encouraging success, to numerous and attentive congregations in Hong Kong. Every effort made has been as successful as could, from the nature of the case, be expected. To the two baptist churches, eighteen persons have been added since the commencement of 1844; and there are now a few, in connexion with them and others, who appear to be sincere and anxious inquirers for the truth. We do not expect that good fruit will succeed to every blossom, any more than we do that there will be found fruits where there are no blossoms. It is the missionary's work to go forth and sow the seed of the word. This they have done, and are doing; and if there be proper humility and faith, the Lord of the

* Not Chinese girls, but natives of Java.

harvest will crown their labours with success. In the several mission-schools, and in that of the Morrison Education Society, there are in all nearly a hundred Chinese children and youths enjoying the advantages of Christian education. The system and modes of conducting these schools are beginning to excite an interest worthy of the importance of the subject. There is a way from which *a child, if trained therein*, will not depart when old. Happy the child so trained, and equally happy they, too, who give that training! Efforts have been made to supply all the Chinese in Hong Kong, capable of reading, with some portion of Christian truth; and we think there can be but few, either resident or visitors, who have not heard or read of the only name given among men whereby we must be saved. The sick, the lame, and the poor, have not been forgotten. Besides the establishment of the Medical Missionary Society, under the care of Dr. Hobson, there are other dispensaries, where two of the missionaries, in addition to giving religious instruction, daily and gratuitously dispense medicines for the various ills "flesh is heir to."

In the city and suburbs of Canton, comprising at least a million of souls, there is a wide field for sowing the seed of the word. It is not as it was five years ago there. The missionary is not now confined to the foreign factories; but may select his residence, erect his chapel, open wide his mouth, and scatter freely both bibles and tracts. But to improve these openings there are only two missionaries.

At Macao, Mr. Cole, the only missionary who expects to remain there during the coming summer, is employed in printing portions of the bible and tracts with metallic types.

The limits of this letter will not allow of further details, or of any remarks on the revision of the scriptures now in progress. While many and great blessings have been vouchsafed to us all, there has not been exemption from chastisement, the afflictive, yet sure, tokens of God's love to his people. Since July last, two children, one a son of the Rev. Mr. Doty, the other the youngest son of the Rev. Dr. Ball, and the wife of the Rev. Mr. Shuck, have been removed by death. Others have been afflicted by sickness.

The view now taken of the protestant missions to the Chinese, though full of encouragement, is yet calculated to produce deep humility. Is the great commission to preach the gospel to every creature, to be fulfilled? Who, then, shall make disciples of all these three hundred and sixty millions? To give even one missionary to every ten thousand souls, there are needed *thirty-six thousand!* But instead of these, we find, alas! only thirty-five now in the field. No one where one thousand are needed. Lord of the harvest! O, send forth more labourers, such as thou wilt, and let all the multitudes of China become the true and faithful disciples of Jesus Christ!"

A letter from the American Baptist Missionaries, addressed to the Baptist Board at the same time, contains additional information respecting their own operations and prospects which will be read with equal pleasure; but the extent of the preceding general view renders it necessary that this should be reserved for another number.

THE LOVE OF CHRIST,—WHAT IS IT?

The love of Christ,—what is it?
A sunbeam's genial glow
That smiles upon the weary path
The pilgrim treads below;
Guides him along the desert
Where midnight shades have sway,
And cheers his spirit with the hope
Of calm, unclouded day.

The love of Christ,—what is it?
An ocean's flowing tide,
Whose source is where the eternal hills
In towering strength abide;
Whose brow no tempest furrows,
So stormless is that sea;
Sweet fulness of a Saviour's heart,
Our all is launched on thee!

The love of Christ,—what is it?
A bright, unwithering flower,
That bends not to the autumn blast,
Nor winter's frozen shower:
Thy sylvan gems, green forest,
Brief space delight the eye,
But this, with bloom perpetual crowned,
Shall never droop or die.

The love of Christ,—what is it?
A pearl of price divine,
That hath no counterpart as pure
On nature's wealthiest shrine:
The prize of our high calling,
The treasure of renown,
The Christian's excellence on earth,
In heaven the Christian's crown.

The love of Christ,—what is it?
No faithless shifting sand,
But an eternal, living Rock,
Where all who will may stand;
Whose clefts the soul shall shelter,
When storms are sweeping past;
"A shadow from the tempest's wrath,"
"A covert from the blast."

The love of Christ,—what is it?
A mystery sublime,
With depths the wisest fail to pierce,
And heights they cannot climb:
Yet clear as daylight's rising,
Or golden noon to those,
Who in that mystery rejoice,
And on its truth repose.

The love of Christ,—what is it?
'Tis that which wakes the call
Of freedom to her fettered sons,
In dark oppression's hall;
That plumes the wings of mercy
To speed her angel flight,
The harbinger of heavenly day
To children of the night.

The love of Christ,—what is it?
Philippi's captives knew,
What time their midnight songs were heard
The drowsy dungeon through:
And he, in cheerless exile,
On yonder island shore,
Washed by the wild Ægean's wave,
And vocal to its roar.

The love of Christ,—what is it?
Thou too would'st joy to tell,
Whose sleep was calm as childhood's dreams
In Herod's sentried cell:
'Twas *this* that "shined upon thee,"
'Twas *this* that burst thy bond,
'Twas *this* that led thee wandering forth,
The prison gates beyond.

The love of Christ,—what is it?
Ye martyred brethren own,
Whom from the scaffold and the stake,
It carried to the throne!
Its soft, sweet smile hath brightened
The hour of life's eclipse;
Shone through the fading, farewell glance,
And wreathed your closing lips.

The love of Christ,—what is it?
The theme of loftiest song;
"To him that loved us," is the shout
Of heaven's enraptured throng:
O for a heart to waken
Some kindred strain below,
Till at thy feet, thou source of love,
More of thyself we know!

Battersea.

REVIEWS.

The Signs of the Times in the East; a Warning to the West: being a Practical View of our Duties in the Light of the Prophecies which illustrate the Present and Future State of the Church and the World. By the Rev. E. BICKERSTETH, *Rector of Watton, Herts.* London: Foolscap 8vo. pp. 434.

WHATEVER may be the deliberate opinions of a writer who, in addition to many smaller pieces, has given to the public eighteen volumes, and received from the public a demand for four editions of each, on an average, no intelligent part of the community can regard them with indifference. They must be, in some degree, influential; and they may be taken as indications of a state of mind prevailing in at least one extensive circle. The author of the work before us has not only this claim on our attention, he has also an established character as a pious and amiable man; he sustains an important office in one of the largest missionary societies; he is a diligent student of prophecy and observer of passing events; and in his productions, if we usually find some things not in accordance with our own convictions, we always find much to approve, much that evinces sincerity, and much that assures us that his affections are habitually towards Him whose peculiar honour it is that, though once despised and rejected, he is now to all good men the object of implicit confidence and the centre of attraction. We need scarcely say how completely our heart and judgment coincide, for example, with the following observations:—

"The real springs of the safety, prosperity, and triumphs of the church of Christ are hidden from the world. Its true strength is in the divine favour and blessing, realized and enjoyed through faith and prayer. In those signs of the times which, to the outward eye, are full of threatenings and dangers, and apparently pregnant with ruin, the Christian can find encouragement and hope. Dangers become the harbingers of prosperity and triumph, if thereby the servants of Christ are led to more lively faith, and more ardent prayer. The God of peace and love, of truth and righteousness, reigns with unlimited power over the earth; and thus our God delights to honour the faith, and to answer the prayers of his people."—*Pp.* 69, 70.

And again,—

"Not only the pagan nations, and the Mahomedan nations, and the Jewish nation, but the ten European kingdoms and professing Christian kingdoms among the Gentiles everywhere, are still the kingdoms of this world; *the lust of the flesh, the lust of the eye, and the pride of life*, all that is in the world are the prevailing and governing character of the great majority. Amid all the growth from age to age of the real kingdom of Christ, and the assurance of its speedy triumphs, the kingdoms now ruling are still, in their leading and prevailing character and influence, the kingdoms of this world, and will continue so, till the seventh angel sound the last trumpet; the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves, groan within ourselves waiting for the adoption, to wit, the redemption of our body."—*Pp.* 42, 43.

And again, in the concluding sentences of this treatise,—

"There is not only for us the blessed truth to be believed, that Jesus has loved us, and washed us from our sins in his own blood, and that our persons are 'accepted in the beloved;' but there is also for us the daily privilege of offering up all our services in his name, and having all we do washed and made clean in his blood; 'these are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' What Christian is not burdened and humbled to the dust by the sins of his best doings! All our spiritual clothing; our humility, our charity, our prayers, our kindness to others, our gifts of every character, all our robes of righteousness imparted to us, as worn by us are soon polluted, and need the continual application of the blood of the Son of God, which 'cleanseth from all sin,' that they may be made white. Thus shall we be found at the last among those who 'are before the throne of God, and serve him day and night in his temple.'"—*Pp.* 413, 414.

There is, however, one principle from which we entirely dissent, that exercises a powerful influence on all Mr. Bickersteth's thoughts and writings. National establishments of religion are objects of his steadiest and fondest regards. Christ being the Prince of the kings of the earth, he infers that rulers are bound to employ every kind of power and influence they possess for the promotion of the interests of Christ's kingdom; while we think that they ought only to use on its behalf such power or influence as accords with its nature. Compulsion is, in all its forms, we believe, uncongenial with that kingdom; that kingdom cannot be promoted by the sword of the warrior or the staff of the constable, by legislative penalties or legislative benevolences; compulsion cannot lawfully be employed in its support by individuals in any station, or by associations of any class. But Mr. Bickersteth does not recognize this distinction: he argues as though the allegiance of rulers to Christ allowed, nay, required them to make use of the power to tax, the power to punish,—any power whatever that they may possess as rulers, to promote the empire of the Redeemer. His theory of the duty of governors is formed also on the supposition that kings, lords, and members of parliament, are eminent for spiritual discernment; he does not believe this, but he believes that they are invested with authority to act as though it were fact. He knows that they are fallible men; but he believes that it is their duty to act for the advancement of truth as though they were infallible. He grieves that they do not generally believe the gospel; but he thinks that it is in an especial manner their duty to provide for its promulgation. He rejoices that there are among us multitudes who are divinely enlightened—"the blessed company of all faithful people"—"continually increasing in numbers, in decision, and in faithfulness"—but he laments that men in high stations, who are without spiritual understanding, are too much inclined to leave the interests of religious truth to those who love it, and to confine themselves to business to which they are competent. Here are his words:—

"The absolute duty of monarchs and nations to give their royal and national support to the truth as it is in Jesus, is clearly revealed in the word of God, and is the very foundation of the British constitution, fully laid at the glorious reformation, and distinctly manifested at every fresh coronation of our monarchs. It is predicted of the Redeemer, that he 'shall bear the glory, and sit and rule upon his throne, and he shall be a priest upon his throne.' It is equally a rejection of his rights to deny or withhold his supremacy, either in ecclesiastical or in civil legislature and government. Very clearly has our British constitution announced this, when the archbishop says to the monarch at the coronation, 'Remember that the whole world is subject to the power and empire of Christ our Redeemer. For he is the Prince of the kings of the earth, King of kings, and Lord of lords; so that no man can reign happily who derives not his authority from him, and directs not all his actions according to his laws.'"—*Page* 312.

* * * *

"The governments of the earth generally in the four quarters of the world, seem to think it enough to preserve peace in the midst of the conflict of opinions, and that their office is simply to restrain on every side the elements of contention. In the spirit of that general apostasy which prevails, they take not any side because God's truth is on that side, and they know it to be so, and will confess his truth, and stand to it, cost what it may: but they are mediators between truth and error, and will equally support popery and protestantism, provided that all for the present can go on smoothly, and the general quiet remains unbroken. This is the predicted characteristic of the times."—*Page* 392.

* * * *

"God has appointed an order of general means, attention to which is a duty of unspeakable importance, and of constant obligation. Such are the faithful preaching of the word and administration of the sacraments by Christ's ordained ministers, that is, according to the articles of the church of England, by those who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard. By their public ministry, and by their pastoral visits and instruction, God has chiefly hitherto carried on and maintained his truth in the world."—*Page* 176.

Such sentiments must, of course, affect materially the author's interpretation of prophecy, especially of prophecy relating to the progress of Christ's kingdom, its hindrances, and its triumphs. To expositors whose views correspond with Mr. Bickersteth's, predictions relating to its connexion with secular powers

must bear a very different aspect from that which they would have on the supposition of the correctness of our own hypothesis. No advocate of state-churches can possibly expound the apocalypse in a manner that ought to be satisfactory to a dissenter. Here, however, we are in a miserably small minority. For several hundred years, interpreters of prophecy have generally been friends of national churches, or at least of the support of the church by the state; and so have the ecclesiastical historians been, on whose representations interpreters of prophecy have rested. This is, in our view, the chief cause of the unsatisfactory state of prophetical exegesis. Dissenting students of prophecy, even, have been biassed and perplexed by the writings of church expositors and church historians, and have not been able to see their way clearly through the clouds of dust raised by their predecessors and contemporaries. We long to see an exposition of the concluding book of the New Testament written on New Testament principles; the work of a man whose correct views of the kingdom of Christ, combined with mental independence, studious habits, and devout reverence for the words of inspiration, should prepare him to see in the visions of the beloved disciple, the adumbration of facts very different from those assigned to them by "a large consent of Christian interpreters." It is not our design, however, on the present occasion, to state either dissent or acquiescence in Mr. Bickersteth's view of the sixth vial, which is the basis of many of his remarks, and has suggested the title of his volume; but it may gratify the laudable curiosity of the reader if we give an extract.

"The sixth vial, in its more visible and open application, relates to the Turkish empire, and corresponds with the close of the sixth trumpet, and the interval between the sixth and seventh trumpets. The description of it begins thus—'The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the East might be prepared.' The pouring out of the seventh vial, and the sounding of the seventh trumpet, relate to the same period.

"The expression, 'the second woe is past,' is a characteristic feature, which would naturally lead us to expect that its power to afflict Christendom had been removed. It regards the power and dominion of the Turkish empire, as having been a lengthened woe to Christendom in the East. That empire has power for a limited period to slay the third part of men, the Christian subjects of the third empire of Daniel. When the Mahommedan rulers then, under the dictation of Christian powers, solemnly and officially relinquish the power of persecuting Christians, we may then fully and emphatically say the second woe is past.

"Such an event appears to me to have taken place in 1844. Till this year Turkey retained in the face of Europe, as a principle of their religion, and a law of their Koran, the power of putting all Mahommedans who forsook their religion and embraced Christianity, to death. In accordance with this, an Armenian was put to death for forsaking Mahommedanism, and returning to the Armenian church in 1843. The barbarity of the act shocked the European nations, and our ambassadors obtained a general promise that the practice should cease. In violation of this general engagement, a Greek was, in Dec., 1843, executed for the same cause. This roused the Christian states of Europe, and the five European powers, England, France, Prussia, Austria, and Russia, interposed with earnest remonstrances. The grand impediment to comply with these remonstrances was this: Their supposed divine law, the Koran, in their view, required this severe penalty, and hence there was, in their judgment, no possibility of a change. But the European powers would take no denial, and after much delay, and with infinite difficulty, they at length procured an official statement, abandoning all persecution of Christianity. It was given in these words: 'The sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate. March 21, 1844.' The sultan also himself declared to our ambassador, Sir Stratford Canning, 'Henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion. March 23, 1844.'

"This took place, according to the predicted period of the prophecy, at the close of 390 years from 1453, the year in which Constantinople was captured by the Turks. Other prophetical dates are given in scripture. One of the most remarkable of these is the period of 2300 years, which appears to have terminated at the same time, to the very day."—*Pp.* 23—25.

Mr. Bickersteth's fears of the renewed prevalence of popery in this country are strong. In his preface, he writes thus:—

"While we thank God for the reprobation of dishonest subscription by the convocation at Oxford, yet the signs of the times respecting a temporary triumph of Popery, correspond very much with the prophecies indicating the same thing. When we see that on February 13, in this year, 386 members of convocation at Oxford refused to admit that an English clergyman had been guilty of bad faith, who asserted, that in subscribing the articles he renounced no one Roman doctrine; that 544 members of convocation have published their thanks to the proctors for negativing a proposal to condemn Tract No. XC.; that out of twenty-four colleges at Oxford, fifteen have tractarian tutors; that out of sixty-four tutors, only twenty-two are anti-Romanists, and twenty-five are tractarian, the remainder seventeen being neutral; that it has been said by a tractarian journal, apparently on good grounds, that out of 230 resident members of convocation, only forty-eight were opposed to the views of Mr. Ward, and that in one large college of 188, only one voted against him, and that at Cambridge a society so papal as the Camden, should have gained such influence; what true protestant can but be anxious for our country. When we witness government, at all risks of its stability, and after all past experience, while our beloved Queen has sworn in her coronation oath that Popery is idolatrous, withdrawing our many testimonies against it, and supporting its institutions, and favouring this idolatrous religion —true Christians cannot but discern the imminent danger of our country from revived Popery. The Lord graciously again deliver us. The Lord graciously strengthen his people to make a fresh protest at every cost against this abomination."—*Pp.* xiii., xiv.

Since the date of this preface, events have taken place in the British legislature which must be ranked among the "signs of the times," and which will be thought by many indicative of the correctness of the expectation that Popery will, ere long, regain its ascendency in our land. Whether this gloomy anticipation is well founded or not, is a question on which we are not disposed, at the present moment, to hazard an opinion. It is possible that a temporary triumph of Romanism may be the means of effecting, what either in that way or in some other, will, we are persuaded, be accomplished much sooner than is generally supposed,—the downfall of the protestant establishment. It is plain that it has not that exclusive hold that it once had of the affections either of our statesmen, or of the people at large. It is plain that its exclusive privileges are no longer considered defensible even by the leading men of that party which has been heretofore most intent on its aggrandizement. It is plain also that the measure to which the houses of parliament have now given consent, will open the eyes of multitudes to the evils arising from the compulsory support of religion, seeing the principle involves so naturally the support of an erroneous system approved by an influential portion of the community, in order to counterbalance the injustice of compelling them to contribute to the support of another system to which they have a strong antipathy. If we are not mistaken, we heard Mr. Bickersteth himself, in opposing the grant to Maynooth at Exeter Hall, say something to this effect,—that though he thought the support of truth by a government its right course, yet if it could not support truth without also supporting falsehood, the next best course was to leave both truth and falsehood to themselves. When a few days after this we heard in the House of Commons the speeches of the prime minister and of several prominent members, on the introduction of the bill, it seemed to us that the impression that the whole debate would produce on any intelligent and candid stranger was this: —How interminable and appalling are the difficulties arising from the principle that the state should provide for the religious wants of the people! This conviction we believe the recent measure will force on the minds of thousands who till now deemed the voluntary principle unworthy of a moment's thought. The bishop of London, who is a far seeing man, gave fair warning in the House of Lords to his episcopal brethren, in language which deserves to be circulated extensively, and weighed by considerate men of every class. "The endowment of two antagonist churches," he said, "in the same country, seemed to him to go a great way to the rejection and abandonment of the principle which alone justified the endowment of any; and he believed that their lordships were in great danger by passing this measure of sanctioning a principle that would rivet upon the church a chain of evil from which they would not be able hereafter to set it free. The consequence of this measure would be a severance of all connexion between the church and the state in

Ireland, and, he feared, at no distant period, in this country also. That was very clearly perceived by those in other countries, who saw the strife that was now waging here between principle and expediency. They were not blinded by those personal interests which were so apt to lead to error; they could take a calm survey of the consequences of this measure without looking to any great depth. As a proof of that, their lordships would permit him to read a passage from a paper published at Lausanne, in Switzerland, within the last fortnight, the editor of which was hostile to the principle of all religious establishments, and who therefore exulted at our recognizing a principle which might lead to that result here. This was the language which that writer held in the Anti-Jesuit of the 19th of May:—'We do not hesitate to regard the bill which is about to pass into a law, as one of the most important events in the history of England. Some few have said, but everybody has perceived, that this endowment is only a preliminary measure. The endowment of a seminary will soon be followed by the endowment of the catholic clergy. From that moment England may be considered as having adopted the principle of paying different forms of worship. But is the meaning of that principle understood? To salary more than one religion is, in fact, to recognize none. To pay a catholic clergy while maintaining a protestant church, is to make a profession of indifferentism. It is to acknowledge indirectly the incompetence of the state to judge of religious truth; in a word, it is to renounce, in every way, the principle of a national church. We need not wonder that the members of the Anglican church should be alarmed, and have covered the table of the House with their petitions. They comprehended instinctively that it was a question of life or death for the establishment. The bill will pass. The last hour has struck for that ancient system which connects itself with all the recollections of the country. It is fallen. We, who have no great sympathy for state-churches, see reason to rejoice at what is happening in England. When the state pays several modes of worship, it will soon come to pay none.'"

The bishop of Cashel, on the same occasion, went a little further, saying, "This policy must end in the endowment and establishment of the Roman catholic clergy, and then they would have the unsightly spectacle of the state endowing two antagonist principles. Now, he would much rather join in the spirit of our countrymen of old, who, when they could not enjoy that toleration which in these days they would have received, went across the Atlantic voluntarily to support their religion; he would, he repeated, far prefer a universal voluntary principle and the putting away of all establishments to that which was the child, not of the pious puritans of old, but of infidels of later times, viz., the endowing of two or three religions because they believed in none."

The Earl of Winchelsea, on the following evening, reiterated the sentiment:—"For his own part, he agreed with the right reverend prelate who spoke last night, in thinking that even the voluntary principle would be better than to see two opposite religions established in Ireland; for it was impossible to suppose that this measure was a final one." These are ominous sayings to have proceeded from such lips; and little less ominous, if any, was the language of the cabinet minister who closed the debate with a defence of the measure. "What is the injury apprehended to the protestant church? If it be to its temporalities, there is more to be apprehended from an unendowed than an endowed priesthood, whom you enlist on your own side in behalf of religious endowments." True, indeed; but what words to proceed from Lord Stanley! What a disclosure of the purpose the bill was intended to answer! What a confession respecting the predicament of the protestant church, and the effect of religious endowments! "There is more to be apprehended from an unendowed than an endowed priesthood!"

The subversion of the protestant establishments of this country is not, however, the only change which the aspect of the horizon portends. All human establishments are in danger. The perilous condition of the continental churches, is pointed out by Mr. Bickersteth in a chapter from which, if our limits did not check us, we should make some quotations. We concur with him in believing that an earthquake is at hand—a tremendous political, social, and religious earthquake—"such as was

not since men were upon the earth, so mighty an earthquake and so great." We look for the speedy "removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." By what agency divine providence will accomplish its purposes, we cannot presume to determine; but we can discern causes already in operation, sufficient to sweep away systems and institutions which have been deemed impregnable. There is an energetic spirit abroad which will leave nothing unscathed that is not founded on some evident principle. Popery has a principle to rest upon: the principle of ecclesiastical authority, founded on apostolic succession and sacramental efficacy. Consistent voluntaryism has a principle to rest upon: the principle of individual responsibility to God, and to God alone. But intermediate systems have no broad principle as their basis. The church of England is a child of expediency. Its founders, perceiving frightful evils in the church to which they belonged, endeavoured to remove them and introduce improvements; but they did not profess to begin anew, or make the church what it ought to be, they deemed it expedient, under existing circumstances, to stop short in their reforms. Hence Roman catholic writers have complimented it, when comparing it with other protestant churches, as

"The least deform'd, because reform'd the least."

Methodism is equally the child of expediency. It is a reformation of the reformed church of England; not separated or regulated on account of fundamental differences, but organized with a view to increased usefulness, on account of the inertness and corruptions of the establishment. Popery will, we doubt not, outlive both church-of-Englandism and methodism. Nay, it will probably survive every system except consistent, scriptural voluntaryism. The more completely any system rests on principle, the greater is the probability of its enduring the trying times that are at hand; the greater the degree in which any system rests on expediency, compromise, or caprice, the sooner it is likely to melt away before the increasing heat of the season. Our views of the future are not affected in the least by the endowment of Maynooth, or the contemplated endowment of the Romish priesthood in Ireland. We have been for some time prepared to witness numerous conversions to Romanism, both from established and from dissenting churches. We fully expect that systems not founded on principle will be gradually deserted. Worldly minded protestants will draw off towards Rome; they may halt in their way at inviting resting places, but Rome is their destination. Protestants whose religion is personal, will draw off towards consistent, scriptural voluntaryism. Large secessions from several popular connexions will take place, ere long, to the surprise, it may be, of their leaders, but in full accordance with anticipations which we have cherished. These things, it may be remembered, we are not saying for the first time. We are not taking up a theory suddenly, under the influence of a momentary excitement. What we say now, we ventured to intimate in the preface to our volume for 1842. We then expressed our belief that professed Christians were rapidly dividing into two classes—one being Roman catholics, and the other that denomination that has always adhered, unostentatiously, but uniformly and systematically, to the voluntary principle. The man that sprinkles an unconscious or resisting babe may be a strenuous and enlightened voluntary in all his other religious proceedings, but in that one particular he acts on the compulsory system: his views of baptism cause him to make an exception to his voluntaryism in reference to that ordinance. But baptists have been, we believe, in all ages and in all countries, consistent voluntaries. At this crisis, then, contemplating the signs of the times, with seriousness but without dismay, we are ready to repeat our former assertion:—"We believe that professed Christians are rapidly dividing into two classes—Roman catholics and baptists."

We are anxious, then, that baptist ministers and churches should consider the solemnity of the position they occupy, and the responsibilities that devolve upon them; as it is written, "Be ye clean, that bear the vessels of the the Lord." We are anxious that they should contemplate devoutly, not merely their duty as Christians to promulgate the gospel, and as baptists to maintain firmly that truth for adherence to which they are ostensibly distinguished, but especially their duty to purify them-

selves from every thing that will not bear the closest scrutiny, to examine every custom, every arrangement, every notion prevalent among them, as to its precise accordance with apostolic doctrine and practice. Adherence to apostolic precept and precedent, is the principle on which alone they can stand, and if there be anything in their institutions devoid of this sanction, it will assuredly fall. On them, more than on any other class of the Redeemer's followers, we would urge the importance of hearkening to that admonition which, if the current opinion of writers on prophecy is correct, is addressed to the faithful servants of Christ at this juncture, "Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." If there be anything in our ecclesiastical polity that deviates from the dictates of sound principle, let us promptly renounce it. Expediency may have been its parent; expediency may be its nurse; but the time is at hand when every violation of principle for the sake of expediency will be found to have been ruinously inexpedient. The signs of the times require too, more than ever, that the younger members of our families and churches should be thoroughly established in Christian doctrine. It must not be presumed that they will be content to take anything on trust. For every thing pertaining to the canonicalness of our sacred books, the integrity of their contents, the spirit and design of each inspired communication, and the harmonious scheme of truth developed in the whole, they will require evidence, and it is desirable that they should be furnished with evidence, satisfactory to themselves, and sufficient to enable them to confute gainsayers. In proportion as we reject catechisms and creeds is the necessity for leading them into a critical acquaintance with the inspired documents. If we disuse systematic divinity, we must be the more intent on teaching them to be skilful interpreters of the apostolic books. Thus may they be prepared for the trials that await them; thus may they be faithful witnesses in the midst of their contemporaries; and thus may they be fitted to sustain their part in the conflict with that formidable foe on whom carnal weapons will have no effect, but whom the Lord shall "consume with the spirit of his mouth, and destroy with the brightness of his coming."

BRIEF NOTICES.

The Dissenter's Plea for his Nonconformity: exhibited in a Course of Lectures on the Rise, Reign, Religion, and Ruin of Antichrist, or Mystical Babylon. By WILLIAM JONES, *M.A.; Author of the "History of the Waldenses," "Biblical Cyclopædia," "Lectures on the Apocalypse," "Primitive Christianity Illustrated," "Lectures on Ecclesiastical History," &c.* London: 8vo. pp. 536. Price 10s. 6d.

As the venerable author has entered on his eighty-fourth year, we suppose that this work may be regarded as a final testimony to the truth and importance of sentiments that he has long consistently maintained. For more than half a century he has been a strenuous opponent of the connexion of church and state, an enlightened expositor of the evils of corrupt Christianity, both among Romanists and protestants, and an earnest advocate for a return to primitive usages. In many things he has been in advance of his contemporaries, and in consequence he has had to suffer from misapprehension and the love of conservatism. He has done much by his pen towards the diffusion of truth, especially in our own denomination; and though we do not agree with him in every point, there are many particulars in which we should rejoice to see public opinion among dissenters approximating to his views. Much information respecting the History of the Christian church, especially among the Waldenses and Albigenses of the middle ages, is wrought into these lectures. They do not contain much that he had not previously brought forward in other forms, but the republication of the statements is seasonable, and we shall be glad to learn that the volume is widely circulated, and diligently studied by candidates for the ministry, and intelligent members of our churches.

Views of the Voluntary Principle, in Four Series. By EDWARD MIALL. London: Pp. 242. Price 3s. 6d.

The author of this volume is an able advocate of some of the views inculcated in the work just mentioned; and, like Mr. Jones, he is not only tenacious of fundamental truths, but also of the details of their application. He is evidently a man that cogitates a great deal, and to very good purpose. Though the principles maintained in his book are principles in which we have been for many years thoroughly grounded, we have been both surprised and delighted with the novelty of the lights in which he has set them forth, and the illustrations he has fur-

nished. In the preface, it is stated that the papers here presented to the reader, and which originally appeared in the columns of the Nonconformist, were written upon the suggestion of a friend, as a kind of counterpart to "The Nonconformist's Sketch Book." "In the essays contained in that volume, the writer aimed at exhibiting the evils, political and religious, produced by the connexion between the church and the state. It was represented to him that, however necessary such a work might be, it was far from being all that so grave a question demanded; and that thinking men, whose minds were yet in doubt, would require some reasonable assurance of the sufficiency of the voluntary principle for the maintenance and extension of the church of Christ. This little volume, then, is designed to give that assurance; and if the 'Views' it contains may be regarded as correct, they may serve to dispel some of that lurking scepticism as to the vitality and energy of Christian willinghood, which, in modern times, is not more prevalent in the world than in the church." The times demand that works in this spirit should be not only read and digested, but also pushed into general circulation with the utmost possible rapidity.

Esther: an Epic Poem, in Four Cantos. By JAMES WATSON, *Pastor of the Baptist Church, Montrose.* London: Longman and Co. 12mo. pp. 115.

An epic poem is a serious affair: so critics teach, and so respectable poets who have made the experiment have generally learned. We doubt very much whether the judges in the supreme courts for determining such matters will allow this composition the rank it claims as an epic, though it displays considerable genius and power of versification. The imagination of the bard has introduced some interesting scenes into the narrative; but the impression of the story, as an eminent illustration of divine Providence, is left on the mind more powerfully, in our opinion, by the simple record contained in our bibles, than by this poetic expansion of the details.

A Cypress Wreath for an Infant's Grave. With an Introduction, and an Essay on Infant Salvation. By the Rev. JOHN BRUCE, *Minister of the Necropolis, or Low Hill General Cemetery, Liverpool. Second Edition, Enlarged.* London: 24mo. pp. 246. Silk, gilt edges.

An elegant little volume, comprising a great number of extracts, in prose and verse, concerning which the compiler says, "Most of the pieces selected have either been written by pious and intelligent mourners, while tasting the cup of bitterness, or by friends who suffered with the bereaved, while feeling and expressing their Christian sympathy, and have, therefore, force, freshness, and ease, which can never be thrown into more laboured and artificial compositions."

Seasons of Sorrow: Original Poems. By JOHN PRING. London: 12mo. pp. 207.

The dedication informs us that the author of these poems is youthful, and that they were composed in circumstances of "solitude and suffering, languor and weariness, days without enjoyment and nights without rest." It would be an ungenerous return for the thousands of lines with which he has presented us, to array before him defects of number or of rhyme, even if there were a much larger proportion of them than we find. Moses in Midian, Cowper, Cornelius Winter, John Foster, are some of the themes that have engaged his attention; and though the pensive predominates, there are many pages that will afford pleasure to sympathizing readers; and perhaps incline them in a spirit of kindness, to admonish the author, in his own words,—

> "Sigh not, distracted spirit,
> Let throbbing sorrow cease;
> In sighing is no merit,
> And it destroys thy peace.
>
> "Dread only that sad absence
> Which never knows an end,
> From God's endearing presence,
> Thine ever faithful Friend."

Religious Hindrances to Religious Revival: a Sermon preached in the Town Hall, High Wycombe, May 18, 1845. *By* SAMUEL G. GREEN, *B.A.* London: Snow. Pp. 32.

Any profits arising from the sale of this discourse are to be devoted towards the building of a chapel in High Wycombe, for the use of the congregation which enjoys the labours of the author, a young minister of respectable attainments who has recently left Stepney College. The design of this sermon is to show how important it is that religion should be practical, and to dissuade from the use of certain common phrases which the author believes to be productive of injurious effects.

The Sabbath Question Illustrated. By a Road Side Inquirer. Seeley and Co. Foolscap 8vo. pp. 206, cloth.

A young man, who is destined to be a member of parliament, is induced to set out on a tour to investigate the practical results of the prevalent disregard of the sabbath. His observations and impressions at inns, railways, farmhouses, on road-sides and on canals, are here recorded; and the ignorance, irreligion, and misery occasioned by the evil which is the subject of his inquiry, are depicted; but the inquirer is led to adopt opinions respecting the course which legislators should pursue, in which we cannot go with him, as they proceed on what we deem the very erroneous principle that national rulers are bound to enforce the precepts of revelation, and to make laws for the promotion of the spiritual welfare of the community. How far legislative enactment should go with a view to the protection of the dependent classes from the unrighteous requisitions of avaricious employers is, however, a hard question which we would not attempt to dispose of summarily.

The Young Tradesman. London: (Tract Society) 24mo. pp. 258.

A book that it would be well for every young tradesman to peruse till his mind is as familiar with its contents as it is with the multiplication table. It is by the author of "The Apprentice."

The History of Christ's Universal Church during the Primitive Times. By HENRY STEBBING, *D.D., F.R.S.* London: Parts III., IV., V. Price 2s. each.

These three parts, with the two that we characterized in March, are intended to constitute one octavo volume, bringing down the history to the close of the fourth century. Whether it will be carried down to any more recent period or not, is, it appears, uncertain :—"If the leisure of the author, and circumstances permit, it will be followed by others, continuing the narrative to later times."

France Illustrated. Drawings by THOMAS ALLOM, *Esq. Descriptions by the Rev.* G. N. WRIGHT, *M.A.* London: 4to. First Division. Price 6s.

It is well that our sons and daughters should have an opportunity to become acquainted with the scenery and architecture of France, without exposure to its moral atmosphere. The work of which the first portion is before us, and which is to be continued quarterly, will conduce, we hope, to this desirable object. This division contains twelve engravings of transcendent beauty, with suitable explanatory notices, both historical and descriptive.

Sketches of Sermons on Christian Missions. Original and Selected. By the Author of "Four Hundred Sketches and Skeletons of Sermons," "Pulpit Cyclopædia," &c. London: Aylott and Jones. 12mo. pp. 360.

The names of the preachers from whom these sketches are derived cannot fail to recommend the volume to intelligent purchasers. Among them we find Messrs. Clayton, Crisp, Fuller, Grey, Hyatt, Noel, and Drs. Collyer, Dwight, Winter, Ryland, Wardlaw, Wayland, and Woods. The subjects are diversified, and adapted for popular assemblies. The average length of the sketches is six pages and a half. To ministers who would not use them in the construction of their sermons, but who are often called to the advocacy of missions to the heathen, they may be useful "as suggestive of themes and topics suited to these occasions;" as well as to any good men whose want of leisure or of genius render them greatly dependent on others for the plans of their discourses.

RECENT PUBLICATIONS

Approved.

Cyclopædia of Biblical Literature. By JOHN KITTO, Editor of "The Pictorial Bible," &c. &c. Parts XVIII.—XX. *Edinburgh:* 8vo. *pp.* 80.

Selfishness Inconsistent with Christianity. By JAMES SMITH, New Park Street, Southwark. *Cheltenham: R. Edwards.* 32*mo. pp.* 16.

Report of the Proceedings of the Protestant Dissenter's Anti-Maynooth Conference, held at Crosby Hall, London, May the 20th and 21st. With a Correct List of Delegates and Ministers. *London:* 24*mo. pp.* 84. *Price* 6d.

The Character and Influence of Satan. By JAMES HALL WILSON, Birmingham. Dedicated by Permission to the Rev. Ralph Wardlaw, D.D., Glasgow. *London: Aylott and Jones.* 16*mo. pp.* 84.

The Mirror of the Gospel. By J. R. BALME, the Author of the "Lever of the Gospel," and "Human Life Considered." *London: Hamilton:* 12*mo. pp.* 135.

A System of English Grammar; founded on the Philosophy of Language, and the Practice of the best Authors. With Copious Exercises. For use in Schools and in Private Study. By CHARLES WALKER CONNON, M.A., English Master of the Western Academy, Glasgow. *Edinburgh:* 24*mo. pp.* 168. *Price* 2s. 6d.

The Domestic Bible. By the Rev. INGRAM COBBIN, A.M. *London:* 8*vo. pp.* 16. *Parts VII.—X. Price* 3d.

The Penny Portable Commentary. Parts IV.—VI. *London:* 16*mo. pp.* 56. *Price* 4½d.

Cobbin's Child's Commentator on the Holy Scriptures. Parts VII.—XII. *London: Ward and Co. Square* 16*mo. pp.* 32 *each.*

The Young Women of the Factory: or, Friendly Hints on their Duties and Dangers. *London: (Tract Society)* 12*mo. pp.* 176. *Price* 1s.

The Spring. *London: (Tract Society) square. Price* 4d.

State Churches not Churches of Christ. By EDWARD SMITH PRYCE, B.A Second Premium Tract. *London: (Published for the British Anti-State Church Association)* 16*mo. pp.* 28. *Price* 2d.

The Separation of Church and State. By M. MERLE D'AUBIGNE, Professor in the Theological School of Geneva, and Author of the "History of the Reformation." Translated from the French, by JOHN MIDDLETON HARE *London: (Published for the British Anti-State-Church Association)* 24*mo. pp.* 33. *Price* 3d.

Churchmen and Church-rates. An Appeal to the former on the subject of the latter. By a Nonconformist. *London: Ward and Co.* 12*mo. pp.* 12.

The Eclectic Review. June, 1848. *London.* 8*vo. pp.* 120. *Price* 2s. 6d.

The Christian's Treasury. Containing Contributions from Ministers and Members of Various Evangelical Denominations. Parts II., III. *Edinburgh: J. Johnstone.* 8*vo. pp.* 60 *each part.*

The Important Inquiry, How will it End? or, The Contrast between Real and Nominal Christians attempted in Verse. By an Aged Pilgrim. With Introductory Observations upon the Author's sentiments of the state of True Piety in the Religious World, &c. Also an Appendix comprising Various Pieces in Prose and Verse. *London:* 8*vo. pp.* 36. *Price* 1s.

Our Era. A Soliloquy; in Three Parts. Social, Political, Religious. With Miscellaneous Pieces. By W. LEASK. *Dover: J. Johnson.* 12*mo. pp.* 176.

INTELLIGENCE.

ANNUAL MEETING.

THE BAPTIST UNION.

ACCORDING to appointment, the annual meeting of the Baptist Union has been held this year at Leeds. On Tuesday evening, May 27, a public service was held in South Parade Chapel, and a sermon was preached by the Rev. David Griffiths of Accrington.

On Wednesday morning, June 28, the session was opened with prayer by the Rev. T. Pottenger of Bradford.

It was moved by the Rev. Dr. Steane, seconded by the Rev. Dr. Murch, and resolved unanimously,—

"That all Christian friends be admitted on this occasion, taking their seats in the gallery."

The Rev. J. H. Hinton, one of the secretaries, then read a Report on behalf of the committee; after which, Mr. Low, the treasurer, presented his audited account.

It was moved by the Rev. C. Larom of Sheffield, seconded by the Rev. C. M. Birrell of Liverpool, and resolved unanimously,—

"That the Report now read be adopted, and that it be printed and circulated under the direction of the committee."

The chairman then appointed a committee of nomination to prepare a list of officers and committee for the year ensuing.

It was moved by the Rev. J. Edwards of Nottingham, seconded by Mr. Coward of Liverpool, and resolved unanimously,—

"That the annual session, regarding with satisfaction and gratitude the growing liberality of the united churches during the past year, is earnestly desirous of engaging every church to the small pecuniary contribution necessary to the supply of its wants."

It was moved by the Rev. J. Acworth of Horton College, seconded by the Rev. W. Giles of Preston, and resolved unanimously,—

"That, while the Union acknowledge with the liveliest gratitude to God, the increase with which he has mercifully favoured the denomination during the past year, they contemplate the state of the churches at large with anxious doubt of their spiritual prosperity: they are especially concerned to learn that, from a calculation formed from returns of more than five hundred churches, it may be probably inferred that more than one third of the churches throughout the whole denomination have had no clear increase, and that nearly one third of them have suffered diminution; and that they charge it upon themselves, and earnestly beseech their brethren, to abound in labour and in prayer for the revival of the Lord's work in our midst."

The committee of nomination brought up their report, which was read and agreed to. It was as follows:—

Officers and Committee.

Treasurer.

Mr. JAMES LOW, 30, Gracechurch Street.

Secretaries.

Rev. W. H. MURCH, D.D., Belgrave Street, King's Cross.
Rev. EDWARD STEANE, D.D., Camberwell.
Rev. JOHN HOWARD HINTON, M.A., London.

Committee.

Official Members.

Rev. JOSEPH ANGUS, A.M., Secretary to the Baptist Missionary Society, and to Stepney College.
Rev. STEPHEN J. DAVIS, Secretary to the Baptist Home Missionary Society.
Rev. F. TRESTRAIL, Secretary to the Baptist Irish Society.
Rev. WILLIAM GROSER, Secretary to the Board of Baptist Ministers in London.
Rev. J. G. PIKE, Secretary to the General Baptist Missionary Society.
Rev. CHARLES STOVEL, Secretary to the Baptist Building Fund.
Rev. B. DAVIES, Ph.D., and E. B. UNDERHILL, Esq., Secretaries to the Hanserd Knollys Society.
Mr. WILLIAM PAXON, Secretary to the Baptist Fund.

Elected Members.

Rev. J. ACWORTH, A.M., Horton College.
Rev. J. ALDIS, London.
Rev. C. M. BIRRELL, Liverpool.
Rev. C. E. BIET, M.A., Wantage.
Rev. S. BRAWN, Loughton.
Rev. JABEZ BURNS, Paddington.
Rev. F. A. COX, D.D., LL.D., Hackney.
Rev. J. EDWARDS, Nottingham.
Rev. J. E. GILES, Leeds.
Rev. J. GOADBY, Leicester.
Rev. S. GREEN, Walworth.
Rev. JAMES HOBY, D.D., London.
Rev. D. MARSH, Missenden.
Rev. R. W. OVERBURY, London.
Rev. E. S. PRYCE, A.B., Gravesend.
Rev. R. ROFF, Cambridge.
Rev. J. RUSSELL, Greenwich.
Rev. J. SPRIGG, M.A., Ipswich.
Rev. J. STEPHENSON, M.A., Camberwell.
Rev. WILLIAM UPTON, St. Alban's.
Mr. CHARLES BURLS.
Mr. GEORGE HOBY.
Mr. GEORGE LOW, F.R.S.
Mr. JOHN HADDON.
Mr. J. M. HARE.
Mr. G. T. KEMP.
Mr. JOHN PENNY.
Mr. THOMAS PEWTRESS.
Mr. JOSEPH WARMINGTON.

Corresponding Members.

In *England* and *Wales*, the Secretaries of Baptist Associations.
In *Scotland*, the Secretary of the Baptist Union for Scotland.
In *Ireland*, the Secretary of the Baptist Union for Ireland.
In *Hamburgh*, the Rev. J. G. ONCKEN.
In *Denmark*, the Rev. P. C. MÖNSTER, Copenhagen.
In *Prussia*, the Rev. G. W. LEHMANN, Berlin.
In *Canada*, the Secretaries of the Canada Baptist Union.

In *New Brunswick*, Committee of Correspondence of New Brunswick Association.
In the *United States*, the Rev. BARON STOW, M.A., Boston.
In the *West Indies*, the Rev. T. F. ABBOTT, Jamaica.
In the *East Indies*, the Secretaries of the Bengal Baptist Association.
In *Australia*, the Rev. JOHN SAUNDERS, Sydney.

It was moved by the Rev. T. Pottenger of Bradford, seconded by the Rev. John Davis of Sheffield, and resolved unanimously,—

"That the Union regard with deep dissatisfaction the unwillingness of the British government, as manifested by successive ministers of state, to relieve from the parliamentary grant those portions of the protestant dissenters which, by means of organizations entitled to represent them, have repeatedly declared it to be unacceptable and displeasing; that, under these circumstances, they hold it important and indispensable that the Commons House of parliament should be divided on the vote; and that the committee be instructed to convey to John Bright, Esq., M.P., the respectful and earnest request of the Union, that he will take upon himself the responsibility of doing so."

It was moved by Mr. Heard of Nottingham, seconded by Mr. Underhill of Avening House, Gloucestershire,—

"That a petition be presented on behalf of this Union to the Commons House of parliament, praying for the cessation of the parliamentary grant, in so far as the baptist denomination is interested therein."

The following form of petition was then read and adopted:—

"To the honourable the Commons of the United Kingdoms of Great Britain and Ireland in parliament assembled.

"The humble petition of the Baptist Union of Great Britain and Ireland, representing nearly one thousand churches of that denomination in the United Kingdom, in annual session assembled,—

"Showeth,

"That your petitioners belong to a body interested in a grant annually made by your honourable House for the relief of poor protestant dissenting ministers.

"That your petitioners believe grants from government in aid of religious bodies to be contrary to the will of the Author of Christianity.

"That your petitioners further believe such grants, when made out of the national resources, to be contrary to social justice.

"Your petitioners, therefore, pray your honourable House to abolish the parliamentary grant to poor protestant dissenting ministers, in so far as ministers of the baptist denomination may be interested therein."

It was moved by the Rev. J. Burton of Bingley, seconded by the Rev. J. P. Stewart of Keighley, and resolved unanimously,—

"That the Union deeply sympathizes in the hostility which has been so strongly manifested to the bill for the incorporation and endowment of the Roman catholic college of Maynooth, which is now before parliament, on the ground of further extension and application of the principle of supporting religion by the patronage and resources of the state, to which they strenuously object in all its forms; and that they find in it an additional reason for condemning the principle itself, and for seeking, by all legitimate means, the entire separation of religion from state patronage and endowment."

A motion having been brought forward by Mr. Underhill, and seconded by the Rev. B. Evans of Scarborough, in relation to the Hanserd Knollys Society, an amendment thereon was made by the Rev. J. E. Giles, and seconded by the Rev. C. M. Birrell, and carried, according to which the resolution was adopted in the form following,—

"That the Baptist Union most cordially recommend to the churches, the society now called the 'Hanserd Knollys Society, for the publication of the works of the early English and other baptist authors,' as worthy of their support and encouragement; but at the same time would suggest the propriety of selecting a name for the society more generally understood and more expressive of its object."

It was moved by the Rev. C. M. Birrell, seconded by the Rev. T. Pottenger, and resolved *nem. con.*—

"That, considering the high importance of the circulation of the Report of the Union, and the failure of the most strenuous efforts hitherto made to secure that object under its present form, it be recommended that its title and structure be rendered more popular."

It was moved by the Rev. R. Morris of Burton on Trent, seconded by the Rev. J. E. Giles, and resolved unanimously,—

"That the members of this Union, now assembled in session, in reviewing the greatly increased exertions that have been made during the last few years in the building and alteration of chapels, and the large amount annually expended, deem it important to call the attention of the churches to the adoption of some improved mode of erection, which shall, as far as practicable, combine all the advantages of economy, commodiousness, and elegance.

"That to facilitate this object, it be referred to the committee to use their best exertions to prepare a manual on the subject of chapel building, which shall especially contain practical directions in reference to choice of ground, style of building, plans, estimates, and contracts, foundation, strength, entrances, mode of lighting by day and night, roof, pewing, baptisteries, and school-rooms, with a full statement of those things which ought to be particularly observed or avoided in such erections.

"That the committee be requested to report on the practicability of constituting a permanent committee to furnish practical instruction to members of this Union on this subject."

Votes of thanks were finally moved, seconded, and unanimously carried, to the following parties respectively, viz., to the Rev. J. E. Giles, and the friends at Leeds, for the very kind and cordial manner in which the brethren attending the session have been received; to the treasurer and secretaries of the Union for their kind attendance at so distant a locality; to the Rev. David Griffiths of Accrington, for his discourse preached at the request of the committee; and to the Rev. Dr. Cox for his effective attention to the business of the session.

On Wednesday evening, at half-past six, a public meeting was held in the same place, and addresses were delivered by the following ministers and gentlemen:—the Rev. Messrs. Pottenger of Bradford, Evans of Scarborough, Stovel of London, Birrell of Liverpool, Hinton of London, J. E. Giles and W. Richardson of Leeds.

NEW CHAPEL.

FOLKSTONE.

On Thursday afternoon, May 22nd, the foundation stone of the above chapel was laid. The Rev. D. Parkins, pastor of the church, commenced the service by reading the 132d Psalm. After singing, he implored the blessing of God in prayer. The Rev. J. Mortlock Daniell, of Ramsgate, delivered an interesting address on the occasion to a deeply attentive audience, at the close of which the foundation stone was laid by Mr. W. H. Harvey, of Hammill Court, under the direction of W. French, Esq. the architect. The company then sang three verses of the 470th hymn, New Selection, and the Rev. H. H. Dobney, of Maidstone, delivered an address, which, like the former, was listened to with much interest.

At six o'clock a public meeting was held in the same place, when Mr. W. H. Stace was unanimously called to the chair. In his address, the chairman stated that the Building Fund Committee was formed in 1839,—that its first resolution was, "That a fund be now raised to be devoted to the building of a new chapel, and that alone,"—that the first contributions at Mill Bay amounted to £114, which has since been augmented from various sources to the sum of £492, besides the princely offer of S. M. Peto, Esq. of £100 with the loan of £500 for five years free of interest,—that these considerations, with others in which a kind Providence has evidently appeared to cheer and encourage the committee in their labours, have led to the commencement of a house for God,—that the chapel is duly invested in trust, and the trust deed is now in course of enrolment. Several resolutions were proposed and adopted by the meeting, and addresses delivered by the Rev. J. P. Hewlett of Dover, D. Pledge of Tenterden, J. Clark of Grove House, Folkstone, Eben. Pledge of Aberdeen, Thomas Scott, of Brabourne, E. Blessley of Folkstone, W. Marah of Hythe, and W. Foster of Westerham; and the meeting separated highly gratified with the proceedings of the day.

ORDINATIONS.

CORNTOWN, GLAMORGANSHIRE.

On Wednesday, June 4, Mr. Edward Morse, was ordained at Corntown, near Bridgend, Glamorgan. Mr. G. Griffiths, Corntown, commenced the service by reading and prayer. Mr. J. James, Bridgend, delivered the introductory discourse, asked the usual questions, and offered the ordination prayer, with the laying on of hands. Mr. J. Lawrence, Lantwit, gave the charge, and Mr. J. Morris, Bridgend, preached to the people. Messrs. H. Jenkins, Betws, and J. James, preached in the afternoon.

BURSTOW, SURREY.

On Wednesday, June 11, Mr. J. Westcott was set apart to the pastoral office over the baptized church of Christ, meeting in Outwood chapel, Burstow. The chapel not being capable of containing more than one-third of the persons assembled, the morning and afternoon services were held on the common, under the shade of some wide-spreading oaks. Mr. Veales of Forest Row, commenced by reading the scriptures and prayer. Mr. Smith of New Park Street, London, stated the nature of a Christian church, and asked the usual questions. Mr. Nichols of Oxted, offered the ordination prayer, and closed the morning service. After dinner, which was provided in a booth, an increased congregation assembled. Mr. Webster of Dorman's Land read and prayed; after which Mr. Cox of Woolwich gave the charge. In the evening the service was held in the chapel, which, though crammed in every part, could not contain the people; when Mr. Smith of New Park Street, preached to the people. The services of the day were solemn and impressive.

BOROUGHBRIDGE.

The Rev. W. B. Davies, late of Whitby, has accepted a unanimous invitation to the pastorate of the baptist church in Boroughbridge and neighbourhood, and commenced his labours on the 18th of May.

ACCRINGTON.

Mr. G. Marshall, late of the Baptist College, Accrington, has received a unanimous invitation to become the co-pastor with the Rev. J. Harbottle, over the baptist church, Accrington, and has entered on his engagements.

MONK'S KIRBY, WARWICKSHIRE.

The Rev. J. Jones, late of Syston, Leicestershire, has accepted the unanimous invitation of the baptist church at Monk's Kirby, to resume the pastorate office over that church.

HEMEL HEMPSTEAD, HERTS.

The church at this place has secured the services of the Rev. T. C. Finch, late of Brompton, for twelve months; during which term he has undertaken to perform the duties of the pastoral office among them, commencing on the first Lord's-day in July.

RECENT DEATHS.

MRS. CLAY.

May the 25th, at North Shields, Mrs. Margaret Clay, aged seventy-three, having

professed and adorned the Redeemer's name upwards of forty years. Diligent in her attendance, and deeply interested in both the temporal and spiritual welfare of the church, her loss is much felt. She departed rather suddenly, but quite peacefully.

MRS. HORSEY.

On May the 29th, 1845, Mrs. Horsey, the wife of Mr. John Horsey, the senior and highly esteemed deacon of the Baptist church, Crewkerne, was taken to her rest. This excellent woman, who has been long known as "the minister's friend," was called to sustain, for thirty-five years, a long series of complicated diseases. During the last two years, her memory and speech were so impaired, as to render conversation with her extremely difficult. It was delightful, however, to find that to the last she was fully resigned to the mysterious and painful dispensation with which she was exercised. Mrs. Horsey was born at Bishop's Hull, near Taunton, in the year 1773. Nothing particular distinguished her early life. By those who knew her, she was much beloved for the amiability of her disposition, and the uniform consistency of her character. In 1823, she was united to the baptist church in this town, of which she continued a most consistent member and a warm supporter to her death.

MRS. ONSLOW.

Died May the 30th, 1845, at Wem, Salop, aged forty years, Mrs. Selina Huntington, the beloved wife of Mr. Richard Onslow, and daughter of the late Mr. W. Muckley, baptist minister. She has left behind her a husband and six children to deplore her loss.

MR. BARROW.

Died at Ripley, Hants, June the 4th, Mr. James Barrow, builder, &c., for many years a consistent member of the baptist church, Parley. He was much respected by all who knew him. His end was peace.

REV. W. HUMPHRIES.

Died at Braintree, June 13th, in the forty-fifth year of his age, after a protracted and distressing illness, which he bore with Christian fortitude and resignation, the Rev. Wm. Humphries, pastor for the last nineteen years of the baptist church in that town. His end was peace, arising from the assurance of faith as expressed in the words which he selected for his funeral discourse, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

MISCELLANEA.

DISSENTERS' ANTI-MAYNOOTH CONFERENCE AT CROSBY HALL.

In our list of "Recent Publications Approved," is the title of a Report of the proceedings of this meeting which was held on the 20th and 21st of May. It was a noble convocation,—numerous, energetic, and orderly,—composed of men from the different parts of the three kingdoms, independent in spirit, but united in purpose. The names of the delegates and ministers present, now published, show how far it was from being a mere clique, and how very mistaken they are who speak of it with contempt. An effort has been made at Dublin to represent it as a mere gathering of men of extreme opinions, but it was the attempt of gentlemen who were not present, and who could not have been in possession of accurate information.

A larger conference had, indeed, been held previously at the Crown and Anchor Tavern, including both churchmen and dissenters, called together by the Central Anti-Maynooth committee appointed on the tenth of March at Exeter Hall. It may be desirable to say, for the information of our friends at a distance, that some of the leading gentlemen in that movement being anxious that the different bodies of dissenters should co-operate with the members of the established church who were hostile to the bill, were kind enough to express a wish that some London ministers of our denomination should be present at their first committee meeting, if in no other character, in that of visitors. In compliance with this suggestion, attendance was given by Dr. Steane and Mr. Hinton, as secretaries of the Baptist Union, and the editor of this magazine as secretary of the Baptist Board. Conversation took place developing the principles on which opposition to the bill was contemplated; in the course of which Mr. Hinton and the editor stated separately and distinctly their opinion that an attempt to act together would embarrass and enfeeble both parties—the party that wished to oppose the bill because it was a bill for the endowment of grievous errors, and the party that was opposed to all religious endowments. They endeavoured to show, that in an attempt to act together there must be compromises and mutual concessions that would lessen the influence which their documents would have on the country, and that it would be far better that they should agree to act separately than that they should neutralize each other in an effort to be united. These opinions were heard by the committee with courtesy, though with regret. The three ministers already mentioned, then withdrew; and they afterwards learned with satisfaction that the course they had pursued was approved by

their brethren. One or two respectable general baptist ministers acted with the Exeter Hall committee; but we are not aware that any member of the London Baptist Board concurred in its views, while we see the names of twenty-five of that body in the list of those who formed the conference at Crosby Hall.

As our readers have it in their power to purchase for sixpence a Report so much more full than we could possibly supply, we shall not give any further account of the proceedings of this interesting meeting than that contained in the following preliminary statement, which is signed by Mr. Edward Miall and Dr. Price.

"The conference of protestant dissenting ministers and delegates, of the proceedings of which the following is a corrected report, was summoned by a provisional committee, elected by a meeting held at Salters' Hall chapel, London, on Friday, May the 3rd, and was held in order 'that the principles on which nonconformists object to the proposed endowment of Maynooth College should be clearly and distinctly understood by both parliament and the country.' Although an Anti-Maynooth conference had previously been held, at which some dissenters were present and took part, and although scarcely a fortnight elapsed between the issue of the circular calling the second conference and the day of its meeting, about seven hundred gentlemen attended. The proceedings, as will be seen, were conducted with the utmost harmony; the resolutions were based upon sound and intelligible principles; and, whilst the religious differences between protestant nonconformists and Roman catholics were fully recognized, and due importance attached to them by the conference, it will be difficult to discover in the following report a single expression upon which a charge of 'intolerance' can be justly grounded. The conference has succeeded in clearing the great body of dissenters from the reproach which a few eminent men, misunderstanding their sentiments, and misled by previous circumstances, had publicly cast upon them.

"One feature which distinguished the present conference deserves mention. The finance committee reported, within a few hours after the dissolution of the conference, the discharge of every liability which, up to that time, had been incurred, and a small balance in the hands of the banker. This balance, with the addition of subscriptions which were promised, but are not yet paid, will enable the committee to carry out satisfactorily the measures entrusted to them—the presentation, in due form, of the memorial to the Queen; the publication of the resolutions; and the extensive circulation, in proper quarters, of the 'Address to the Irish People.' This is a new feature in the history of dissenting conventions, and, except in the case of the Anti-State-Church Conference in 1844, we believe, wholly unprecedented."

CIRCULAR FROM THE DEPUTIES OF THE THREE DENOMINATIONS.

The deputies of the three denominations of protestant dissenters, presbyterian, independent, and baptist, in, and within twelve miles of London, appointed to protect their civil rights,

To the ministers of their several congregations, with other ministers within her majesty the Queen's dominions.

BELOVED PASTORS AND FRIENDS,—Your candid and prayerful attention is invited to this address, proceeding from a body which though composed of classes somewhat diversified in practice, is yet one with yourselves in the main principles of protestant nonconformity, and in the enjoyment of rights which they desire to transmit unimpaired to their latest posterity.

Suffer us, in our collective capacity, to put you in mind that the moment is arrived when no faithful man should sleep at his post,—and when neutrality is unfaithfulness;—for if he be not unceasingly vigilant, the "strong man armed" will find that "a stronger than he" has come upon him before he is aware, and, divesting him of the armour wherein he trusted, will, with as much impunity as licence, reduce him from his wonted freedom to a bondage as retributive as hopeless.

The measures in progress tend to impart animation and succour to that embodiment of errors which constitutes, in our belief, that system which we are told the Lord himself shall eventually "consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Apart from those other strenuous efforts which are being made in your name and on your behalf, to obstruct the widening and strengthening of that constant source of national discord—state interference with religion—by which its free and undefiled course is impeded; we take upon ourselves to solicit your concurrence in another mode of stemming the evil we so earnestly deprecate.

The anniversary of a day—a Sunday—is approaching, doubly memorable in the records of turpitude and all unrighteousness. We suggest to you, therefore, most respectfully, that occasion be taken to enlighten the minds and refresh the memories of those who, with ourselves, esteem it their honour and glory to have borne, and to continue to bear, the appellation of "protestant," upon the great distinctive principles which that name imparts; and not the less to instil into the minds of the rising generation, on the ensuing 24th of August, which, by a remarkable coinci-

dence in this year of peril, falls again upon a Sunday, sentiments in accordance with the divine precepts concerning injuries and the forgiveness of them.

In the massacre of Paris, begun on the eve of Bartholomew's-day, Sunday, August the 24th, 1572, was seen, according to Hume, "the result of that general conspiracy formed for the extermination of the protestants," when, says an early authority, "above a myriad of Hugonots" were miserably butchered in that city alone.*

And are not the signs of our times awfully portentous? Shall we not heed the warnings presented by events even now passing in Switzerland, in Germany, and in France, and far off in Polynesia? These events call aloud for special notice, in circumstances when our fears are being awakened by the movements of enemies alike enduring and implacable!

Moreover, are we not beset by foes whose aim is to ensnare us and our countrymen after another manner; to reduce us to mere machines in body and mind, by the rigours of cunningly devised forms and frivolous ceremonies? It was not enough, it should seem, that had been done to signalize Bartholomew's-day, but this day was again selected—a Sunday too—in the year 1662, to perpetrate that other deed, when, according to the chief historian of that event, "*more* than two thousand"† ministers, in England and Wales were driven from their charges and deprived of their livelihoods, rather than barter their consciences, and betray the sacred interests of their flocks!

Under the sense of the deep and lasting impression these facts and sentiments have produced in us, we submit to your consideration the following resolution, passed at the last annual meeting of the deputies, December the 27th, 1844, John Remington Mills, Esq., in the chair:—

"That it be a respectful recommendation from this body to the dissenting ministers in the metropolis and throughout the empire, to preach a sermon on or near to St. Bartholomew's-day next, August the 24th, commemorative of the principles of dissent; and that the deputies be requested to use their influence in seeing this resolution carried into effect, and to procure either a public or private collection in aid of the funds of this deputation."

The deputies have no selfish ends in soliciting your aid; they have not only bestowed their energies efficiently, but have disbursed for the benefit of the whole body of nonconformists, to go no further back than the year 1826, and ending with the year 1844, no less than £12,824; towards which, only £1,360 were contributed from the funds of kindred societies, and but £245 received from churches and individuals beyond the limits prescribed as "within twelve miles of London."

That so large a sum, unequalled, so far as we know, by the capabilities of any other society of a like nature, has been expended in protecting, and happily in extending the "the civil rights" of protestant dissenters, need not excite unusual notice, when it is considered that, in the period named, the abolition of the test and corporation acts was procured mainly through the exertions of this body, instituted for that purpose, in the year 1732; and which body has continued, unostentatiously, but not the less successfully, to pursue its objects by addressing the crown, petitioning parliament, memorializing the government, procuring the delivery and the circulation of lectures,‡ publishing resolutions and addresses, and also by obtaining the marriage and registration acts, besides judgments of courts of law in matters affecting the rights of protestant dissenters, and in other ways aiding and protecting the feeble against the strong.

Hence it is evident that the interests of those to whom this appeal is addressed, have formerly been directly benefited, and are at the present time most weightily concerned. But without replenished funds, similar benefits are not likely to be obtained; and consequently, the reputation which this representative body has acquired will be lowered, and that vigilance and efficient protection which have been hitherto enjoyed will be diminished at a time when they are increasingly required.

From all these premises we trust, beloved friends, that you will be induced to preach upon the occasion mentioned; and we recommend that contributions, made by yourselves and friends, be transmitted, by bankers' or post office orders, addressed to the secretary, or in any more convenient way, and they will be duly acknowledged.

Yours, with every testimony of respectful regard,

JOHN REMINGTON MILLS, *Chairman.*
THOMAS PEWTRESS, *Deputy Chairman.*
HULL TERRELL, *Secretary*, 30, *Basinghall St., London, June* 4, 1845.

PAINTING TO ILLUSTRATE OUR LORD'S BAPTISM.

The following is the formal offer of a premium of one thousand pounds for an historical painting illustrative of our Lord's baptism, to which we referred in our last number:—

"One thousand pounds are hereby offered to the artist who shall produce the best oil painting of the baptism of Christ, by immersion, in the river Jordan, to illustrate the

* Davila, Hist. delle Guerre Civili di Francia. Venet. 1638. 4to. Lib. v. p. 271.

† Dr. E. Calamy's "Account," ed. 2, 1713. 12mo, vol. ii. p. xxi.

‡ "National Church Establishments Examined, by Ralph Wardlaw, DD."

accounts of the evangelists:—Matthew iii. 13—17; Mark i. 9—11; Luke iii. 21—23; and the following lines from the first book of Milton's 'Paradise Regained,'—

"I saw
The prophet do him reverence, *on him rising Out of the water*, heaven above the clouds Unfold her crystal doors," &c.

Lines 79 to 85; again, line 288,—

"As I rose out of the laving stream."

"It is required that the size of the work shall be not less than twelve feet by ten, nor greater than fifteen feet by twelve; that the two principal figures shall be at least as large as life; that the time shall be either immediately before the immersion, while John is uttering the words of administration, or immediately after it, while John and Christ are standing in the water to the depth of about two-fifths of their height.

"Two years from this date, will be allowed for the completion and sending in of the pictures. They must be forwarded—in frames not exceeding two inches in width—to a place in London hereafter to be advertised. The whole of the works will be publicly exhibited in the metropolis, for a period of time, not exceeding two months, during which the competing Artists (being so far their own judges) shall by successive eliminations reduce the number of the paintings to FIVE, out of which we will select the one to which the prize shall be awarded.

"With the view of obtaining suitable accommodation for the exhibition, it is requested that the names and address of all artists intending to compete, together, if possible, with the size of their pictures, may be sent to either of our addresses by the 1st of January, 1846, when the precise mode of elimination will be advertised and the money funded for this specific object, in the names of three respectable individuals in London, whose names will be published; and, in the meantime, references will be given, if required, both in London and Edinburgh.

"The competition is open to artists of all nations.

"The £1000 will be paid to the successful competitor before the close of the exhibition; the picture and copyright of it to become our property.

"The utmost care will be taken of the paintings; but we cannot hold ourselves responsible in any case of injury or accident; nor can we defray any of the expenses of their conveyance or removal.

THOMAS BELL,
Don Alkali Works, South Shields.
CHARLES HILL ROE,
Hermitage, Aston Road, Birmingham."

THE PROFITS OF THE CHRISTIAN WITNESS.

We congratulate the energetic editor of the Christian Witness, and his coadjutors, on the fact announced in the number for June, that the profits for the year 1844, after the deduction of all expenses, amounted to seven hundred and eight pounds and eight pence, of which grants have been made to aged ministers amounting to £261. Such a result must be highly gratifying to all concerned in the undertaking; and we are happy to be able to say, that the present announcement is made in terms so explicit as to preclude any doubt that the large sum mentioned is *bona fide* profit from the sale of the magazine.

This fact does not in any degree affect the question of the propriety of the insertion in our February number of a letter respecting which the editor of the Christian Witness complained. No private information respecting the financial results of his enterprise was pretended; all that was said was founded on what seems to have been a misconstruction of what the editor himself had published in his number for November, since reprinted in our pages, which occasioned the supposition that little profit, if any, would accrue. We can only account for his having written as he did, by supposing that the result proved much more favourable than at that time he himself anticipated; but what could induce our esteemed friend, after he knew that a disclosure so satisfactory was about to be made, instead of stating the fact calmly, to write the four pages in which he animadverted upon us, is even now a mystery that we do not understand. This, however, we have the pleasure to say,—He is evidently clear of the imputation which he supposed that we wished to fasten upon him.

It will not be improper, however, to take this opportunity to recall attention to the important principle laid down in the letter inserted in our number for February,—that it is not justifiable to issue a publication professedly devoting its profits to charitable objects, which may interfere with other funds for similar objects, when there is no reasonable ground to believe that any profits will be realized. The editor of the Christian Witness was laudably anxious to show that it did not apply to his case; but it is not, on that account, the less important as a principle. His was but one of two cases pointed out, to which the writer of the letter supposed it to be applicable; and in the other case, which is within our own denomination, we are not aware that the correctness of his supposition has been denied. We believe the fact to be with regard to that publication, that there have been no profits, and that no profits are expected to accrue at present. There are other works, we believe, in the same predicament, and we are informed that other experiments upon the public of a similar character are in preparation.

Now, if it can be shown that such speculations are deserving of encouragement, let it be shown; but, if not, let the friends of

charitable institutions to which such profits are promised beware, not only that they are not themselves deceived, but especially that they are not induced to assist in supporting a deceptive system.

BAPTIST HOME MISSIONARY SOCIETY FOR SCOTLAND.

The anniversary services of this Society were held the first week in May, at Edinburgh. The attendance of ministers and friends of the baptist denomination, from different parts, was numerous; and, generally, the proceedings were of an interesting kind. On Wednesday evening, an impressive discourse was preached in the Tabernacle, Leith Walk, by Mr. Aikenhead of Kirkaldy, from the words "By whom shall Jacob arise? for he is small." On Thursday morning, a prayer meeting for supplicating the divine blessing on the labours of the Association was held in the same place. The committee met at twelve o'clock for the transaction of business, and made arrangements for the employment of additional labourers in the interesting fields occupied by the mission in different parts of Scotland. It was very gratifying to observe the strong desire on the part of the committee, whilst increasing the number of the labourers, also to add to the comforts of those devoted and laborious men, and their families, who are already engaged, by increasing their salaries as far as their funds would allow. It is to be hoped that, in both of these laudable objects, the committee will be cordially supported by increased contributions from the different churches and subscribers during the present year. The annual public meeting was held in the evening, in the Bristo Street Chapel, Mr. Innes in the chair. From the report read, by Mr. Haldane the secretary, it appeared that twenty-five missionaries had been employed during the past year who were either wholly or partially supported by the society, and several very gratifying instances were given from their journals and letters of the success attending their labours, especially in the destitute parts of the Highlands and Islands. Mr. H. D. Dickie the treasurer, stated that the funds yet received for the past year (about £905) was considerably under the amount collected the previous year, and urged the friends present to increased exertion in their various localities in behalf of the society's funds. The meeting was addressed by Mr. Kettle, Mr. M'Leod, Mr. J. Arthur, and Mr. A. Watson of Glasgow, Mr. Kirkwood of Berwick, and Mr. Johnston of Cupar. On Friday morning the friends breakfasted together in the large hall of Bristo Street Chapel, Mr. Jonathan Watson in the chair; when several very interesting addresses were delivered, and information communicated regarding the spread of the gospel at home and on the continent of Europe. Altogether the season was very refreshing to all who enjoyed it

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BAPTIST COLLEGE AT MONTREAL.

The Montreal Register of May the 8th, contains a gratifying account of transactions which took place on the previous day, when the corner stone of the New Baptist College was publicly laid. Animating addresses were delivered, from which it was our intention to give extracts; but the pressure of other matter forbids. If our correspondents feel disappointment sometimes on account of the omission or abridgment of their communications, it may enable them to sympathize in some degree with the editor, who experiences the feeling far more frequently than all of them together.

RESIGNATIONS.

The Rev. Charles Thompson has resigned the pastorate of the church meeting in York Street, Manchester. The Rev. T. W. Appleford, also, owing to continued indisposition, has been compelled to resign the pastoral oversight of the baptist church at Braunstone, Northamptonshire.

MARRIAGES.

At Montreal, by the Rev. J. Girdwood, May 13, Mr. STEPHEN SELDEN of Halifax, Nova Scotia, to MARIA REBECCA, eldest daughter of the Rev. J. M. CRAMP, A.M., president of the Baptist College, Montreal.

At the baptist chapel, Blakeney, Gloucestershire, June 3, 1845, by the Rev. W. Copley, Mr. JOHN MILES, clerk of Bullo Pill, to Miss ANN BIRKS of Bullo Cross.

At the baptist chapel, Loughton, Essex, by the Rev. S. Brawn, June 11, Mr. CHARLES WILLIAM SHEERES to Miss MARY ANN KING both of Loughton

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At the baptist chapel, Whitchurch, Salop, on the 13th of June, Mr. I. PALMER of Hitchin, Herts, to ANNE, widow of the late Rev. A. WYKE of Westmancote, Worcestershire, and eldest daughter of Mr. Sugars of Hitchin.

At the baptist chapel, Flint Lane, Lincoln, by the Rev. J. Craps, June the 20th, 1845, the Rev. TIMOTHY MOORE of London, to Miss ANN FISHER of Lincoln.

At the particular baptist chapel, Smarden, by the Rev. W. Sykelmoore, June the 21st, Mr. GEORGE GROWNS of Biddenden, to SARAH, daughter of Mr. Thomas HOWE of Smarden.

At the baptist chapel, Bishops' Stortford, by the Rev. B. Hodgkins, June 21, 1845, Mr. BENJAMIN CHESMAN, to Miss BETSEY MORRIS, both of Bishops' Stortford.

CORRESPONDENCE.

ON A MANUAL OF CHAPEL BUILDING.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—We beg, through your columns, to make it known to the public, that the following resolutions were passed at the late Annual Session of the Baptist Union, viz.—

"That the members of this Union, now assembled in Session, in reviewing the greatly increased exertions that have been made during the last few years in the building and alteration of chapels, and the large amount annually expended, deem it important to call the attention of the churches to the adoption of some improved mode of erection, which shall, as far as practicable, combine all the advantages of economy, commodiousness, and elegance.

"That to facilitate this object it be referred to the committee to use their best exertions to prepare a manual on the subject of chapel building, which shall especially contain practical directions in reference to choice of ground, style of building, plans, estimates, and contracts, foundation, strength, entrances, mode of lighting by day and night, roof, pewing, baptisteries, and school rooms, with a full statement of those things which ought to be particularly observed or avoided in such erections."

In order to carry out the work entrusted to them, the committee of the Union have in the first instance directed us to give publicity to the resolutions themselves in the mode we now adopt; and to solicit, as we now most respectfully do, suggestions on the matter to which they relate, from such gentlemen throughout the country as may feel themselves competent and willing to supply them. Communications on the subject may be addressed to the Rev. J. H. Hinton, 13, Liverpool Street, London, and will in all cases be gratefully received.

We are, dear brother, yours sincerely,

W. H. MURCH,
E. STEANE,
J. H. HINTON, } *Secretaries.*

June 16, 1845.

EDITORIAL POSTSCRIPT.

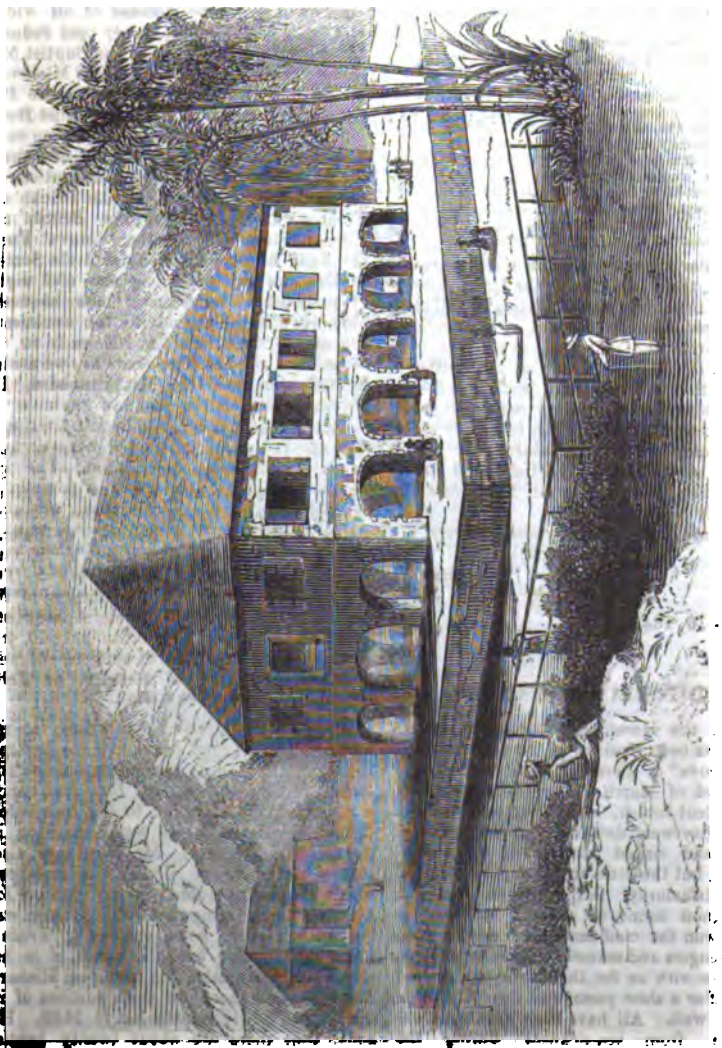
Since the Herald was completed, intelligence has been received of the safe arrival of "the Dove" at Fernando Po, on Saturday the 22nd of March. Our friends were all in excellent health. After they passed Sierra Leone they were delayed by a succession of calms, and visited occasionally by a light tornado, but the little vessel acquitted herself most satisfactorily. Mr. Newbegin speaks in the highest terms of captain Milbourn as having won the confidence and esteem both of passengers and seamen. Mr. Clarke says, "Rejoice with us for the Dove has arrived safely after a short passage of forty-five days. All are well. All have been well, with exceptions from sea-sickness during the voyage; and all seem happy in the prospect of usefulness which lies before them." A thanksgiving service was held on the evening of their arrival, and on the morrow, the Lord's-day's pleasures at Clarence were enlivened, by the union of residents and new comers in preaching, praying, and partaking together of the instituted commemoration of the Saviour's love.

Several of our principal societies have derived seasonable relief and assistance from testamentary arrangements of the late Dr. Newman, which have now taken effect in consequence of the decease of his widow. Out of £10,000 stock, 3 per cent reduced, Dr. Newman bequeathed to the Baptist Missionary Society, the Baptist Home Missionary Society, the Baptist Irish Society, the Particular Baptist Fund, and the Baptist Building Fund, one thousand pounds sterling each; directing that the residue should be equally divided among the following institutions:—the Religious Tract Society, the British and Foreign Bible Society, the British and Foreign School Society, the Widows' Fund, the Aged Ministers' Society, and the Society of Deputies for protecting the civil rights of protestant dissenters. These bequests, amounting to £800 each to the societies of the second class, and £1000 each to the societies of the first class, have all, we are informed been paid by Mr. Pritchard, Dr. Newman's executor.

We are requested to apprise our readers, that Mr. Underhill of Avening House, near Stroud, Gloucestershire, secretary of the society for republishing old baptist writings, is anxious to obtain copies of the following scarce works. 1. The Necessity of Toleration in matters of Religion, by Samuel Richardson, London, 1647, 4to. 2. The Humble Petition and Representation of the sufferings of several peaceable Anabaptists, prisoners in the goal of Maidstone, 1660, 4to. 3. A Plea for Toleration of opinions and persuasions in matters of Religion, by John Sturgeon, London, 1661, 4to.

Mr. Read, of Ipswich, has written to us, expressing his earnest desire that the denomination would give its general support to the society just mentioned, and that its Council would direct its attention to the translation of certain documentary works existing in the German language. Mr. Read says, also, that a statement of Crosby's is incorrect, which Mr. Evans quoted in our number for May, p. 226, alleging that John Morton was the author of a book entitled "Truth's Champion." The book, he states, is in his possession; its author, he says, was Richard Stoakes; and there are three editions of it, the first in 1651, and the last in 1659. He adds, that there are about twenty baptist authors of this period not mentioned by Crosby.

THE MISSIONARY HERALD.



STACEY VILLE CHAPEL, CLARENDON, JAMAICA.

ASIA.

CALCUTTA.

The Calcutta Missionary Herald contains an account of the proceedings at the Annual Meeting of the Calcutta Baptist Missionary Society, held January 2nd, in the Circular Road Chapel. G. Edmondstone, Esq., C.S., occupied the chair. After Dr. Yates had supplicated the divine blessing on the engagements of the evening, and the Chairman had made a few introductory remarks, Mr. Wenger read the Report, and several excellent addresses were delivered. As these were the speeches of men practically acquainted with the difficulties of missionary work, living in the midst of scenes which the friends of missions at home cannot fully realize, it appears to be desirable to transfer some extracts to our own pages.

The following are the resolutions unanimously adopted by the meeting:—

I. That the Report, an abstract of which has now been read, be adopted and circulated under the direction of the Committee, and that this meeting desires to express sincere and devout gratitude to Almighty God for the measure of success granted to the Society in this and other countries, where its agents are occupied in diffusing the truths of the gospel.

The Rev. T. Boaz, of the London Missionary Society, in moving the above resolution, remarked that he had no hesitation in moving the adoption of the Report an abstract of which had just been read, for it was a brief and faithful account of labour actually performed. This should always be the character of such documents: the more they were faithful records both of the dark and the light, the successes and reverses of missionary labour, the more would they be calculated to enlist the intelligent sympathies and aid of the friends of missions in all countries. It was to be feared that the habit of dwelling so much on the bright, and hopeful, and pleasing nature of missions, had induced in the mind of the church feelings of high immediate expectation which had rendered a constant system of excitement and novelty essential to keep alive the flame of missionary zeal. In the early stage of mission labour there was all the novelty of new people with strange habits and languages—newly discovered lands with their wild, luxuriant, and captivating scenery—a first insight into the religious customs of many people. This, at the onset, and in the absence of conversion, served to keep up the attention of the friends of missions—but it could not be permanently sustained—it only tended to wither the hopes of the church. The labour which to the missionary was a labour of faith, was to distant friends one near at hand. Year after year they inquired when shall these hopes, which have been excited, be realized? No new countries were discovered, no new scenes were depicted; the mere stern reality of moral and spiritual wretchedness presented itself. Success, he believed, had been adequate to the means used, and the church had no right to expect more than she had reaped, but success had not been equal to the hopes raised in past years. The friends of missions had anticipated only success, and that on a large scale, and so it will be vouchsafed; but hope deferred maketh the heart sick, and the heart of the church had become faint. What she wanted was to be made to realize the real difficulties, as well as the hopes of missionary labour—when she saw and knew the actual trials she would nerve herself for the work, and not wait in soft and dubious expectancy of a miraculous millennium. The fruit of this system had been a lull in the missionary feeling of the church. From this she had been aroused by a new agency, popery and its twin sister Puseyism. By their vigorous and daring efforts they had aroused the church to a sense of her duty; they had at least put her on the defensive. But she must assume the aggressive.

The Rev. G. Pearce, in seconding the resolution, said: the resolution speaks of success, and of gratitude to God on account of it, and justly so, for notwithstanding the reverses to which the Report alludes, a considerable amount of success has been granted to the Society during the past year. It is my desire, Mr. Chairman, to exercise faith in God, and to excite in others the same grace. It must be allowed that the Report exhibits a vast amount of labour performed in the course of the year. The word of Christ, which is the only appointed means of salvation, has been most extensively proclaimed, and that word is incorruptible seed, it cannot be lost. When a society scatters widely this precious seed, it cannot be said to exist in vain. The past year has been one of almost unprecedented disease and death in this part of the country, and thousands have been cut off around us, yet amidst the dangers that have threatened them, the agents of the Society have all been

spared to continue at their posts. One indeed, formerly in connection with the Society as a missionary, has been called away, but he was gathered as a shock of corn fully ripe, having preached the gospel forty years in this country. With preserved life and health, the missionaries were never generally in better spirits than they are at present, labouring diligently in faith and hope in their Lord's service. Such vigour is of the Lord, and is a pledge of success. But no small degree of success in conversion has been reported. It was justly said by the Chairman that the conversion of one sinner caused joy among the angels of God; but the Report tells not of one but of eighty baptisms during the year, and eight hundred communicants as connected with our churches in Bengal, matters surely of much gratitude to God. We have heard too that the translation and printing of the Bengali Old Testament has just been brought to a conclusion, that considerable progress has been made in the Sanscrit version, and that two editions of the New Testament in ancient and modern Armenian have also been carried through the press. Here is then success of another nature, and occasion of much gratitude to God. Serious reverses have indeed been reported. In two of the churches many have been drawn aside by the seductive influences of anti-christian teachers, but the cloud which hung over them is not so dark as it was, for in one case many that had been led astray have been made to see their error, and to turn to their minister and church with weeping and supplication; and in the other, if report is correct, not a few are desirous of returning, being kept back only by a sense of shame. But the resolution adverts also to the success which has attended the Society's operations in other parts of the world. Mr. Pearce then gave a comprehensive view of the operations of the Society in Africa and America, and closed with an appeal for pecuniary aid.

II. That considering the natural enmity of the human heart to the gospel, and the additional opposition now made by the advocates of popery, this meeting earnestly recommends to all, unremitting perseverance in praying for the out-pouring of the Holy Spirit, and self-denying diligence in the glorious work of winning souls to Christ,—a work in which believers can only be engaged during the brief space of their earthly pilgrimage.

Mr. MORGAN, in moving the second resolution, spoke of the honour of being connected with a Society that had been of such great use as that for the advancement of which they had met that night,—a Society which had been instrumental in putting a stop to exterminating wars, which were being enacted in some parts of their missionary field previous to the arrival of the missionaries. Through its means slavery had been abolished, and she once poor slave is now a free man. There was a time, and that not many years back, when there was not a single missionary in India, and no place of worship erected—now the state of things is altered, both the missionary and the place are here—the bible is translated and distributed in almost all the languages of the country, children are brought under instruction, and the souls of the perishing are saved. But to the efforts of the missionaries, the resolution states there are two principal opponents; first, the natural heart of man. Whatever philosophers and others may say of the nobleness and the qualities of the heart, the bible tells us plainly man's heart is corrupt; "who can know it?" Man in his unregenerate state delights in all that God hates. Every Hindu god personifies the human heart in all its characteristics. Ask the Hindu why he cheats, and steals, and lies, he points to his gods, and screens his conduct under their examples. He does not hate the gospel because it is bad, but because it is good and holy—because it lays open and does not screen his sinfulness. And this spirit is not only manifested among Hindus, but by all nations and people—the carnal mind is enmity to God. Many methods have been invented and used to do away with the carnality and proneness to sin; but it is only the out-pouring of the Holy Ghost with his influences which can have the effect of making the heart better. The second opponent mentioned is the increasing efforts of the Romanists. When we remember the self-justificatory systems of the church of Rome—its penances, its fasts, its convents, &c., and when we look back on the cruelties of which popery has been the instigator—the abominations of the Inquisition—when we remember the efforts made by the men belonging to that church in the South Sea Islands and other parts of the world, and when we see them coming here to India with a determination to settle in every missionary station—when we think of these things we are ready at first to despair of ever meeting with success. But there is one remedy, and one is mentioned in the resolution,—the means are in our power—"unremitting perseverance in prayer." While, however, we think so much and talk so much of our hatred to popery, there is a vast deal of popery in our own families. We keep up Christmas, Good Friday, Palm Sunday, and we have almanacs in our places of business, where it is distinctly marked, such a day is dedicated to such a saint, and that to another, and so on. Then there is the education of our children by the Jesuits. Children of protestant parents are sent to the institutions of the Jesuits under the impression that nothing is to be done to turn the minds of the children with regard to religion—but this cannot be; the dazzle and display of scenery around them, if there was nothing more, must have their effect. The second way of meeting the opposition of the Jesuits, is by the translation and free circulation of the

bible. The man of sin dreads the bible, for if the bible be true it will be discovered that the popish system is false. They have taken every means to suppress the bible, but they have not succeeded. The bible has been and must be translated, and to make the translated copies of any use there must be bible distributors—these distributors must have supporters. The support is demanded from each of us. We have largely received from India all that she can afford, she in return requires from us the bible. But in giving our support, the resolution reminds us we must exercise self-denial; there must be no interested motives, no pride, no selfishness in our gifts; as we have freely received so we should freely give. We shall never lose by giving of the abundance with which God has favoured each of us. We should remember the great responsibility that attaches to us, and that we are surrounded by a cloud of witnesses. We have met with much success in the past year, let us go forward and unfold the standard of our Lord—victory will crown all our labours.

The Rev. A. Sutton, of Cuttack, seconded the resolution. The speaker referred to the glorious nature of the work—the winning souls to Christ. One soul is above all price. If this earth were solid gold, and the seas molten silver, it would not purchase a single soul; had one soul been saved during the past twelve months there would be cause for rejoicing, but the Report informs us that eighty souls have been brought into the bosom of the Christian church during the past year. He would notice that the saving of souls was the peculiar work of believers. None but believers can sympathize in the work; it is their support and assistance therefore which is wanted to carry on the work. Look abroad upon the multitudes of benighted heathen, without one to come to their rescue, and be instrumental in saving them from perdition. This Society felt for them, and came to relieve them. They have taught us to feel the gloriousness of the gospel. We are told that there is much opposition;—who ever attempted this work without having much opposition to encounter? But God is able to overcome all difficulties and obstacles, and enable us in the end to triumph over all our enemies. All that Satan can, he will do. Christ knew that such would be, but still he said to the primitive church, "Go, teach all nations." He will support us in the hour of our need. I believe all the opposition of the present day will result in the good of the church at large. Let us not despair, but be grateful for the success we have had in the midst of so much opposition, and take courage. One reason for congratulation is that, considering the weakness of native converts in general, a larger number have not gone over to the ranks of the enemy than have. The speaker urged upon all the duty of prayer, constant prayer, to help forward the cause of the Society; and then proceeded to notice some interesting circumstances concerning the state of missionary work in Cuttack, where he has long laboured. A great portion of the word of God has been already translated into the Orissa language: the whole, it is hoped, will be completed during the present year. The distribution of the parts which have been published, Mr. Sutton believes, has not been in vain. He related one pleasing instance of conversion, out of many. It was that of a native teacher, who, from the perusal of the Gospel of Mark, was brought to seek for mercy at the cross of Christ. This man, Mr. Sutton expects on his return to ordain for the ministry. With reference to education, a school was commenced eight years ago for the purpose of instructing orphan children and the children of converts; subsequently it was opened for the reception of children rescued from the Khunds, who had kidnapped them for sacrifice to the gods for rich harvests. There have been more than 200 thus rescued and instructed in the eight years, of whom upwards of forty have been savingly converted.

III. That the following gentlemen be the officers and Committee of this Auxiliary Society for the ensuing year:

Treasurer—I. B. Bise, Esq. *Secretaries*—Rev. Messrs. Evans and Wenger. *Committee*—Rev. Messrs. Aratoon, Denham, Leslie, Morgan, Page, Pearce, Thomas, Yates, Messrs. J. S. Bise, J. L. Carrau, P. H. Holmes, F. De Monte, J. Sykes, W. Thomas, and S. G. Wyatt.

The Rev. J. H. Parker, in moving the third resolution, offered some appropriate observations on the nature and influence of true Christian union. Mr. Parker referred to the cheering influence on his own mind of that spirit of brotherly love and kindness which he had witnessed amongst Christians of every denomination since his arrival at, and residence in, Calcutta. The efforts to effect a closer union amongst the people of God at home, at this time, he looked upon as especially suspicious.

The Rev. J. Parsons seconded the resolution, and spoke of the responsible station in which members of the Committee were placed: and in the discharge of their duties they required our confidence, our sympathy, our gratitude, and our prayers. He desired the prayers of the church on behalf of one class of men too often forgotten by Christians in their prayers, namely, the translators. And concluded by begging each of those before him to ask themselves the question, "How much have I denied myself for the missionary cause?"

The collection amounted to Rs. 148 in cash, and about 220 in cards.

In our most recent letter from Calcutta, Mr. Thomas says, "Dr. Yates is now

pretty well. Mrs. Pearce has been very ill, but is improving. I have one of my children ill with fever, the rest are in tolerable health."

AFRICA.

FERNANDO PO.

From this island advices have been received to the 8th of March. Mr. Saker, who had just returned from the Continent in ill health, says, "Our dear brother Clarke, I find, is absent on a visit to the Boobie Towns. Dr. Prince is well, returned with me to-day from Bimbia, having in great kindness to me, hearing I was sick, come to visit and relieve me. I have left dear brother Merrick and his family tolerably well; but he suffers from a temporary lameness. I am very pleased to find our brother Fuller so much better than when I left."

WEST INDIES.

TABULAR VIEW OF THE CHURCHES AND STATIONS IN CONNEXION WITH "THE JAMAICA BAPTIST WESTERN UNION," FOR 1844.

Churches.	Ministers.	Station formed.	Church formed.	In 1844. Baptized.	Received.	Restored.	In 1844. Died.	Dismissed.	Excluded.	Withdrawn.	Clear increase in 1844.	Decrease in 1844.	Total No. of Members.	No. of Inquirers.	Sub-stations.	Day-schools.	Sunday-schools.
Jericho, St. Thomas in the Vale	E. Hewitt	1824	1834	139	1	94	25	3	84	4	118	....	1601	274	1	309	560
Annatto Bay, Metcalfe	W. Lloyd	1824	1824	20	1	5	17	....	6	..	3	....	966	222	..	60	300
Buff Bay, St. George's	Ditto	1824	1834	..	....	....	....	....	....	..	....	....	181	41	..	....	....
Port Maria, St. Mary, &c.	D. Day	1826	1826	..	10	6	26	10	36	..	....	56	708	177	1	....	350
Oracabessa, do., &c.	Ditto	1827	1839	53	36	3	9	....	5	..	78	....	473	169	1	169	70
Mount Angus, do.	Ditto	1828	1842	71	....	....	8	6	4	..	53	....	405	150	..	....	65
Ocho Rios, St. Ann	B. Millard	1829	1830	38	3	18	7	8	14	..	30	....	505	300	1	130	240
St. Ann's Bay, do.	T. F. Abbott	1829	1840	91	....	9	19	....	10	4	67	....	871	348	1	168	560
Coultart Grove, do.	Ditto	1835	1838	..	5	1	6	16	2	1	..	19	261	110	..	....	....
Brown's Town, do., &c.	J. Clark	1830	1831	}	....	....	....	....	....	....	....	....	....	....	..	285	462
Sturge Town, do.	Ditto	1839	....	160	14	11	16	7	53	1	98	....	1778	300	1	111	284
Salem, do.	Ditto	1843	....	}	....	....	....	....	....	....	....	....	....	....	..	....	286
Bethany do.	H. J. Dutton	1836	1839	48	12	4	6	1	8	..	49	....	555	143	..	....	....
Clarkson'ville, do.	Ditto	1839	1840	15	....	2	2	4	4	..	7	....	274	60	..	....	....
Stewart Town, Trelawny	B. B. Dexter	1829	1829	30	7	11	25	26	30	..	....	33	814	....	1	86	220
New Birmingham, do., &c.	Ditto	1836	1838	..	10	8	3	4	8	..	....	....	197	....	..	69	211
Rio Bueno, do.	J. Tinson	1829	1829	39	3	5	7	45	6	..	....	11	213	59	..	126	350
Falmouth, do., &c.	W. Knibb	1827	1827	108	5	30	24	20	44	..	55	....	1332	340	..	153	300
Refuge, do.	Ditto	1831	1837	92	21	8	16	10	30	..	75	....	980	412	..	....	....
Kettering, do., &c.	Ditto	1843	....	..	....	....	....	....	....	..	....	....	....	40	..	261	762
Waldensia, do., &c.	J. E. Henderson	1836	1837	57	1	10	23	6	20	2	17	....	746	....	..	314	980
Unity, do.	Ditto	1842	1842	27	41	3	23	....	4	..	45	....	340	....	..	....	....
Bethsphil, St. James	T. B. Picton	1833	1835	31	1	30	9	19	49	23	....	38	618	107	..	143	124
Hastings, Trelawny	Ditto	1841	1843	12	15	....	3	....	9	..	18	....	201	23	..	31	95
Salter's Hill, St. James	W. Denly	1824	1839	101	26	62	37	....	79	..	73	....	1468	248	2	118	124
Maiden, do.	Ditto	1834	....	..	....	....	....	....	....	..	....	....	....	90	..	69	124
Bethsalem, St. Elizabeth	J. May	1837	1840	14	....	2	1	2	....	..	13	....	160	....	..	....	....
Providence, do.	Ditto	1840	1841	14	....	2	1	2	....	..	13	....	196	....	..	89	60
Montego Bay, St. James	P. H. Cornford	1824	1824	62	9	52	21	15	113	7	....	38	1284	....	1	153	250
Gurney's Mount, Hanover	E. Woolley	1829	1829	23	5	16	21	6	41	9	....	32	743	105	2	36	140
Fletcher's Grove, do.	Ditto	1835	1842	..	7	1	3	..	6	..	....	1	181	58	..	....	55
Lucea, do.	E. J. Francies	1830	1830	67	....	....	28	1	22	20	....	17	846	....	..	42	....
Green Island, do.	Ditto	1833	1836	11	....	....	4	....	5	11	....	42	303	....	..	....	....
Mount Carey, St. James	T. Burchell	1835	1842	127	19	13	34	18	19	..	78	....	869	180	..	135	372
Shortwood, do.	Ditto	1830	1842	64	16	11	19	4	19	4	47	....	360	90	12	64	175
Bethel Town, Westmoreland	Ditto	1830	1842	42	16	15	21	7	18	..	29	....	296	50	1	102	175
Savanna-la-Mar, do., &c.	J. Hutchins	1826	1829	53	2	12	12	....	8	..	47	....	729	340	4	....	121
Fuller's Field, do.	W. Hume	1827	1828	47	....	9	16	3	12	7	18	....	406	116	2	....	....
	Total			1657	291	465	509	345	798	139	1026	265	21826	3812	21		

BAHAMAS.

A letter from Mr. Littlewood, dated Grand Cay, April 9th, gives a detailed account of sufferings which he, Mrs. Littlewood, and their child, had experienced in a recent voyage from Turk s Island. The vessel was lost, but the passengers reached land in a boat. "This," says Mr. Littlewood, "is the fourth time that I have been shipwrecked in less than four years. In three of them my beloved has shared with me; but none exceeded this in severity, and the mercy of God was never more abundant towards us."

HOME PROCEEDINGS.

Since the Herald for June was sent to press, the following sums have been promised towards the grant to Jamaica.

W. Collins, Esq., additional	20	0	0	Dr. Hoby	10	10	0
John Heard, Esq.	25	0	0	Miss Head	5	0	0
Thomas Gurney, Esq.	20	0	0	"May slavery perish"	10	0	0
"It is the Lord's"	5	0	0	F. W. Cobb, Esq.	5	0	0
W. L. Smith, Esq.	20	0	0	Norwich	31	12	0
Joseph Gurney, Esq.	25	0	0	Bristol, additional	30	0	0
Mr. Marlborough	10	0	0	Pershore	17	0	0
Mrs. Marlborough	10	0	0	J. Vines, Esq.	5	0	0
Miss Lawrence	5	0	0	J. Fenwick, Esq.	5	0	0
A Friend	10	0	0	Thomas Bignold, Esq.	20	0	0
W. Rouse, Esq.	20	0	0				

Further donations are most urgently requested.

PUBLIC MEETING, JULY 1, 1845.

A Public Meeting will be held on Tuesday evening, July 1st, at Finsbury Chapel, on the occasion of Mr. Knibb's returning to Jamaica. Service to commence at half-past six.

FOREIGN LETTERS RECEIVED.

Africa	At Sea	Milbourn, T.	One letter, no date, received April 28.
Clarence		Clarke, J.	Dec. 8 & 21, Jan. 6, 14, 15, & 24, Feb. 6, 14, and 24, March 6, 7, 8, and 19.
		Gallimore, M.	March 7.
		Merrick, J.	Jan. 8 and 21.
		Norman, W. A.	February 14.
		Prince, G. K.	Dec. 27, Jan. 18, March 8.
		Saker, A.	Dec. 27, Jan. 9, March 3 & 8.
		Sturgeon, T.	Dec. 12 & 17, Feb. 5 & 14.

America	Halifax	Belcher, J.	April 2.
		Pryor, J.	May 1.
	Montreal	Cramp, J. M.	March 26, April 26 and 28 May 13 and 27.
		Cramp, Thos.	March 22.
	New York	Babcock, R.	March 31, May 9.
	Roxton, Salem	Beaudin, J. B.	April 18.
Asia	Agra	Williams, R.	March 21, April 19.
	Benares	Small, G.	Feb. 17, March 20.
	Budge Budge	Page, J. C.	Feb. 17.
	Calcutta	Evans, W. W.	March 29.
		Thomas, J.	Feb. 7, March 7 (2 letters), & March 20, April 7, April—
		Wenger, J.	April 8.
		Yates, W.	Jan. 3.
	Colombo	Davies, J.	Feb. 14, March 14, April 17.
	Dacca	Robinson, W.	Feb. 11.
	Dinagepore	Smylie, H.	Jan. —, March 5.
	Entally	Denham, W. H.	Feb. 6.
		Pearce, G.	March 6, April 7.
	Hong Kong	Macgowan, D. J.	Jan. —.
	Kabnmari	Parry, J.	Feb. 11.
	Monghir	Lawrence, J.	April 11.
		Parsons, J.	March 8.
	Muttra	Makepeace, J.	March 20, April 15.
	Patna	Beddy, H.	April 15.
		Heinig, A.	March 4.
	Samarang	Brückner, G.	Oct. 9.
	Serampore	Marshman, J.	March 19.
		Wenger, J.	Feb. 6.
Australia	Sydney	Saunders, J.	Jan. 2.
Bahamas	Grand Cay	Littlewood, W.	Jan. 25, April 9 and 12.
	Nassau	Capern, H.	March 11 & 25, April 12.
		Griffin, W. P.	April 14.
		Lindsey, S., & ors.	May 12.
		Rycroft, W. K.	Jan. 21, March 14, 16, & 25, April 14, May 12.
Brittany	Morlaix	Jenkins, J.	March 25, April 10, May 22.
		Jones, J.	April 1.
Honduras	Belize	Buttfield, J. P.	Jan. 17 and 20, March 28.
		Henderson, A.	Dec. —, March 28.
Jamaica	Annotta Bay	Lloyd, W.	March 21.
		Lloyd, E. A.	April 4.
	Bethany	Dutton, H. J.	April 20.
	Brown's Town	Clark, John	March 6, May 6.
	Calabar	Tinson, J.	Feb. 5, March 4 & 21, April 5 and 19, May 5.
	Falmouth	Knibb, W.	March 7, April —.
	Flint River	Woolley, E.	March 8.
	Guy's Hill	Armstrong, C.	March 4.
	Jericho	Hewett, E.	April 10.
	Kettering	Francies, E. J.	Feb. 20.
	Kingston	Hands, T.	Feb. 5, March 8.
		Oughton, S.	April 22.
		Whitehorne, S.	Feb. 21.
		Wood, J. H.	Feb. 5, March 11, April 22.
	Montego Bay	Cornford, P. H.	Feb. 5, April 4.
	Mount Carey	Burchell, T.	March 8 & 21, April 5, May 3.
	Mount Hermon	Hume, J.	March 5.

	Old Harbour	Taylor, H. C.	April 22.
	Port Maria	Day, D.	Feb. 21, March 6 and 19, April 19.
		Teall, W.	March 7.
	Providence	Gay, R.	March 21.
	St. Ann's Bay	Abbott, T. F.	Feb. 2, April 16 & 22.
		Do., & others	April 10 (2 letters).
	Salter's Hill	Dendy, W.	Feb. 1 and 24.
	Spanish Town	Abbott, T. F. & ors.	April 4.
		Bullock, R.	April 17.
		Dowson, T.	March 11, May 9.
		Francies, E. J.	Feb. 5, March 10.
		Kingdon, J.	April 23 and 26.
		Maclean, J., & ors.	April 17.
		Phillippo, J. M.	Feb. 12 & 22, March 5, 6, & 22, April 7, 22, & 27, May 6 & 7 (2 letters).
		Do.,&Abbott,T.F.	April 22.
		Robertson, T. A.	April 19.
	Stewart Town	Abbott, T. F.	Feb. 20, March 7 & 19.
		Do.,&Phillippo,J.M.	Feb. 20.
		Knibb, W.	Feb. 19.
		United Missrs.	Feb. 21 (2 letters).
		Wood, J. H.	Feb. 20.
	Vale Lionel	Evans, G. P.	Feb. 17, April 20.
	Yallahs	Hands, T.	April 19 (2 letters), May 8.
Madeira	Funchal	Milbourn, T.	Feb. 17.
		Newbegin, W.	Feb. 17.
		Thompson, T.	Feb. 17.
St. Vincents		Francies, E. J.	March 24 and 26.
Trinidad	Port of Spain	Cowen, G.	Feb. 20, March 3 & 21, May 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Clement and Miss Sargeant, Laytonstone, for a box of clothing, for *Rev. A. Henderson, Belize;*

Ladies, at Hackney, for a box of useful and fancy articles, for *Rev. W. W. Evans, Calcutta;*

Friends, at Brighton, for a box of clothing, &c., for *Mr. Alexander Fuller, Western Africa;*

General Missionary Working Society, Brighton, for a parcel of useful and fancy articles, for *Rev. J. Merrick, Western Africa;*

Rev. J. Smith, Park Street, for a parcel of tracts, &c., for *Rev. G. Cowen, Trinidad;*

Miss Appleyard and Miss Cousins, Hebden Bridge, for a parcel of clothing, for *Africa;*

Mrs. Marshall, Halifax, for a parcel of clothing, for *Africa;*

Mrs. John Walker and Miss Tate, Halifax, for a parcel of clothing, for *Africa;*

Mrs. Bowman, Sheffield, for a parcel of Magazines;

Mrs. Harbottle, Rochdale, for a box of books, for *the Academy, Colombo;*

Friends, at Newtown, for a parcel of useful articles, for *the same;*

Mrs. Marlborough, for a parcel of clothing, &c., for *Rev. J. Merrick, Western Africa;*

Mr. W. Perrin, Kingswood, for a parcel of Magazines;

A Friend, for a parcel of Magazines;

Mr. Tillyard, jun., for a Greek Testament, for *the Academy, Ceylon;*

A friend, Walworth, by Rev. J. Angus, for four parcels of useful and fancy articles;

Mr. James Loades, Camberwell, for a parcel of Magazines;

Mr. Lonsdale, for a parcel of Magazines;

The British and Foreign School Society, for a case of school materials, for *Rev. W. Littlewood, Bahamas;*

T. C. M., for a parcel of Magazines;

Joseph Hanson, Esq., for a parcel of Magazines;

Thomas Gurney, Esq., for a parcel of Magazines;
Young friends connected with Sunday School, Counterslip, Bristol, for a box of clothing, for *Rev. J. Clarke, Western Africa*;
Friends, at Earl's Colne, for a parcel of Magazines, for *Africa*;
Miss L. Mathieson, Bishopsgate Street, for 5 vols. of the Children's Magazine, for *Africa*;
Miss Shaw, for a parcel of Magazines, for *Africa*;
Friends, at Salters' Hall Chapel, and others, for a box of haberdashery, for *the Patna Orphan Refuge*;
The Misses Ball, Wren, and Thackery, by Mr. Hatchard, for a box of useful and fancy articles, for *Africa*;
Mrs. A. Payne, Colchester, for a parcel of Magazines.

The Committee gratefully acknowledge the receipt of a copy of The Asiatic Researches, 9 vols, and of Picart's Religious Ceremonies of all Nations, 6 vols., from R. B. Sherring, Esq., of Bristol, for the Mission Library.

Donations to the Mission Library of books of travels and of works illustrative of the state and manners of foreign nations, and of the progress of Christian missions, will be of great service to the Society.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of March, 1845,—continued.

	£	s.	d.
Portsmouth, Portsea, & Gosport, continued—			
Ebenezer—			
Collection	3	1	0
Juvenile Society	3	0	0
Forton—			
Collection	2	2	10
Contributions	1	8	8
Do., Sun. School	0	11	0
Landport—			
Contribution	1	17	4
Do., Sun. Schools	1	18	4
Do., do., Teachers, for *Dove*	0	10	0
Marie-la-Bonne—			
Contributions(1843)	1	7	7
Do.,Sun. School	0	10	7
	22	5	3
Acknowledged before and expenses	63	18	6
	28	6	9
Southampton—			
Collections	8	15	8
Contributions	7	6	8
Do., Juvenile Auxiliary	5	11	6
Do., Sunday School	2	2	0
Wallop—			
Contributions,for *Dove*	0	13	2
Winchester—			
Whitchurch, John, Esq., additional, for *Jubilee Fund*	5	0	0

HEREFORDSHIRE.

Ryeford—			
Contributions,for *Dove*	1	5	0
Withington—			
Box, by Mrs. Davies	0	10	0

HERTFORDSHIRE.

Bishop Stortford—			
Contributions,for *Dove*	2	19	0
Hertford—			
Contributions, by Rev. R. Adey, for *Schools*	3	0	0
Hitchin—			
Collections	15	3	5
Do., Walkern	3	1	0
Do., Stevenage	1	10	2
Contributions	21	3	6
Do.,for *Native Child, Entally*	4	0	0
Do., for *Schools*	5	7	6
	50	5	7
Acknowledged before	34	0	0
	16	5	7
Markyate Street—			
Contributions,for *Dove*	1	1	10
Royston—			
Contributions	5	14	0
Do.,for *Translations*	0	10	0
St. Albans—			
Collections	17	10	4
Contributions	18	0	7
Do., for *Entally*	3	0	0
Do.,JuvenileSociety	18	11	6
Do., do., for *Dove*	2	6	0
	59	8	5
Acknowledged before and expenses	45	6	6
	14	1	11
Ware—			
Contributions, by Rev. R. Adey, for *Schools*	2	15	0
Watford—			
Collection	17	11	0
Contributions	43	14	5

HUNTINGDONSHIRE.

Bluntisham—			
Contributions	13	8	1
St. Ives—			
Collections (moiety)	15	5	10
Do., Houghton (do.)	3	11	6
Contributions	28	0	0
Do.,JuvenileSociety (moiety)	5	5	9
Do., Sunday School (do.)	0	10	0
Ramsey—			
Collections	13	7	1
Contributions	12	7	7
Do., for *Dove*	1	6	0

KENT.

Ashford—			
Contributions,for *Dove*	1	3	0
Bessels Green—			
Sunday School, for *Africa*	1	10	0
Broadstairs	4	10	0
Canterbury—			
Collections	25	8	7
Contributions	44	18	0
Do., for *Jamaica Schools*	3	0	6
Do., Juvenile Association	56	14	3
Do., for *Dove*	3	15	0
	133	16	4
Acknowledged before	35	2	0
	98	14	4
Chatham, Zion Chapel—			
SundaySchool,for *Dove*	2	6	2
Dover—			
Salem Chapel	14	0	

	£	s.	d.
Pantside—			
Sunday School, for *Dove*	1	0	0
Eynsford—			
Collection	3	8	0
Contributions	18	5	1
Do., Sunday School	1	3	0
Do., for *Dove*	2	5	6
Folkstone	9	14	0
Footscray—			
Contributions, for *Dove*	2	4	0
Maidstone—			
Ladies' Association, King St. and Bethel Chapels	26	19	1
Juvenile Society, King Street	4	0	0
Do., do., for *Dove*	1	0	0
Margate—			
Collection	6	2	0
Contributions	16	12	3
Do., Sunday School, for *Dove*	0	10	0
Ramsgate	80	5	4
Smarden—			
Contributions, for *Dove*	0	12	6
Staplehurst	6	10	0
Tenterden and Biddenden—			
Sunday School, for *Dove*	1	6	0
Woolwich—			
Collections—			
Public Meeting	23	14	8
Queen Street	16	5	9
Enon Chapel	1	15	1
Contributions	11	13	4
Do., Sunday School, Enon Chapel	0	18	6
	54	7	4
Acknowledged before and expenses	47	6	0
	7	1	4

Lancashire.

Bacup—			
Contributions, for *Dove*	0	11	9
Blackburn—			
Contributions, for *Dove*	1	0	0
Bolton—			
Collections, &c.	10	0	0
Chowbent—			
Collection	2	2	6
Contributions	2	11	6
Do., Children, for *Dove*	1	0	0
Cloughfold—			
Contributions, for *Dove*	1	0	0
Goodshaw Chapel—			
Contributions, by Master A. F. Nichols, for *do.*	1	0	0
Haslingden—			
Contributions, for *do.*	2	0	0
Preston—			
Collections	7	4	5
Contributions	8	0	2
Do., for *Schools*	5	15	0
Do., for *Dove*	3	0	5
Do., Juvenile Association	4	0	0
Legacy, H. Cross, Esq.	5	0	0
Wigan—			
First Church—			
Collection	10	0	8
Contributions	6	0	0
Do., for *African Saw Mill*	0	2	6
Do., Sun. School, for *Dove*	1	9	9
Second Church—			
Collection	5	3	0
Contribs., Sunday School, for *Dove*	1	9	0
Liverpool—			
Collections—			
Public Meeting	20	11	9
Do., Children's	6	1	9
Proceeds of Tea Meeting	3	17	0
Contributions	51	1	0
Do., for *Translations*	5	10	0
Do., for *African Saw Mill*	3	0	0
Myrtle Street—			
Collections	52	0	0
Ladies' Society	13	8	5
Sunday School	3	13	7
Pembroke Chapel—			
Collections	66	11	7
Contributions	179	3	5
Do., Bible Class	2	2	0
Do., Sun. Schools, for *Two Orphan Hindoo Girls*	4	0	0
Soho Street—			
Collection	8	0	8
Contributions	3	2	0
Do., for *Dove*	0	10	0
Great Crosshall Street—			
Collection	4	10	0
Sir Thomas's Buildings—			
Collection	5	0	0
	432	2	2
Acknowledged before and expenses	377	12	2
	54	10	0
Manchester—			
Union Chapel—			
Congregational and Juvenile Society (moiety)	35	0	0
Simpson, J. A., Esq., donation	3	0	0
Contributions, for *Dove*	9	7	1
Do., for *African Saw Mill*	1	0	0
York Street—			
Juvenile Society	7	0	0
Sunday School, for *Dove*	3	0	0
Preston—			
Contributions, for *do.*	0	10	0
Rochdale—			
Contributions, for *do.*	1	15	0
Sabden—			
Foster, George, Esq., A.S.	100	0	0
Tottlebank—			
Contributions	2	3	6
Do., for *Dove*	1	0	0

Leicestershire.

Leicester—			
Contributions (additional)	27	11	6
Do., Sunday School	1	18	8
Loughborough—			
Sunday School, Sparrow Hill, for *Dove*	1	0	0

Lincolnshire.

Boston—			
Collection	7	19	8
Contributions	1	1	4
Do., Sunday School	0	9	9
Burgh—			
Collection	5	0	0
Contributions, for *Dove*	1	0	0
Horncastle—			
Collection	7	16	9
Contributions	4	7	8
Do., Sunday School	1	6	11
Do., for *Dove*	1	0	0
Lincoln—			
Contributions, for *do.*	2	0	0
Spalding—			
Collection	2	17	4

Norfolk.

Diss—			
Contributions, for *Dove*	2	4	0
Fakenham—			
Sunday School, for *do.*	0	10	0

Northamptonshire.

Bugbrook—			
Contributions, for *Dove*	0	10	0
Guilsborough—			
Sunday School, for *do.*	1	0	0
Kettering—			
Contributions	14	14	8
Do., Sunday School	0	18	2
Ditto, Independent Congregation, by Rev. T. Toller	2	0	0
Middleton Cheney—			
Contributions, for *Dove*	1	0	0

Northumberland.

Berwick on Tweed—			
Collections—			
Baptist Chapel	27	10	9
1st Relief Church	2	9	4
Contributions	1	0	0
Do., for *African Saw Mill*	5	0	0
Do., Sun. School, for *do.*	0	11	6
Young Men's Missionary Society	2	0	0
Friend to Missions	0	10	0
Legacy from Friend, for *Africa*	5	0	0
A Friend, for *do.*	1	0	0
Sunday School, for *Dove*	1	15	0
Broomley—			
Collection	5	0	0
Do., Forge	0	5	6
Contribution	0	5	0
Ford Forge—			
Contributions, for *Africa*	5	0	0
Do., for *African Saw Mill*	1	0	0
Hexham—			
Contributions	1	10	6
Newcastle on Tyne—			
Contributions	28	9	7
Do., for *Translations*	4	2	0
New Bridge Street—			
Contributions	4	0	7
Do., for *Africa*	0	10	0
New Court—			
Contributions, for *African Saw Mill*	2	0	0
Tuthill Stairs—			
Collection	10	7	7
Contributions, for *African Saw Mill*	5	15	0
Do., for *Dove*	1	2	6
Do., Juvenile Society	2	6	5
Do., Sunday School	0	16	0

	£	s.	d.
Carville—			
Collection	2	10	0
North Shields—			
Collections	5	1	0
Contributions	6	0	6
Do., for *Schools*	1	10	9
Do., for *Translations*	0	5	0

NOTTINGHAMSHIRE.

Southwell—			
Contributions, for *Dove*	1	0	0
Sutton on Trent—			
Collections, &c.	8	0	0
Contributions, for *Dove*	1	0	0

OXFORDSHIRE.

OXFORDSHIRE Auxiliary, by T. Bartlett, Esq.—			
Abingdon—			
Collections	13	8	2
Contributions	21	8	6
Do., Sun. School	1	2	10
Do., for *Africa*	2	0	0
Do., *Female Education in India*	6	6	4
Arlington—			
Collection	2	12	0
Contributions	5	13	10
Burford—			
Collection	1	8	11
Contributions	6	15	0
Chadlington	1	10	0
Chipping Norton—			
Collection	7	6	5
Contributions	3	3	8
Coate, Bampton, &c.—			
Collection, Coate	2	13	2
Do., Standlake	1	10	0
Contributions	2	14	8
Ditto, Bampton Sunday School	0	4	0
Faringdon—			
Collection	1	12	6
Contributions	1	19	6
Hook Norton—			
Collection	5	0	2
Wheeler, Mrs.	2	0	0
Lechlade—			
Contributions	1	5	0
Middleton Cheney—			
Collection	2	2	4
Oxford—			
Collections	14	1	10
Contributions	23	6	4
Do., for *West India Schools*	5	0	0
Do., for *East India Schools*	1	5	0
Shipston—			
Collection	2	1	4
Contributions	0	14	0
Do., Sun. School	0	10	2
Stow on the Wold—			
Collection	1	0	0
Woodstock—			
Collections	6	10	6
Contributions	6	9	6
Do., Sun. School, for *Dove*	1	3	8
	149	19	4
Acknowledged before and expenses	101	10	10
	48	8	6

RUTLANDSHIRE.

Oakham—			
Contributions	7	11	10

SHROPSHIRE.

Oswestry—			
Collections	8	11	4
Contributions (in part)	5	16	7
	14	7	11
Deduct for *Baptist Irish Society*	2	7	6
	12	0	5
Pontesbury—			
Collection	2	1	7
Shiffnal—			
Collection, Zion Chapel	3	0	0
Contributions	2	0	0
Shrewsbury—			
Collections	10	14	5
Contributions	4	15	7
Do., Sunday School Girls	1	12	9
Snailbeach—			
Collection	4	10	0
Wellington—			
Collection	7	17	8
Contributions	9	2	4

SOMERSETSHIRE.

Bampton—			
Contributions, by Mr. Pomeroy, for *Translations*	0	5	0
Bath—			
Collections	10	17	0
Do., and Contributions, Somerset St.	16	0	0
Contributions	24	19	6
Do., for *Dove*	1	0	0
Do., for *Africa*	4	12	8
Do., Juvenile Association, York St.	18	17	9
Do., Sunday School, Tiverton	0	9	6
Bedminster—			
Contributions, for *Dove*	1	0	0
Boro'bridge—			
Collection	0	15	0
Contributions	1	6	5
Bridgewater—			
Contributions, for *Dove*	0	18	9
Bristol, by R. Leonard, Esq.	31	11	6
Counterslip—			
Contributions, for *Dove*	3	14	0
Do., Sun. School, for *do.*	4	2	7
Chard—			
Contributions	4	0	0
Do., for *Dove*	1	0	0
Cheddar—			
Contributions	12	3	6
Do., for *Dove*	1	8	0
Creech—			
Collection	0	18	0
Crewkerne—			
Collection	4	8	5
Hatch—			
Collection	0	15	0
Honiton—			
Collection	2	6	8
Contributions	0	16	6
Isle Abbott—			
Collection	1	10	0
Lyme Regis—			
Collection, &c.	4	16	0
Minehead—			
Contributions	1	15	0
Do., for *Africa*	1	0	0
Saint Hill—			
Collection	0	18	0
Stogumber—			
Collection	3	0	0
Taunton—			
Collections	13	4	8
Contributions	13	4	6
Do., for *Africa*	1	0	0
Upottery—			
Collection	2	0	0
Watchet and Williton—			
Collection, Watchet	3	4	8
Contributions, do.	5	0	0
Do., Williton	3	1	0
Wellington—			
Collections	8	12	7
Contributions	11	5	0
Do., Sunday School, Rowgreen	0	5	0

STAFFORDSHIRE.

Ashton-under-Lyne—			
Collections	10	4	8
Contributions	12	3	5
Do., for *Dove*	4	5	0
Burton on Trent—			
Sunday School, for *do.*	2	4	1
Hanley—			
Collection	4	3	0
Contributions	7	3	6
Do., Sunday School, for *Dove*	1	0	0
Walsall—			
Contributions, for *do.*	0	17	1
Do., Sunday School, for *do.*	0	14	0

SUFFOLK.

Ipswich—			
Stoke Green—			
Contributions, for *Dove*	2	11	9
Turret Green—			
Collection	6	10	6
Contributions	10	10	6
Do., for *Dove*	1	17	0
Otley—			
Sunday School, for *do.*	1	0	0
Stoke Ash—			
Contributions, for *do.*	0	13	1

SURREY.

Croydon—			
Contributions, by Rev. E. Adey, for *Schools*	1	10	0
Kingston—			
Marsh, Mr. John, for *do.*	0	10	0

SUSSEX.

Battle—			
Contributions, for *Dove*	0	16	2
Hastings—			
Contributions, for *do.*	1	11	0

WARWICKSHIRE.

Alcester—			
Contributions, for *Dove*	1	12	6
Birmingham—			
Sunday Schools, New Hall St., for *Dove*	1	1	0
Coventry—			
Contributions, for *do.*	1	11	11
Do., Sunday School, Cow Lane, for *do.*	1	5	2

WILTSHIRE.

Keynsham—			
Contributions, for *Dove*	0	10	0
Do., Sunday School, for *do.*	0	10	0

	£	s.	d.
Penknap—			
Contributions, for *do.*	1	0	0
Salisbury—			
Contributions, for *do.*	0	10	0
Do., Sunday School, for *do.*	3	15	6
Trowbridge—			
Contributions, for *do.*	2	8	6
Gouldsmith, J., Esq., A.S.	1	0	0
Salter, S., Esq., for *African Saw Mill*	2	0	0
Westbury Leigh—			
Collections	5	0	0
Contributions	4	1	6
Do., Sunday School	8	3	7
Wootton Basset—			
Contributions	1	10	0
Do., for *Africa*	0	10	0
Do., for *Dove*	0	10	3

Worcestershire.

Bewdley	3	0	0
Evesham—			
Contributions, for *Dove*	0	12	6
Do., Sunday School, Mill Street, for *do.*	0	11	6
Netherton—			
Contributions, for *do.*	1	0	0
Upton on Severn—			
Contributions, for *do.*	0	10	6
Worcester—			
Contributions, for *do.*	2	12	6

Yorkshire.

Bleckley—			
Collection	1	12	6
Bradford—			
Contributions	30	8	10
Do., for *Schools*	1	10	0
Do., for *African Saw Mill*	2	10	0
Bramley—			
Collection	10	0	0
Dishforth—			
A Friend, for *Africa*	5	0	0
Driffield—			
Contributions, for *Dove*	0	11	8
Farsley—			
Collection	6	19	3
Contributions, for *Dove*	1	0	0
Goole—			
Fletcher, J., Esq.	1	1	0
Do., for *African Saw Mill*	1	1	0
Halifax—			
Collections	14	17	8
Contributions	14	13	7
Haworth, Second Church—			
Collections	4	10	5
Do., Horkin	0	8	8
Contributions	10	12	0
Hebden Bridge—			
Collections	7	9	0
Contributions	8	16	1
Do., for *Africa*	0	16	0
Do., Sunday School	0	8	0
Hedon—			
Contributions, for *Dove*	0	15	0
Hull—			
Contributions, by Mr. Sykes, for *do.*	1	2	6
Do., Saltheuse Lane, for *do.*	2	0	0
Hunslet—			
Collection	2	18	0
Kilham—			
Contributions, for *Dove*	1	0	0
Leeds—			
Contributions	11	2	6
Do., for *African Saw Mill*	6	2	0
Do., for *Dove*	3	4	1
Lockwood—			
Collection	4	12	5
Contributions	1	10	0
Do., Sun. School	0	3	2
Malton—			
Contributions, for *Dove*	1	0	0
Masham—			
Contributions	6	6	0
Rotherham—			
Collections	3	11	7
Sunday School, for *Dove*	1	0	0
Hatfield, Mr., Grange Hall	1	1	0
Salendine Nook—			
Contributions, for *Dove*	4	10	0
Sheffield—			
Collections, Portmahon	3	10	0
Do., Townhead St.	17	4	7
Contributions, do.	16	19	10
Do., Sunday School, do., for *Dove*	1	11	10
Shipley—			
Contributions, for *do.*	1	0	0
Hull and East Riding Auxiliary—			
Beverley—			
Collections	10	18	6
Bishop Burton—			
Collection	2	15	0
Contributions	2	1	0
Hedon—			
Collections	3	5	0
Hull—			
Collections—			
Public Meeting	11	3	2
Saltheuse Lane	14	1	4
George Street	21	7	6
Contributions	8	7	0
Ditto, Saltheuse Lane, Juvenile Society	6	15	0
Do., George Street Ladies' & Juvenile Society	4	12	1
	85	5	7
Acknowledged before and expenses	60	9	0
	24	16	7
North Riding Auxiliary—			
Burlington—			
Collections	17	15	7
Contributions	4	18	2
Do., Sunday School	0	10	6
Driffield—			
Collections	7	2	10
Contributions	4	11	9
Hunmanby—			
Collection	2	17	4
Contributions	5	7	8
Do., for *Dove*	0	5	0
Kilham—			
Collection	3	10	3
Contributions	3	10	0
Malton—			
Collection	2	3	0
Contributions	9	7	7
Scarborough—			
Collections	40	0	6
Contributions	25	6	9
Do., for *Dove*	1	10	1
Do., Sunday School	1	3	0
Do., do., for *Dove*	0	19	6
	130	19	6
Acknowledged before and expenses	71	18	0
	59	1	6

North Wales.

Anglesea.

Garregfawn	0	2	6
Holyhead, additional	0	5	0
Rhydwyn—			
Collection	0	10	8
Contributions	1	7	6
Soar—			
Collection	0	14	9
Contributions	0	10	0

Carnarvonshire.

Capel y Beirdd—			
Collection	1	1	8
Contributions	0	7	6
Carnarvon—			
Collections, &c.	7	3	2
Roberts, W., Esq., for *Africa*	1	1	0
Garn—			
Collection	0	13	0
Contributions	0	17	6
Llanllyfni—			
Collection	0	9	6
Contributions	0	7	6
Lleyn—			
Collection	0	12	5
Pontycim	2	3	9
Pwllheli—			
Collection	2	0	0
Contributions	17	12	5

Denbighshire.

Bontnewydd—			
Collection	0	10	0
Denbigh—			
Collection, &c.	2	0	0
Glyneirlog—			
Contributions	1	7	6
Glyndyfrdwy—			
Contributions	1	4	10
Llanddulas—			
Collection	0	7	8
Llandudno—			
Collection, &c.	2	1	3
Llanelian	0	8	0
Llangollen—			
Collections	1	16	9
Contributions	5	2	9
Do., for *Dove*	0	11	6
Llannefydd	0	4	6
Llanrwst—			
Collection, &c.	3	10	0
Llansanan	0	4	6
Llansantffraid	0	7	4
Llanwydden—			
Collection	0	10	0
Pandy y capel—			
Collection, &c.	3	0	0
Penycae—			
Contributions	1	5	3
Do., for *Dove*	0	5	0
Ruthin—			
Contributions	1	12	5
Do., Sunday School	0	12	8
Wrexham—			
Collection	5	0	0
Rawson, G., Esq.	5	0	0

Flintshire.

Holywell—			
Contributions	2	4	9
Mold—			
Collection (one fourth)	2	14	0

	£	s.	d.
Rhuddfan—			
Collection, &c.....	0	17	4
	42	17	11
Acknowledged before and expenses.....	26	18	3
	15	19	

MONTGOMERYSHIRE.

Newtown—			
Collections	10	16	11
Contributions	12	17	10
Do., for *Dove*.....	2	0	0
Welshpool—			
Collection	1	9	0
Contributions	5	13	9

SOUTH WALES.

CARMARTHENSHIRE.

Carreg Sawdde—			
Contributions	0	5	7
Cwmdu—			
Collection	0	10	0
Contributions	0	10	0
Cwmdwr	0	4	7
Cwmifor.....	1	5	6
Cwmsarnddu.....	0	11	1
Glanyferi—			
Collection	0	10	7
Friend.....	0	2	6
Gwaunclunda—			
Collection	0	7	6
Contributions	0	5	0
Llandilo—			
Collection	0	10	0
Contributions	0	7	6
Llandovery—			
Collection	0	18	10
Contributions	2	7	6
Llanelly—			
Velin Voel—			
Collection	1	0	3
Contributions	1	7	6
Capel Sion—			
Collection	2	11	4
Contributions	2	16	0
Bethel—			
Collection	0	12	7
Contributions	2	15	0
Llangendeyrn.....	0	9	0
Llwynhendy—			
Collection	0	10	0
Contributions	0	5	0
Pontbren	0	2	6
Porthyrhyd.....	0	8	6
Smyrna—			
Collection	0	8	0
Contributions	0	12	6

GLAMORGANSHIRE.

Bridgend—			
Contributions, for *Dove*	0	5	0
Hengoed—			
Collection	1	4	0
Do., Berthlwyd.....	0	5	0
Contributions	3	5	6

MONMOUTHSHIRE.

Rhymney—			
Contributions, by Miss Penny.....	1	7	0

PEMBROKESHIRE.

Bethlehem (Badbacton)	0	10	1
Broadhaven (Hephzibah)	0	6	1
Carmel (Clarbiston).....	1	1	0
Haverfordwest—			
Collections.....	16	13	3
Contributions 117	16	0	
Do., for *Dove*.....	0	6	6
Honeyborough	0	5	6
Marloes	0	3	8
Martletwy	0	10	1
Middle Mill—			
Collection	2	0	2
Do., Tretio.....	0	3	8
Contributions	13	16	2
Pembroke Dock—			
Contributions, for *Dove*	1	4	4
Salem (Treffgharne)—			
Collection	0	8	0
Contributions	0	8	0
Southdairy.....	0	6	1

SCOTLAND.

Aberdeen—			
Collections—			
Public Meeting.....	4	4	0
Silver Street	9	7	4
Correction Wynd...	54	0	0
John Street	7	0	0
Contributions.....	35	14	4
Do., for *Sanscrit Version*	1	1	0
Do., for *African Press*	8	10	0
Anstruther—			
Collection, Independent Chapel	1	18	0
Contributions	2	14	6
Dumfries—			
Collections—			
Public Meeting, Rev. W. B. Clarke's	2	6	3
Rev. J. Cameron's...	3	5	0
Rev. J. Mackenzie's.....	3	2	3
Contributions	1	0	0
Dunfermline—			
Collections—			
English Baptist Church	12	18	0
Scotch Church	10	0	0
Independent Chapel.....	1	10	3
Edinburgh—			
Collections—			
Elder Street	33	0	0
Rev. J. Haldane's	21	0	0
Contributions	58	6	6
Do., for *African Press*	14	0	6
Legacy of the late Miss Janet Duncan	19	19	0
Greenock—			
Contributions.....	3	15	0
Hawick—			
Collection, Relief Church	3	0	0
Kelso—			
Collection, Rev. H. Bonar's	1	3	0
Kirkaldy—			
Collection	1	3	8
Perth—			
Contributions, for *African Press*.....	1	15	6
Stirling—			
Collection, John St....	6	1	9
Contributions.....	3	8	3
	325	4	1
Acknowledged before...	205	0	0
	120	4	1
Dundee—			
Contributions, for *Dove*	1	14	5
Dunkeld—			
Missionary Society, for *Africa*.....	3	0	0
Echt.....	2	10	0
Edinburgh—			
Contributions, by Rev. C. Anderson	22	16	0
Elgin—			
Missionary Society ..	5	14	0
Nevin—			
Contributions	0	6	0
New Pitaligo—			
Collection	0	18	6
Perth—			
Contributions, for *Dove*	2	8	6
Do., Ladies' Society, for *Female Education in India*.....	3	0	0
Roxburghshire—			
J. H. .....A.S.	5	0	0
Stirling—			
Contributions, for *Dove*	2	6	0
Tough—			
Contributions	3	1	0
Westray—			
Contributions	3	0	0

IRELAND.

Abbeyleix—			
Collection	0	10	0
Contributions	0	10	0
Do., for *Dove*.....	1	8	0
Ballina—			
Contributions, for *Dove*	0	13	0
Ballymoney—			
Collection (moiety)...	1	3	6
Belfast—			
Collection, Independent Chapel.....	2	19	6
Contributions	5	12	6
Do., for *Dove*.....	1	5	4
Birr—			
Collection (moiety) ...	0	10	0
Contribution.....	0	10	0
Carrickfergus—			
Collection	0	9	3
Clonmel—			
Collection (moiety) ...	0	17	6
Cloughjordan—			
Collection (moiety)....	1	4	0
Coleraine—			
Collection (moiety)....	3	3	3
Contributions, for *Dove*	1	0	0
Conlig—			
Collection	1	10	0
Cork—			
Collections—			
Baptist Chapel (moiety)	2	12	0
Independent Chapel	2	11	7
Contributions	8	11	6
Dromoyle—			
Contribution.....	0	5	0
Dublin—			
Collections—			
Public Meeting.....	2	0	1
Baptist Chapel	14	14	0
Rev. Dr. Urwick's..	3	10	0
Monthly Missionary Prayer Meetings.	5	11	7
Contributions.....	24	12	0
Do., for *Translations*	1	10	0
Do., for *Schools*.....	6	15	0
Ferbane—			
Collection (moiety) ...	0	7	6
Limerick—			
Collection (moiety) ...	1	12	0
Contributions, for *Translations*.....	2	0	0
Londonderry—			
Contribution.....	1	9	0
Marymount—			
Contributions	0	10	0

	£	s.	d.
Moate—			
Collection (moiety) ...	1	2	6
Nenagh—			
Contributions.....	3	0	0
New Ross—			
Collection (moiety) ...	0	6	4
Thurles—			
Contributions	1	5	0
Tralee—			
Collection	1	5	0
Contribution.....	0	5	0
Waterford—			
Collections (moiety)...	3	7	0
Contributions	8	15	0
Do., for *Africa*	1	0	0
Do., for *Schools*.....	2	0	0
Do., for *Dove*.....	1	9	4
Youghall—			
Collection	1	0	0
Contribution.....	0	10	0

FOREIGN.	£	s.	d.
Colombo 210	9	4	
Constantinople—			
Binns, Mr.....	3	0	0
Campbell, Mr.....	3	0	0
Kandy 107	10	0	
St Servan, for *Chapel at Morlaix*.....	1	4	0

Received during the month of April, 1845.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.	£	s.	d.
Annual Meeting at Exeter Hall.....115	4	1	
Do., at Surrey Chapel 23	13	2	
Do., for Juvenile Associations at Finsbury Chapel	6	16	9
Annual Sermon at Surrey Chapel 47	2	7	
Do., at Poultry Chapel 38	4	1	
Alie Street, Little..... 10	10	3	
Brentford, New.....	9	12	6
Charles Street, Kennington.....	4	9	0
Chelsea, Paradise Chapel 11	12	0	
Church Street	4	0	6
Eagle Street 17	11	10	
Eldon Street, Welsh	3	16	0
Hatcham.....	2	14	6
Ilford.....	2	4	11
Islington Green..... 10	14	10	
Kensington	8	10	6
Peckham.....	4	14	4
Prescot Street, Little ... 14	7	6	
Romney Street.....	6	12	7
Shoreditch, Providence Chapel.....	6	10	0
Stepney College Chapel	2	18	9
Tottenham..... 12	10	0	
Vernon Chapel.....	4	0	0
Wandsworth	2	16	5

Annual Subscriptions.	£	s.	d.
Clarke, Rev. O.....	1	1	0
Francies, Rev. G.....	0	10	6
Giles, Mr. E.....	1	1	0
Goodrich, Rev. J.....	1	1	0
Groser, Rev. W.....	1	1	0
Hepburn, Thos., Esq.....	2	2	0
Meacher, Mrs.....	1	1	0
Rippon, Mrs. T.....	5	0	0

Donations.	£	s.	d.
Brewin, Robt., Esq., for *Schools*.....	0	10	0
Friend, for *Dove*..... 10	0	0	
Friend.....	5	0	0
Friend, by Mr. Bird.....	1	0	0
Sturge, Joseph, Esq., for *Rev. W. Knibb's Schools* 30	0	0	
V. O. W.....	5	0	0
X. Y. Z.....	5	0	0

LONDON AND MIDDLESEX AUXILLIARIES.	£	s.	d.
Brentford, New—			
Sunday School, additional, for *Dove*.....	0	5	4
Chelsea, Paradise Chapel—			
Juvenile Association.	8	8	0
Church Street—			
Contributions, by Miss L. H. Hunt, for *Dove*	0	3	6
Hampstead, Collection..	2	4	11
John Street—			
Collected by Young Friends, for *Dove*...	5	3	4
Maze Pond—			
Contributions, for *Female Education*.....	7	7	0
Mill Yard, Seventh Day General Baptist Church—			
Contributions	1	0	0
Stamford Hill—			
Contributions, by Mr. Nicholas.....	1	8	0
Walworth, Lion Street—			
Contributions, by Miss L Green, for *Dove*	0	10	0
Ditto, Female Missionary Society...	26	0	0
West Drayton—			
Newton, Mrs.....A.S.	1	0	0
Newton, Miss.....do.	0	10	0
Whetstone—			
Taylor, Mrs.	1	0	0
Wild Street, Little—			
Contributions, on account	3	10	0

BEDFORDSHIRE.	£	s.	d.
Bedford, Old Meeting—			
Contributions(moiety)	38	13	3
Toddington—			
Collection	1	19	4
Contributions	5	5	8

BERKSHIRE.	£	s.	d.
Kingston Lisle—			
Collection	1	16	0
Contributions.....	3	4	0

BUCKINGHAMSHIRE.	£	s.	d.
Marlow—			
Collection, &c.....	2	0	0
Contributions, for *Dove*	0	10	0
Waddesdon Hill—			
Contributions.....	1	16	0
Do , for *Dove*.....	2	10	0

DEVONSHIRE.	£	s.	d.
Devonport—			
Contributions, by Master Oram, for *Dove*..	1	8	0
Exeter—			
Collections.....	13	8	11
Contributions.....	9	2	10
Tavistock—			
Contributions	7	10	0
Tiverton—			
Collections.....	12	12	6
Do., Juvenile.....	2	2	9
Contributions	15	16	8

DORSETSHIRE.	£	s.	d.
Dorchester.....	1	0	0
Lyme Regis—			
Collection	1	18	9
Contributions.....	1	5	5
Do., Sunday School	1	1	5
Weymouth—			
Collections.....	8	11	0
Contributions.....	7	0	0
Do., Sunday School	1	3	0

ESSEX.	£	s.	d.
Ilford—			
Collection, Rev. J. Woodard's, April, 1844.....	4	6	0
Proceeds of Lecture...	3	5	3
Collection, Turret Pl.	2	4	11
Stratford, Enon Chapel—			
Boxes.....	0	14	6
Writtle—			
Dowson, Mr.....A.S.	1	0	0

HAMPSHIRE.	£	s.	d.
Lymington—			
Sunday School, for *Dove*.....	1	11	0
Southampton—			
Oakley, Mr., additional	0	10	6

HERTFORDSHIRE.	£	s.	d.
Tring—			
Collection	3	0	0
Contributions.....	19	8	10
	22	8	10
Acknowledged before and expenses.....	10	6	2
	12	2	8

KENT.	£	s.	d.
Dover, Pent Side—			
Contributions	14	0	0
Town Malling—			
Contributions.....	4	12	8

NORFOLK.	£	s.	d.
Norwich—			
Tillyard, Mr. Robt., for *Dove*	0	10	0

	£	s.	d.
OXFORDSHIRE.			
Burford—			
Contributions, by Miss Wall	1	0	0
Oxford—			
Contributions, by Mrs. Dean	1	4	0
SOMERSETSHIRE.			
Bristol	139	14	3
Highbridge	1	10	0
Do., for *Dove*	0	10	0
Yeovil—			
Collection	4	7	0
Contributions	1	2	0
Do., for *Africa*	2	4	0
Do., for *China*	2	0	0
SUFFOLK.			
Ipswich—			
Contributions, by Mrs. Bass	3	4	0
WARWICKSHIRE.			
Leamington—			
Collection	9	16	6
Contributions	1	15	0
Do., for *Dove*	1	2	6
WILTSHIRE.			
Beckington—			
Contributions	5	9	0
Do., Sunday School	0	13	7
Damerham—			
Rhodes, Rev. W.	0	10	0
Devizes—			
Collections	16	0	8
Contributions	27	7	3
Do., Sunday School, for *Entally*	4	0	0
North Bradley—			
Collection	3	8	6
Contribution	0	10	0
Penknap—			
Collections	7	2	0
Contributions	2	18	6
Do., for *Translations*	1	0	0
Semley—			
Collection	1	10	0
Westbury—			
Collection	3	7	10
Contributions	2	7	11
YORKSHIRE.			
Bradford—			
Sunday School, Westgate Chapel	5	0	0
Earby—			
Collection	1	15	0
Leeds—			
Winn, W. S., Esq., by W. Murgatroyd, Esq.	10	0	0
Sutton,—			
Contributions, for *Dove*	1	0	0
NORTH WALES.			
Denbigh—			
Sunday School, for *Dove*	0	10	0
Tyddynsion—			
Contributions	1	0	7
SOUTH WALES.			
MONMOUTHSHIRE.			
Llanwenarth—			
Contributions, for *Dove*	1	0	0
Machen, Siloam—			
Collection	0	11	6
SCOTLAND.			
Edinburgh—			
Collections—			
Public Meeeting	5	1	6
Elder Street	6	6	0
MintoHouseChurch, for *Translations*	6	0	0
Bristo Street	11	18	3
Contributions	27	13	11
Do., for *Translations*	1	16	0
Do., for *School in India*	0	10	0
Do., for *African Press*	5	1	0
Elrick, Marnoch Sunday School	0	3	7
Leith—			
Auxiliary Society	6	9	0
FOREIGN.			
Sydney—			
Sunday School, by Rev. John Saunders	1	18	6

Received during the month of May, 1845.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.	£	s	d.
Bow	6	8	7
Brompton	7	16	7
Camberwell	40	0	0
Clapham	6	0	0
Devonshire Square	45	1	7
Greenwich, London St.	4	0	0
Henrietta Street	14	2	3
Highgate	3	10	0
Keppel Street	5	15	10
Mase Pond	13	17	4
New Park Street	19	18	6
Regent Street, Lambeth	12	2	0
Salters' Hall	14	10	6
Shoreditch, Ebenezer Chapel	2	1	0
Trinity Chapel, Borough	9	0	0
West Drayton	2	9	7
Windmill Street, Finsbury	7	10	0
Annual Subscriptions.			
Matravers, Mr.	1	1	0
Smith, Margaret, Cowley Grove	0	8	0
Watkins, Mrs.	1	1	0
Williams, Thomas, Esq., Cowley Grove	10	0	0
Donations.			
A. B. C.	2	10	0
Benham, J. L., Esq., for *Jamaica Special Fund*	10	0	0
Bible Translation Society, for *Translations*	500	0	0
Do., for *Sanscrit Version*	100	0	0
Boss, Mrs., Lisson Grove House	10	0	0
Cozens, Mrs., for *Jamaica Special Fund*	2	0	0
Friend, by Rev. W. Knibb, for *do.*	1	0	0
Friend, for *do.*	250	0	0
Friend, for *do.*	10	0	0
Friend	5	0	0
Friend	20	0	0
Gouldsmith, Mrs., for *Jamaica Special Fund*	50	0	0
Do., for *China*	10	0	0
"It is the Lord's"	5	0	0
Do., for *Jamaica Special Fund*	5	0	0
Member of the Anti-Corn-Law League, for *Jamaica Special Fund*	50	0	0
Missionary Box, Moorgate Street	0	19	1
Morgan, Elizabeth, 26, Abingdon Street, for *do.*	2	0	0
Rippon, Mrs., for *do.*	10	0	0
Wilson, Mrs. J. Broadley	30	0	0
Legacy.			
Newman, Rev. William, D.D., late of Bow, by Rev. G. Pritchard, (£1000, less duty)	900	0	0
LONDON AND MIDDLESEX AUXILIARIES.			
Alie Street, Little—			
Sunday School	1	18	6
Battersea—			
Collected by Mary Gurney, for *Jamaica Special Fund*	0	7	0
Brompton—			
Contributions	2	3	3
Do., Sunday School	0	9	2
Church Street—			
Contributions	9	6	6
John Street	66	4	3
Maze Pond—			
Contributions	18	14	2
New Court, Old Bailey—			
Sunday School, for *Dove*	0	12	1
New Park Street—			
A Friend	2	0	0
Prescot Street, Little—			
Contributions (in part)	30	0	0
Totteridge and Whetstone—			
Contributions	4	3	4
Walworth, Horsley Street—			
Juvenile Society	4	15	6
West Drayton—			
Contributions	1	10	0
Do., Sunday School.	0	10	0
Do., do., Yewsley	0	5	0
Wycliffe Chapel (Rev. Dr. Reed's)—			
Proceeds of Lecture (moiety)	2	2	0

	£	s.	d.
BEDFORDSHIRE.			
Cranfield—			
Collection	3	0	4
Contributions	1	9	8
Heath and Reach	2	6	0
Houghton Regis	13	10	0
Leighton Buzzard, 2nd Church	2	4	3
Luton, Union Chapel—			
Contributions(moiety)	32	12	7
BUCKINGHAMSHIRE.			
Buckingham—			
Contributions	30	0	0
Penny Stratford—			
Collection	1	9	1
Contributions	0	17	11
Great Brickhill—			
Collection	1	6	0
Contributions	1	14	4
Do., Sunday School, for *Dove*	0	16	0
Do., do., for *Indian Schools*	0	10	0
DURHAM.			
South Shields—			
McKay, Mrs.	3	0	0
Do., for *Patna Refuge*	2	0	0
ESSEX.			
Harlow	2	5	0
Potter Street—			
Contributions	1	16	10
Do, Sunday School	0	19	10
Do., for *Dove*	0	13	4
Waltham Abbey—			
Collection (including £5 from S. M. Peto, Esq., and £3 3s. from Mr., Mrs., and Miss Taylor)	15	3	2
Contributions	5	13	2
Do., for *Africa*	0	3	5
Do., Sunday School	0	6	6
HAMPSHIRE.			
Romsey—			
Contributions, for *Africa*	1	2	0
HERTFORDSHIRE.			
Berkhampstead—			
Contribution	1	0	0
Do., for *Schools*	1	10	0
Hertford—			
Collections	4	15	6
Boxes	0	13	6
Northchurch—			
Contributions, for *Schools*	0	16	2
KENT.			
Crayford—			
Smith, Mr.....A.S.	1	1	0
Juvenile Association	0	15	6
LANCASHIRE.			
Manchester—			
Collected by Mr. Criddle, for *Dove*	0	10	0
NOTTINGHAMSHIRE.			
Newark—			
Sunday School, for *Dove*	1	0	
Nottingham—			
Contributions,for *Dove*	2	14	11
SOMERSETSHIRE.			
Frome—			
Collection, Public Meeting	8	7	2
Contributions	12	8	0
Do., Badcox Lane and Sheppard's Barton,for *Child at Patna*	3	1	6
Badcox Lane—			
Collection	5	7	3
Contributions	17	0	1
Do., for *Dove*	1	3	7
Sheppard's Barton—			
Collection	7	0	6
Contributions	13	17	9
Do., for *Dove*	2	7	6
Norton St. Philip—			
Collection	2	2	0
Paulton—			
Contributions,for *Dove*	1	3	0
Taunton—			
Stevenson, Geo., Esq.	50	0	0
SURREY.			
Leatherhead—			
Payne, Mrs.	1	1	0
WILTSHIRE.			
Bradford	22	8	8
Chapmanslade—			
Collection	0	11	2
Box	0	5	6
Sunday School	0	3	10
Corsham—			
Collection	3	8	9
Contributions	6	15	4
Laverton	2	8	6
Melksham—			
Collections	8	6	11
Contributions	42	19	3
Do., for *Africa*	2	0	0
Do., Sunday School	2	1	4
Phillips, J. L., Esq., for *Jamaica Special Fund*	10	0	0
Do., for *China*	10	0	0
Trowbridge	84	18	6
Page, Mrs	2	2	0
Warminster—			
Collection	4	16	0
Contributions	9	6	10
SOUTH WALES.			
Aberavon—			
Collection	0	15	7
Neath—			
Collection, Welsh Baptist Chapel	1	4	6
Jones, Rev. T.	1	0	0
Swansea—			
Collection, Public Meeting	5	8	7
Contributions	3	12	0
York Place—			
Collection	6	0	0
Contributions	4	15	10
Do., Sun. School	0	7	1
Mount Pleasant—			
Collection	5	0	0
Contributions	8	15	6
Bethesda—			
Collection	5	9	7
Contributions	6	8	10
SCOTLAND			
Edinburgh—			
Contributions	24	2	6
Do., for *Translations*	0	10	6
Do., for *Schools*	0	10	6
Do., for *Dove*	0	10	6

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

INCOME AND EXPENDITURE.

The smallness of the income of our Society has been a topic of frequent remark. Some have been surprised and sorrowful; others have helped to increase it, many more intend we hope, to do so this year. The expense of conducting the Society, and collecting funds, has occasioned great surprise, and many have strongly urged its reduction. The proportion of expense to income is very large. It is easy to say all this, and a great deal more; and quite right to say it too. But how to remedy the evil is quite another matter. The Committee are as fully aware of all this as any persons can be. They have looked to it carefully, and they are now anxiously repeating that investigation. The shortest way of removing the difficulty, would be for churches and subscribers to *double* their contributions! But if this cannot be, something good would be effected if our brethren would assist in forming the country into districts and auxiliaries. In some quarters this has been done with great advantage. A more regular income is secured, time is saved, and money too. In this way help may be effectually given, and much expense and anxiety spared.

We wish we could diffuse the spirit of the following remarks, which we quote from the letter of a kind friend. "Do you know any just cause or impediment why a thousand persons should not each contribute one penny daily for the Irish Society, or £1 10s. 4d. at once, and thus raise a grand total of £1516 13s. 4d. What mortal man could calculate the amount of good that would result to poor ould Ireland, by such an effort as this? Much prayer is offered up; but we must *do* something as well as pray!" If this could be realized, we should indeed rejoice. We should augment agency in Ireland, keep out of debt, and bring expenditure and income into a more desirable proportion. Well, all people are turning an eye to Ireland just now. Come, Christian friends—you especially who reside in those districts where trade flourishes, and wealth is pouring in upon you, help in this good work. It is the age of reform and enterprise. Let the Irish Society be made to feel its quickening influence.

It is with pleasure that we present to our readers some extracts from the correspondence of the agents, which has greatly accumulated since our last. Mr. Sharman, of Clonmel, says:—

I have lately been to Kilcooley Hills. The ervices in the different villages were well attended. It had previously been arranged that I was to baptize an interesting young woman, daughter of pious parents, who themselves had long been convinced of baptism, but had shrunk from the odium which they thought a compliance with this duty would bring upon them. Another daughter was in a similar state of mind, having some years ago proposed herself as a candidate.

I had much anxiety respecting this family, for they all, except the youngest, opposed the administration of the ordinance except by moonlight, in order to escape observation. This seemed to me an unworthy concealment of what they considered right, and I consequently refused; at last it was mutually agreed that it should take place the morning before I left. After worship in the farmer's house, when I spoke to those present as seriously and appropriately as I could, we went down to the water, and I baptized the young woman. The mother now stepped forward, every scruple overcome, and said, "in the fear of God I will do the same;" and as I was quite satisfied of her piety, I readily complied with her wishes. Conceive my surprise and pleasure, when the father, too much overcome to speak, presented himself, and I

baptized him; and the elder daughter, who had lingered so long, also came forward, and the tears, which rolled fast down her face, showed how she felt; so that instead of one, four were that morning buried with Christ in baptism.

I wish I could speak so encouragingly of Cloamel. The difficulties common to such places have been greatly increased since the agitation of the Maynooth question. Still we are not left without some tokens of approbation from above. A Bible class, commenced a short time ago, has succeeded beyond my expectations; and will, I hope, be productive of much good. Oh that I had a good reader. Never did any part of the mission more need one than this.

Mr. BENTLEY has had a pleasing addition to the church at Ballymoney. He observes, in a recent letter,

You will be gratified to hear, that on Sabbath morning, June 1st, I baptized four persons in a neighbouring river. The service was interesting and solemn, and the greatest attention and seriousness was manifested by the spectators. Many were deeply affected, while the important truths, symbolized by the ordinance, were enforced. An old man, nearly seventy years of age, is about to put on Christ by baptism. Thus the Lord is making one and another willing in the day of his power, and giving signs that his servants are not spending their strength for nought.

Mr. MULHERN still continues to labour with encouraging tokens of success. We extract the following from his letters, in April and May:—

The Sabbath before last a young woman, who had given satisfactory evidences of her conversion, through the instrumentality of an aged member of the church, was baptized and added to our number. Last Lord's day I baptized another, a man from B—— Mills, seventeen miles from this, where I preach once a month. That ten hopeful converts have been added to us since January, is cause of gratitude for the past and hope for the future.

The Lord is prospering our efforts to get up a school-house beside the chapel. Dear friends in Glasgow and Edinburgh have contributed £25 10s. towards this object. Besides what we have raised ourselves, we want £12 more, which we hope other friends to Ireland will supply. Many places in this part of the country are opening up to us, and inviting our attention. We want more faith, more zeal, more prayer, and more men. The harvest is great, but the labourers are few, very, very few!

Mr. MULHERN having visited Dungannon, and the promising district around that rising town, has forwarded an interesting report: one or two extracts only can be inserted; but they will excite great interest.

I remained from Saturday until Wednesday. I preached four times to good congregations, baptized three disciples, who have since joined the church, and had much pleasing conference with the brethren on many important subjects. At Mullycar, four miles from Dungannon, there is a small Baptist chapel, where we had a congregation of about two hundred. There are seventeen members in the church, which has been kept small chiefly through emigration. *About seventy of its members having from time to time gone to America.*

After preaching on Monday in the house of one of the members at D——, to nearly 100 persons; I went, accompanied by many others, about a mile to the river, where I baptized an aged woman, *whose husband and six children have all been baptized.* The next evening I preached in the court-house to a good congregation, among whom were several Romanists. We went afterwards out to the river, and I baptized two young disciples. The friends here think it high time to occupy this post efficiently; and I think that Dungannon, with a population of 12,000, and the interesting villages around it, present a promising field, which should soon be occupied. I trust the Society will co-operate with the friends here, in supporting a minister to labour among them. May the Lord animate them with a spirit of zeal and prayer.

We wish to call attention to the following statement in Mr. LORIMER's letter dated Tubbermore, May 31st.

One thing I wish to state, and that is this. A spirit of inquiry into the nature of Christ's kingdom, has for a length of time found its way against all the prejudices and long established customs of the place. I scarcely talk with intelligent persons of other denominations, without this being the subject, though not introduced by me. I find that the superstitious regard heretofore given to creeds and confessions, is rapidly lessening. I look upon this as an opening to a great reformation in this country; for there is no hindrance to the gospel more difficult to remove, than the systems bound up by human laws. Let these be broken up, and religion will be emancipated.

ADAM JOHNSON'S of the 18th March, affords another proof that all the oppo-

sition to the truth does not come from Romanists.

Mr. O'Connor, the curate of this parish is very diligent of late, going from house to house, collecting the tracts which Miss Gilmore and I have been distributing. He came to Mrs. L., and showed her his pocket full of these pernicious tracts (as he called them), which he had collected; and warned her in particular to beware of Miss G., as he looked on her to be a very dangerous person, whose daily employment was standing behind her counter, thrusting tracts into the hands of every one that comes into her shop.

Thus, sir, the priests of Rome are striving to take away the scriptures, and the state priests are endeavouring to take away our tracts, and thus leave these people in ignorance. But they do not succeed. The work we want to accomplish is of the Lord, and they cannot overthrow it. The result of Mr. O'C.'s expostulation was, that Mrs. L. has got a good number of the tracts since from Miss G., has read them, and approves very much of their contents.

John Nash has been exceedingly ill lately, though now somewhat recovered. In his last communication he states:

After coming home from my journies in January last, I fell sick; but the Lord was merciful, and did not give me over to death. Twelve persons who learned to read the Irish testament from me, and renounced popery, came to see me in my illness. I have recently taught four men to read, and have three now who are learning, and are reading the glorious gospel. Though sometimes reproached for leaving my father's religion, I am generally well received.

The intelligence from the readers in Cork district is encouraging, Mc Clure writes:

I lately paid several visits to patients in one of the hospitals. To these persons I have reason to believe my labours have been useful. One of them an aged female, formerly a Romanist, professes to have experienced the power of converting grace. The others, one of whom has renounced popery, are anxiously inquiring what they shall do to be saved. May their captive spirits soon enjoy liberty, and their troubled consciences have peace. The congregation at Blackrock continues steady and attentive. I have conducted nine public services during the past month, paid 104 visits to families and individuals; of these, a fourth have been to Romanists, and distributed about forty tracts.

Philip Williams sends the following, which will show the importance of having readers well acquainted with the peculiar points of the Romish controversy; and is a fair specimen of the nature of one part, and an important one, of their work.

A Romanist named J. D. asked me one evening how I could be a judge whether the scripture was the word of God or not, without the authority of the church? If you were acquainted with the writings of St. Augustine you would not ask that question. He smiled and said, I think I have read more of his writings than you. I again repeated the above remark. Come then, said he, let us hear what you have got to say about him. The following then are his own words: "I do not desire to prove the holy church by human documents, but by divine oracles. If the church of Christ is marked out in all nations by the divine and certain evidences of of the canonical scriptures, whatsoever they may adduce or repeat from here or there, let us rather, if we be his sheep, hear the will of our Shepherd, saying, believe them not, for we should seek that in the holy canonical scriptures." I confess, said he, if I have read that I have forgotten it. That says nothing either against the truth, or the force of the statement. Certainly not. I then added Eusebius Pamphyli says, in the name of three hundred and eighteen fathers, at the first council of Nice in the year 325, "Believe the things that are written, the things that are not written, neither think upon, nor inquire after;" and St. Ambrose says, "The Lord bears witness, that the reading of the scriptures is life, saying, 'The words which I speak unto you, they are spirit, and they are life.'" He was silent.

Patrick Gunning's letters supply many encouraging facts. We have only space for one or two.

When I was at D—— last, I met with some ill treatment from a man who came into a house where I was reading. He struck me with a stick, and was about to do so again, but was prevented. He was somewhat in liquor. He stayed some time, and before he left the house, he confessed his fault, and after a long and interesting discourse he brought me home to his own house, and kept me for a good part of the next day. He sent out for some of his neighbours, to whom I read and explained portions of holy scripture. They heard attentively, and expressed their thankfulness that the poor man who had showed himself as my enemy at first, now calls me his friend.

At out meeting at B——, I found thirteen Romanists. Some contended with me in

favour of the doctrine of human merit. I referred them to Titus iii. 5; Romans iii. 19—28, and other passages, on which I reasoned for some time. Some said it was surprising how the priests should keep these things from the people; and others added, they know well what suits best for themselves.

Some time ago, PAT BRENNAN wrote respecting a poor man who was engaged in teaching in the farm-houses in the neighbourhood, and doing much good. He asked whether any Christian friend would give £4 a year to assist him in the work. The treasurer has engaged to do so, and the following extract from his letter of April 21st will be read with pleasure.

I trust that the four pounds that our kind friend has granted to the poor teacher will do great good; as it will give me an opportunity of visiting both old and young. I send you the acknowledgment, and you will be so kind as to let our friends know that our teacher will open a Sunday-school next Lord's day. I hope many of our friends will follow the above example, and in this way they may support schools in the back country at very little cost.

ACKNOWLEDGMENTS.

We beg to return sincere thanks to S. for a dozen copies of Pike's Popery Contrasted with Christianity; to J. King for a parcel of Magazines; to a friend unknown for a parcel of sundries; to the Religious Tract Society for a grant of books, &c., for Mr. Hawley, the missionary schoolmaster at Ballina; to the British and Foreign School Society, for a case of school materials for the new school about to be opened in that town; and to the friends at Sevenoaks for a large package for the use of the school under their peculiar patronage.

CONTRIBUTIONS SINCE OUR LAST.

	£.	s.	d.
Eastbourne, poor widow	0	10	0
Tring, by Mr. Harris	4	2	0
Walworth, Mr. Watson by Miss W.	0	10	0
Do. addition from reading Chronicle	0	10	0
Edinburgh—			
Moiety of Mission Fund, by Rev. J. Clarke	8	0	0
Hammersmith, by Mr. Bird	3	8	0
Angus, Miss, Tavistock, by Mr. Nicholson	1	0	0
Brickhill, by Mr. Adey	2	10	0
Berkhampstead, Mr. Baldwin	1	0	0
Biggleswade, by Mr. B. Foster	4	4	0
London, Mrs. Pudner, by Mrs. Cozens	1	0	0
W. B. Beddome, Esq.	1	1	0
Lion Street, Walworth	13	0	0
Watkins, Mrs., by Mr. Robinson	1	1	0
Oliver, Mr., Brixton	1	0	0
John Street Auxiliary	31	0	0
Prescott Street do.	14	0	0
Trinity Chapel do.	9	0	0
Swinstead, Mr.	1	1	0
Jay, A., Mr.	1	1	0
Friend by Mr. Bird	1	0	0
"It is the Lord's"	5	0	0
Friend, by Mr. Angus	10	0	0
Collection after sermon by Mr. Mursell	26	5	3
Ditto Annual Meeting	25	6	1
Dr. Cox	2	2	0
Peto, S. M. Esq., donation	25	0	0
Blackwell's, J. (Card)	0	3	6
M. N., by Rev. P. Saffery	2	0	0
Portsea, collections and donations	19	10	4
Southampton	7	8	7
Ryde, at Mr. Guyer's	3	8	6

	£.	s.	d.
Lymington	5	19	0
Poole	4	12	4
Romsey	2	4	0
Broughton	4	6	6
Andover	4	5	0
Whitchurch	3	10	0
Winchester	1	14	0
Beaulieu Rails	2	17	0
Newport, I. W.	9	16	7
Niton	0	16	8
Canterbury	8	18	6
Coventry	4	9	0
Wallingford	4	3	6
Legacy, late Dr. Newman.....£1000 0 0			
Less duty..... 100 0 0			
	900	0	0
Mrs. Cooke, administratrix of late W. Cozens, Esq. donation, Interest on loan	143	0	0
Pembrokeshire Association, at Llangoffan, by Rev. H. Davies	12	15	0
Carrickfergus, by Mr. Pasley	2	10	0
Bacup, by Mr. S. Howorth	5	0	6
Colnbrook, collection and donations	6	5	4
Reading, subscriptions	7	1	3
Newbury..... do.	5	4	0
Wantage collection	1	11	0
Abingdon, collection and subscriptions	10	7	8
Birr, Ireland, subs. by Mr. Mullarky	7	12	4
For Conlig School.			
J. M. by Mr. Groom	1	0	0
Friend, by Mr. Davis	0	5	0
Friend to Ireland, by Secretary	4	4	0

Subscriptions and Donations thankfully received by the Treasurer, ROBERT STOCK, Esq. 1, Maddox Street by the Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street; London; and by the pastors of the churches throughout the Kingdom.

J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

AUGUST, 1845.

INCREASE OF FAITH: A SERMON,

BY THE LATE REV. JOHN FOSTER.

From his own Notes.

"The apostles said unto the Lord, Increase our faith."—LUKE xvii. 5.

WE are not accustomed to much exactness in the use of the term *faith*. In its strict acceptation, it means, Belief on testimony. It is often used to express belief on any evidence short of demonstration,—often for mere belief, simple assent of the judgment,—but it has another and higher sense, in which it is generally used in scripture, viz., such a belief that the proper *effect* of that belief accompanies or follows it. It is therefore an influential belief; a persuasive belief; an efficacious conviction. Taken in this sense, we easily see that man, as a moral agent, can be nothing scarcely without it. We say, as a moral agent; for there is some portion of the action of his nature which may be called merely animal; some mechanical; some instinctive, perhaps; and some merely the action of habit. But after this exception, it is plain throughout the great system of action, that men act because they *believe* something; are *persuaded* of something. They apprehend the value or desirableness of certain objects or effects; believe that certain ways of action will attain them; and therefore do those actions. This is the manifest state of the matter over the whole field of men's temporal interests and pursuits; in all the numberless departments. Now this is true faith in exercise on subordinate concerns; that is to say, it is persuasive belief, or efficacious conviction. In this subordinate operation, then, the Son of Man did find faith on the earth in very great abundance, and would if he were to come now.

In this lower sphere of its exercise, faith has the advantage of powerful causes, contributing to "increase" it. For example, men feel a very lively interest about its objects. Therefore, what they do believe about them they will believe with great force. Their conclusions are impulses. They are inquisitive, and delight to ascertain; they

are making frequent practical applications and trials. They communicate a great deal with one another on the subjects of their belief and active interest. The beliefs of many will be concentrated in the belief of each one. Believe in the capacity of "legion." You see the consequence. Men are decidedly convinced and assured on a vast variety of matters. And the conviction is efficacious, for they proceed accordingly.

Now the thought will sometimes occur, Could this state of men's minds but be transferred or extended to the higher matters! That divine truth, declaring divine realities, should be extensively and clearly apprehended; firmly believed; and influential and efficacious in consistency with that belief. But how easily may we think and talk what a good thing this would be for all mankind, and at the same time forget ourselves! How little selfish are we when this order of interests is in question! But the disciples were thinking of themselves, and so should we.

Consider, our faith is our spiritual and Christian *Power* (in scripture it is continually exhibited under this character of power); *its* deficiency, therefore, is our spiritual weakness. It is that by which accordingly it is great or small, we may turn all things to our highest advantage, or carry on but a profitless commerce; may conquer the world, or hardly be sure that we are not its slaves; may do much for God, or but bring him such a tribute as we should be utterly ashamed to think of offering to him.

Now it is quite certain that a true judgment will find too little in any man. And the first great matter is to be sensible of the deficiency and the want. Think a moment in what manner men are affected with the sense of want under deficiencies of other kinds; for example, in the case of great prostration of bodily strength; under a deficiency of temporal means; of any kind of power which we earnestly covet. But, then, faith! Shall a deficiency of that glorious power excite no painful sense of want; no earnest desires?

The deficiency of faith, and the necessity of its increase, may be considered and proved with respect to, 1st. Its objects. 2nd. Its practical results.

First, As to its *objects*.

Consider, for one thing, the compass of our faith relatively to the number and extent of its proper objects. There is all that the divine revelation tells us of; past, future, distant. Let a man look at the bible—a man who often reads it—and reflect for a little what he knows there is there. It will be like ascending to the summit of a lofty hill to look round; how wide, and vast, and various a view!

Now, all these are things which God judged it necessary to speak of to man. He perfectly foresaw all that we should have the means of knowing of other things, and by other means; but not the less for that he judged it indispensable to speak to us himself of all these things which his revelation contains. And are we prepared to tell him that he has spoken to us of far more things than there was any need, propriety, or use? Are we prepared to mark the parts which might more properly have been omitted? If not, the scope, the compass of our faith ought not to be such only as if he had told us, in his revelation, a great deal less.

But then the question is, whether our faith, that is to say, our influential belief, correspond in any due measure to this wide and rich extent of the divine communications? What is our general consciousness in answer to this question? Have we the ready, immediate evidence in our own feelings that, our faith is extended in an ample compass of light, conviction, and power over the field of revelation to its boundaries?

Our general consciousness will soon testify to the too narrow scope and extent of our faith, relatively to its objects.

But it might be a profitable exercise, sometimes, to try it in particulars. Go to any particular parts of God's revelation, one after another, and say, "Here is something for my faith," i. e., "for me to believe, and be in a right manner affected by." Has my faith ever been here? Has this really been taken within its compass? 'Tis true I did not discredit or deny this, or this; but has it ever been to me that which the divine Spirit wrote it here for? Has it been to me that instruction, impression, holy influence for which it was designed? If not, then my faith has not extended to this; has not included it. And even *now*, is my faith acting upon it? (or is it acting on my faith?) How often, in such an exercise of trial, shall we find cause to repeat, "Increase our faith;" widen it; enlarge its scope; let it comprehend far more of God's communications. Let us not say, "There is nothing here for faith in such a sense of the word." Consider in what manner it is probable the most devout men may have thought and felt at even this part of God's communications.

Let it not be objected, "that this seems to be making every thing *equally* important in the divine revelation." Certainly not; there are matters inferior, and matters supreme. But one thing is very certain, that the more effectually faith is exercised on the supremely important parts of God's revelation, the more will be found of what is instructive and beneficial in the inferior ones.

The relation and connexion of the less with the greater will be the more evident and striking.

When we advert to the grand matters of the divine revelation, which are to be the chief objects of faith, we shall have to deplore its deficiency. "Increase our faith." How mighty is the demand made upon it by the most awfully important realities and doctrines manifested by this divine light! that is to say, *if* our faith *is* to bear a proportion to them.

We hardly need to name among them the existence and glorious attributes of the Almighty, though it is revelation that has manifested this great object of faith; that is to say, the true and clear idea of such a being. Transcendant idea! One being who is the infinity of all possible excellencies! If there be an atheist, think what is blotted from his soul! But we believe. *How* do we believe? By forgetting? By disregarding?

It is one of the grand things of revelation that we really are destined to another state of existence, and to live for ever. Now with what measure of competence does our faith meet this its most solemn subject? Let us honestly judge by the tendency of our thoughts to advert to it; its habitual nearness to our minds, as it were, impending over them; its instant suggestions in our forming of of plans and projects; the depth of feeling and interest with which we dwell upon it; the extreme sense of reality; the instant falling of all other things and considerations to an inferior rank; the overpowering force with which it is ready to come in; the progressive increase of its power as we are going forward; its becoming more and more decidedly a cause of pleasure. All this is faith, with respect to one of the great objects. If there be far too little of all this, then "Increase our faith."

Another conspicuous point in divine revelation, for faith is, that the condition of man is wretchedly fallen, and depraved, and ruined. The testimony from matter of obvious fact, too, comes in with a flood, a torrent of evidence. Now, for our faith as directed to this. Is the pride that would deny it borne

down? Do we habitually recognize the sad fact in thinking of the justice and other attributes of God? Is it the one thing which, incomparably beyond all others, we are anxious to be delivered from? Does it completely reduce us to be willing to be the objects of mere mercy before God? Does the consideration of it perfectly dispose us to welcome with gratitude and joy *any* method which the divine mercy may choose and exhibit for our deliverance? This is faith. Do we feel such a faith absolutely and constantly? If not, "Increase our faith."

Next there is the grand object of faith, the Saviour of sinners. Now as to him. Do we receive with simplicity and adoration, the multiplied declarations of scripture as to his divine nature? The divinity was mysteriously combined with the human nature in him. Do we maintain a humble, solemn, and entire reliance on his death as an infinitely meritorious sacrifice; a propitiation; an atonement? Have we a deep animated exercise of the affections towards him? Do we entrust our souls wholly to him with a full, strong action of our will? Have we the habitual consciousness of being actuated by the principle and sentiment of being his devoted, faithful disciples and servants? This is living faith. Who can say he needs not pray, "Increase our faith."

We may just name the doctrine of a Providence. Does this inspire a humble confidence as to our own lot? Calm our passions with respect to the strange state of this world?

A future judgment. We believe it with assent. What then?

Such are the chief objects of faith, respecting which we have to lament and reproach its deficiency.

We have, in a great measure, anticipated what might have been said of its deficiency in the practical results. Just only name one or two obvious particulars.

Faith deficient with respect to its great objects, will have its particular deficiency with respect to diligent, zealous, universal service to God; and to the power of resistance against temptation, for temptation brings its objects to be placed in competition with those which faith has, and it presents them vividly and near. A deficiency with respect to patience in the prosecution of difficult and apparently little successful labours of Christian duty; steady trust in God, in dark and trying circumstances; the maintaining of a decided, systematic separation from the world; constancy and pleasure in religious exercises, devotion being the high health of the soul; exemption from the oppressive fear of death. How important, then, an "Increase of faith."

But how to seek and obtain this? Shall we wait for it with mere indolent wishes? regard the deficiency as only so much more for the mercy of God to forgive? idly envy the larger possession of it, like some of what we call the favours of fortune? *No.* Apply our minds to contemplate much more, and more seriously the grand objects of faith. Look and reflect most seriously on the greatness of the evils attending its narrowness and weakness. Contemplate often the eminent examples of faith. See what faith has done, especially in times of persecution. Attentively watch and prove whether there be any progress or not, and what are the most preventing causes. And then there is *one* great expedient,—the supreme resource in all things,—prayer to the great Spirit.

To enforce all this, let the consideration be often recalled, that we are advancing continually and fast towards the point where faith is to leave us. Let it not be a melancholy farewell!

PROTESTANT MISSIONS TO CHINA.

PART II.

THE General View of Protestant Missions to China contained in the last number of this periodical, will have prepared its readers to welcome the more detailed account which the American Baptist Missionaries forwarded to the society with which they are connected, at the commencement of the present year, of the circumstances in which they find themselves, and the success with which they have been honoured. The signature of Mr. Shuck, as secretary of the American Baptist Mission in China, authenticates the cheering statement in the following paragraphs.

"The year eighteen hundred and forty-four has been an eventful year to our mission in China. We believe that Jehovah has had special regard unto us individually, and as a mission; and we have been enabled to confide in him while passing through dark and mysterious, as well as bright and encouraging scenes.

In our last annual letter we mentioned that we were encouraged to believe that the Spirit of the Lord was at work with a number of hearts among this great heathen people, who had been for some time under the regular preaching of the gospel in their own language. Our hopes have been more than realized, and eighteen Chinese have been baptized during the year, upon a profession of their faith in Christ. All these were received into the church after repeated and careful examinations, both private and public. Some of them are men of high attainments in their own literature, and have already proved of great usefulness to the mission. Of these eighteen, only one, and he the least promising, has been excluded from the church, while all the others give evidence of holding on to their profession. We now have between twenty and thirty cases of interesting inquiry, affording more or less encouragement. One of the native converts has finished his short career of discipleship. He had been a priest of the Budha sect for nine years. He was overwhelmed with unhappiness by the loss of his wife when a youth, and entered the priesthood in hopes of finding consolation by constant devotions at Budha's altars. He was punctual in all his duties, yet all failed to afford him comfort, and he still sighed for peace. Being at Hong Kong on a sabbath, his attention was attracted by the Chinese name upon the chapel, and he immediately entered. He listened with anxious attention; and when he heard Christianity announced as a system of glad tidings, offering to all who heartily embraced it, solid joy in the life that now is, and eternal bliss in the world to come, he felt that that was just what he had been in vain searching for ten long and sorrowing years. He came to Mr. Shuck, after the service had ended, and said, that if he would teach him such 'joyful doctrines,' he would be willing to become his shoe-cleaner and yard-sweeper. After more than a whole year's close Christian instruction, he was baptized, and proved a worthy, happy, and useful disciple. His Christian course was a short, but a useful one, and he was the means of bringing into the church his father, his only brother, and an intimate friend. He died peacefully in October last, saying, he had no fears, for he relied upon the Lord Jesus.

We have thirteen native preachers daily at work at Hong Kong and the neighbouring towns and villages on this

and other islands, and also on the mainland, preaching the gospel, and scattering far and near tens of thousands of Christian books and tracts. The truths of the gospel are evidently spreading and taking hold of the minds of multitudes all around us. One of our most active native preachers came to the pastor a few days ago, and said, 'Teacher, during this year upon which we have entered, great numbers of the Chinese are going to turn to the Lord.' Our Chinese sabbath congregations at the chapels are remarkably attentive, and sometimes crowded to excess. We are now about to appeal once more to the foreign community for pecuniary aid, to enable us to enlarge and improve the Queen's Road Chapel, so as more comfortably to accommodate the increasing congregations, and also to keep pace with the improvements of the town. The New Bazaar Chapel is just completed, and is every way a larger, better, and more convenient building than the old one. It is located just in the midst of the new bazaar, is forty-three feet square, built of brick two stories high, and was erected through the liberality of the foreign community. The auditory and vestry are on the upper floor; while the dispensary, book depository, and seven rooms for native preachers are on the lower floor. It is designed to hold divine service there, entirely in Chinese, three times on the sabbath, and every evening during the week. Two substantial school-houses have been erected during the year; one for boys, fifty-five feet by twenty-five, two stories high; the other for girls, thirty-five feet by twenty-five, one story, chiefly through contributions from kind and disinterested friends in China. In the boarding school are twenty Chinese boys, and six Chinese girls, who are under the daily superintendence and instruction of Mrs. Devan. On the 23rd of October we had the pleasure of welcoming to the bosom of our mission, the Rev. T. T. Devan, M.D., and lady, from New York city. They come from the Baptist Board as the first fruits of our appeal to the six cities. The arrival of these missionaries was most timely and providential.

In the demise of Mrs. Shuck, her husband and five little children have been called to grieve over a loss to them extremely distressing; we individually mourn the final absence of a cheerful, pious, and intelligent friend and efficient fellow-labourer, while the mission has been deprived of its brightest ornament and most active member. Our numbers, already few and feeble, are being still further reduced by our Father's mysterious hand. While our hearts bleed over the tomb of one so well qualified by her knowledge of this difficult language, so devoted and so useful, we would bow with profound submission to the will of him who, in all dispensations, is as wise and as good as he is mysterious. She had enjoyed excellent health for several months previous to the 27th of November, when, having given birth to a healthy son, she sank from exhaustion one hour and a half afterwards. For months previous her mind had been in a specially interesting religious state, and such was the case to the last, and she died peacefully, without scarcely an apparent pain, literally falling asleep in Jesus, in the twenty-seventh year of her age, and the tenth of her successful missionary career. Her missionary cares and labours are now cheerfully borne by her endeared friend, Mrs. Devan.

One of the last of Mrs. Shuck's many benevolent efforts was the erection of the girls' school-house, sufficient for the dormitories of twelve girls, which was under her entire direction; and when she was, in the very midst of her labours, called to her bright reward above, she had secured, by her own

exertions, funds sufficient to defray half of the expenses of the building. It stands, with its terraced roof and pretty balustrades, as one of the many monuments of her unquenchable missionary zeal. Mr. Shuck is now making arrangements to send his two eldest children, who are boys, to the United States, in the ship Loo Choo, captain Crocker.

English preaching has been regularly kept up at the Queen's Road Chapel every Lord's day evening throughout the year. Good congregations have been in attendance, and there are several cases of encouraging inquiry.

Several Christian tracts and books in the Chinese language have been printed by our mission during the year. In November we sent a supply of Chinese tracts to the Christian Tract and Book Society of Calcutta, for distribution among the Chinese population of that city, said to amount to upwards of five thousand.

Mr. Dean has had charge of the Teo Chew department of the mission, and has laboured with much encouragement during the year. Large congregations speaking this dialect have attended the Queen's Road Chapel at 1, p.m., on Lord's days. This department of the mission has been seriously interfered with by the failure of Mr. Dean's health, which has rendered it necessary for him to leave for the United States. He sailed with his little daughter for New York in the Swedish ship Zenobia, captain Beckman, on the 17th of December. Two of the eighteen baptized, and three of the thirteen native preachers are connected with the Teo Chew department. The Rev. Mr. Goddard, now pastor of a Chinese church of about twenty members at Bangkok, Siam, is familiar with the Teo Chew dialect, and we are expecting him to join our mission at Hong Kong during the present year. Dr. and Mrs. Devan have started an interesting little sabbath school for European children. In the midst of their varied occupations, Dr. and Mrs. Devan make the study of the language their primary object. All our native converts observe the monthly concert, and are regular monthly contributors to missionary objects.

Dr. and Mrs. Macgowan arrived from Calcutta in August last, having been united in marriage there in April previous. They have been unavoidably detained in Hong Kong until the present, but are now on the eve of returning to Ningpo, where Dr. Macgowan will re-open the hospital he established there in 1843. The institution will hereafter be under the patronage of the Medical Missionary Society. While in Calcutta, Dr. Macgowan received upwards of two thousand rupees from the liberal English community in the presidency of Bengal, for procuring anatomical models, engravings, &c., from Paris, to aid in instructing Chinese practitioners and students in the first principles of the healing art in connexion with the hospital. The subscription was further increased at Singapore. Dr. Macgowan has been mainly employed in the study of the language. He will be accompanied to Ningpo by a native Christian Colporteur, supported by the Teo Chew church at Hong Kong, as a home missionary. Mr. Roberts is at present at Canton, and meets with no hindrance in his work of teaching and preaching, and extensive tract distribution, publicly and from house to house, among that people, generally regarded as the most prejudiced against foreigners.

For some time previous to the arrival of Dr. Devan and lady, Kowloon and its vicinity, which are said to contain some ten thousand inhabitants, had been one of the mainland out-stations of this mission. The insufficiency of foreign missionaries had, however, compelled the mission to entrust the work of preaching the gospel at that place

chiefly to the labours of the native assistants. But as some attention to the subject of true religion had been manifested on the part of a number of the inhabitants, and as it had been determined that Dr. Devan and lady should devote themselves to the Canton dialect of the language, it was thought, on the arrival of those missionaries, that the time had arrived for a more systematic and zealous cultivation of that field, more especially as by opening a dispensary for gratuitous medical aid to the sick, it was thought a more general attention would be given to the labourers and their doctrines. Hence, early in November, Messrs. Shuck and Devan proceeded to the mainland, and waited on the Mandarins of Kowloon, to procure their assent to the undertaking. These rulers immediately granted the missionaries the undisturbed use of either of the two temples of idolatry in the town, for a dispensary, rent free, and at the same time granted full privilege to preach the gospel, and distribute tracts to their hearts' desire, provided they would undertake not to pass the night within the precincts of the district they governed. To this the missionaries agreed. From that day to the present, these brethren have made a weekly visit to this place, accompanied by four or five native assistants. Before leaving their own houses, the brethren, together with the assistants, invariably engage in united prayer to the master of the vineyard, that he will smile on the efforts of the day. On arriving at the temple selected for dispensary operations, and which is about eight or ten miles from Hong Kong, a few prefatory remarks are made to the crowd of people who congregate about the missionaries, and prayer is offered to the true God for a blessing upon the work. They then prescribe for the sick, giving to each patient a card containing two or more appropriate passages of scripture. To these his attention is particularly directed, while, at the same time, a Christian tract is given, and he is exhorted, by a native assistant, to turn from worshipping idols to the true Jehovah. The crowd whom curiosity has brought around the dispensary table hear the remarks made, and at the same time a tract is given to each one. If sufficient time yet remains after closing the dispensary, the assistants disperse throughout the town, distributing tracts and scriptures, accompanied by exhortations to all they meet. This employment absorbs one whole day of every week. At this moment arrangements are being made to open two dispensaries, to be similarly conducted at different places on the island of Hong Kong. Even now, before any preparations are made, patients are applying every day at the house for medical aid, and none become the recipients of such aid without Christian exhortations, either printed or spoken, accompanying it. The diseases for which help is chiefly sought are those of the eye, ulcers, rheumatism, and injuries; and the readiness with which the foreign medicines are taken, and the patience with which the people submit to surgical operations, are strong indications of the confidence felt by them towards the missionaries. Some of the Chinese are already giving evidence that they see an inseparable connexion between the Christian exhortation and the physical remedy. Insomuch, indeed, that those hostile to the religion of Christ are unwilling to apply for medical aid, lest they should by some means imbibe correct views of eternity. It has been, and ever will be, the single aim of the brethren to render all their medical efforts completely subservient to the one great object for which they came to this idolatrous land, which was to preach Jesus to the perishing heathen.

Hong Kong continues to advance

rapidly in buildings and population, both native and foreign. The native population, so often mentioned as of the lowest possible grade, really possess a fair share of respectability. There has been much less sickness in the colony during the past year than during 1843; and many improvements, such as drains, roads, &c., are in progress, and which are calculated greatly to benefit the health of the place. A treaty of amity and commerce was signed by the ministers of the United States and China at Macao, in July last, and one also by the plenipotentiaries from the courts of France and Pekin in September."

Information derived from other sources shows, that even at Canton, increasing facilities for action, and unprecedented readiness on the part of the natives to hearken, are cheering the heart of Mr. Roberts, who now preaches twice every Lord's day in houses rented for the purpose, a mile from each other, to congregations averaging about fifty persons. Six of the Chinese residents have already put on Christ by baptism. The obstacles to the spread of divine truth appear to be now no greater than missionaries of the cross must hold themselves prepared to encounter in any heathen population that is acquainted with the wickedness of professed Christians. European ladies, whose residence had been till of late resisted so pertinaciously by the Chinese authorities, are now permitted to live in the country without restraint. It must no longer be said, "The time is not come, the time that the Lord's house should be built." O for discreet, energetic, devoted labourers! The fields are white! The harvest is plenteous! The labourers are few! Let us pray the Lord of the harvest to send forth labourers into his harvest!

THE RICH INHERITANCE.

From the Boston Christian Watchman.

Methought I saw a sorrowing orphan, overtasked with toil, enduring cold and hunger, and unblessed by earthly friends. He was wan and dispirited, and from his parting lips were heard, in plaintive accents, "No one cares for me." Then one of noble mien approached, breathing into his ear words of tender sympathy. The youth started from his gloomy reverie, struck with astonishment that any should trouble themselves about the abject and forlorn. He gazed speechlessly upon the generous stranger, who unsought had visited him, but in that God-like countenance he recognized no familiar feature. Again, the compassionate spake, "I am ready and willing to be your friend, to relieve your sorrows, and to give you a rich inheritance; but then you must confide in me. You must submit entirely to my will." For a moment the youth hesitated. There was a struggle within. But the demons of distrust were overcome, and he plighted his faith to the stranger. Then I looked for the rich inheritance which he was to receive, but could see nothing thereof. The orphan still continued to toil wearily, and to fare hard. A plain crust of bread was his usual meal, and many times the cold earth was his pillow. But his eye was bright, and his countenance illumined with hope. He had exchanged his stooping for an erect posture, and his look was upward. There were no murmurings now, but snatches of triumphant music were often heard from his lips. His love for his only friend passed

understanding, and it was marvellous that this friend seemed to have no more of houses, or lands, or money, than the orphan himself. Both were often hungry, and weary, and sometimes they had not where to lay their heads. And I wondered what the rich inheritance could be.

Then I saw that the cheek of the orphan grew thinner, that his step faltered, and he leaned more heavily upon his companion. By and bye, he came to a land of dense vapours, and as he looked upon its darkness, his knees smote together, and his whole frame trembled. His lips parted, and there was a murmuring sound, "Lord, save or I perish." Then he turned toward his friend, and the light of his glorious countenance dispelled at once his misgiving. "Lean on me," said the faithful, "I am thy staff, and thy strength," and sustained by his strong arm, the pilgrim walked fearlessly through the land of shadows.

Then was the orphan ushered into a country exceedingly glorious, where there was no toil, weariness, hardship, poverty, or suffering; and then and there did he receive the rich inheritance.

HINTS ON EDUCATION.

From "The Power of the Soul over the Body." By George Moore, M.D.

The brain of a child, however forward, is totally unfit for that intellectual exertion to which many fond parents either force or excite it. Fatal disease is thus frequently induced; and where death does not follow, idiotcy, or at least such confusion of faculty ensues, that the moral perception is obscured, and the sensitive child becomes a man of hardened vice, or of insane self-will. Many examples of this may be found, particularly among the rigid observers of formal imitations of religion and the refined ceremonies of high civilization. There are numerous manuals to lead the infant mind from nature up to nature's God, as if it were in the nature of childhood to need manuals and catechisms of botany, geometry, and astronomy, to teach them the goodness of the Creator and the Saviour. Fathers and mothers rather need manuals to teach them how to treat their children, seeing that nearly half of those brought forth die in infancy, and the majority of the survivors are morbid both in mind and body. . . . . .

Children are not formed for monotony and fixedness: their nervous systems will not bear it with impunity, and even their very bones are intolerant of the erect position for any length of time. They are made to be restless and active, and are not healthy if forced to be otherwise. The system of excessive restraint is therefore unchristian, because it is unnatural; for Christianity is not opposed to nature; it is not a violence, but a superior influence in correspondence with an inferior. It is a spirit that subdues by possessing the will, and which educates by inducing and fostering the sweet sympathies of religious love,—like the gentle dew, and the light and warmth of heaven, evolving the living seed. The government of fear and force is the plan of every imaginable hell, where each evil begets a greater, and terror and hatred torment each other. If, then, we would know how to manage a little child, let us imagine how Jesus would have treated it. . . . . .

No treatment can be more injudicious and injurious than that often resorted to, even in schools of high character,

namely, the exertion of memory, not for the sake of acquiring and retaining a knowledge of facts, which must always be useful, and merely to punish some dereliction. What good can arise from thus fatiguing the brain, by excessively straining that faculty, in the happy and spontaneous associations of which all the value of every acquirement consists? No plan is more likely to disable the mind and impair the body, as the servant of mind; for by this practice the idea of fixing the attention on words becomes peculiarly irksome. The very countenance of a boy thus distressed is apt to assume an expression of vacancy or irritability, and every function of his life to indicate the mischief arising from a debilitated brain under disorderly associations.

As the emulative success of classical education is generally dependent on an excessive determination of mind, for the purpose of rapidly loading the memory, it is of course attended for the most part with a correspondent risk to the nervous system of aspirants after academic honours. Mentally speaking, those who bear the palm in severe universities, rarely survive the effort necessary to secure the distinction. Like phosphorescent insects, their brilliance lasts but a little while, and is at its height when on the point of being extinguished for ever. The laurel crown is commonly for the dead; if not corporeally, yet spiritually; and those who attain the highest honours of their *Almæ Matres* are generally diseased men. Having reached the object of their aim, by concentrating their energies in one object, an intellectual palsy too often succeeds, and their bodies partake of the trembling feebleness. If their ambition survive, and instead of slumbering away a dreaming existence in some retired nook, they occupy prominent stations in public life, disease of the brain, heart, or lungs, soon quenches their glory, and they fade away. . . . .

Intellectually speaking, man is not gregarious, but every mind has a track of its own, as well as a body of its own; therefore, those who have felt the value of mental culture, and have taken their course untrammelled by task-work, have generally shown their intellectual vigour by a greater capacity of endurance, as well as by freedom, boldness, and healthiness of thought.

THE TRIUMPH OF TRUTH.

Fear not conflict: Truth shall win,
Though her foes be strong!
Fear not war's terrific din,
Brave the thickest throng:
Know not defeat;
Sound no retreat;
Though days be dark and nights be long,
Espouse the right,
Put forth thy might,
Trust in thy cause, and rout the wrong.

Waves on waves may lash thy bark,
Tempests lower around;
Lightning shafts may flash aloft,
Thunder peals resound:
Disdaining these,
Ride o'er the seas,
The tempest's butt, the ocean's sport;
By night by day,
Hold on thy way,
At last thou 'lt reach thy destined port.

Fear not, though the clouds be dense,
Though the heavens be black;
Day shall break through every mist,
Night be driven back:
Truth must prevail,
It ne'er can fail,
Bright days shall dawn on earth at length;
Then onward go,
Midst fear and foe,
Thy cause is God's and his thy strength.

Kingsland. PHILOS.

REVIEWS.

The Typology of Scripture, or the Doctrine of Types investigated in its Principles, and Applied to the Explanation of the Earlier Revelations of God considered as Preparatory Exhibitions of the Leading Truths of the Gospel. With an Appendix on the Restoration of the Jews. By the Rev. PATRICK FAIRBAIRN, *Salton.* Edinburgh: 12mo. pp. xiv., 537. Price 7s. 6d. Cloth.

THERE is no department of revealed truth, it is probable, respecting which more nonsense has been uttered, or of which more fallacious uses have been made, than the doctrine of types. Good men, whose stores of knowledge were small, laudably anxious to diversify their representations of evangelical truth, and render their ministrations lively and attractive, as well as men of doubtful integrity, ready to avail themselves of any means of exciting the admiration of hearers who were eager for novelties and indisposed for research, have often addicted themselves to the running of parallels between incidents in Old Testament history and facts pertaining to the gospel, and acquired the reputation of great ingenuity and spiritual discernment. Meanwhile, intelligent auditors have perceived that their instruction was baseless: some have amused themselves and their acquaintance by retailing the ludicrous expositions which they have treasured up in their memories; some have turned away in disgust, and sought for teaching of more apparent solidity; while many have been prepared for the conclusion, that the bible is a book of fables, and that its official advocates must be aware of the fact, as they venture to treat it thus in the presence of its votaries.

But this is not the whole of the evil. A powerful reaction has taken place, and the entire doctrine of types has, among a more erudite class of preachers, fallen into comparative neglect. That many of the rites of the Mosaic economy, and many events which took place in the earlier ages, were designedly typical of spiritual blessings, cannot be denied by any one who yields becoming deference to the apostolic writings; but there has been in some ministers so great an unwillingness to be classed with the allegorizers and spiritualizers referred to, so great a distaste has been generated in their minds for every thing approximating in the slightest degree to such exhibitions, and, especially, so great an uncertainty respecting the principles on which what is typical could be shown to be typical, and scripturally expounded, that they have seldom meddled with any subjects of this class. Thus the churches have been deprived of some of the advantages which the divine system unfolded in the whole bible was intended to yield; and as, in this busy age, that which is not for pulpit use is seldom investigated by a pastor with great assiduity, the designed analogies have been gradually lost sight of or misconceived. The connexion between types and prophecies is also too direct to allow any one whose notions of typology are vague or unscriptural to be an expert expositor of prophecy; and thus the practical disuse of the typical part of revelation has tended to the diffusion of incorrect opinions, both respecting the dispensations of mercy already vouchsafed, and the purposes of him who has all along been displaying towards the church, according to one connected plan, His "manifold wisdom."

It affords us great satisfaction, therefore, to introduce to our readers a work on typology incomparably superior to any that we have previously seen. It is not often that we meet with a book on any subject in which originality of conception and solidity of judgment are so thoroughly blended as in this. We have derived from it instruction as well as pleasure. Our only regret is, that it was not written and placed in our hands many years ago, that it might have produced its effect on the pastoral ministrations of by-gone days. There are some matters of detail in which we differ from the author, and should probably continue to differ after the most mature consideration; there are some other points respecting which at present we hesitate; but there is a large mass of sound evangelical sentiment, illustrative

of divine wisdom and benignity, and throwing light upon obscure but valuable parts of the inspired volume. Many thanks are due to Mr. Fairbairn for the laborious investigations through which he has passed, in making himself acquainted with what both British and foreign theologians had produced, and especially in studying with so much diligence the holy oracles. Many thanks to the Father of lights for the aid communicated, and for the preservation of his servant till the undertaking was completed!

There is so much condensation in the work, as presented to the world by the author, that we cannot attempt a synopsis. After a chapter on the past and present state of theological opinion regarding the types, embracing a short history and examination of the views which have been successively entertained on the subject, from the first ages of the Christian church to the present times, he enters on an examination of the exact nature, use, and design of types, first considered with an especial reference to what are commonly called ritual types, or the symbolical institutions of Moses, and then to what are called historical types, showing these to be essentially one in character with the other, and equally necessary as a preparation for the gospel. Hence he deduces consequences growing out of the views previously unfolded, and forms some general rules necessary to be observed in conducting investigations of this nature; illustrates the connexion between type and prophecy, and their various combinations between one and the other, giving rise to what has been called "the double sense" of prophecy; and shows the benefits which the study of types rightly conducted is adapted to yield. In the second part of the work, the principles brought out thus are applied extensively to truths symbolized in historical transactions in patriarchal times, especially in the cases of Abel, Enoch, Noah, Abraham, Isaac, and Jacob, illustrating at considerable length, and with great felicity the righteousness of faith,—faith's present dowry of good, the dignity and blessing of sons,—and faith's final portion, or "the hope of the inheritance."

It is scarcely doing justice to the author of such a treatise to give the conclusions at which he arrives without the processes by which he attains them; but the reader of the following paragraphs will remember, if they do not commend themselves at once to his mind, that they are deductions from carefully considered premises:—

"Having now closed our investigation, we draw the following conclusions from it:—

"1. The earthly Canaan was neither designed by God, nor from the first was it understood by his people, to be the ultimate and proper inheritance, which they were to occupy; things having been spoken and hoped for concerning it, which plainly could not be realised within the bounds of Canaan.

"2. The inheritance was one which could be enjoyed only by those who had become the children of the resurrection, themselves fully redeemed in soul and body from all the effects and consequences of sin, made more glorious and blessed, indeed, than if they had never sinned, because constituted after the image of the heavenly Adam;—and as the inheritance must correspond with the inheritor, it can only be man's original possession restored,—the earth redeemed from the curse which sin brought on it, and, like man himself, rendered exceedingly more beautiful and glorious, than in its primeval state,—the fit abode of a church, made like, in all its members, to the Son of God.

"3. The occupation of the earthly Canaan by the natural seed of Abraham, was a type, and no more than a type, of this occupation by a redeemed church, of her destined inheritance of glory; and consequently every thing concerning the entrance of the former on their temporary possession, was ordered so as to represent and foreshadow the things which belong to the church's establishment in her permanent possession. Hence, between the giving of the promise, which though it did not terminate in, yet included the land of Canaan, and under that infolded the prospect of the better inheritance, a series of important events intervened, which are capable of being fully and properly explained in no other way than as having a typical bearing on the things hereafter to be disclosed respecting that better inheritance. If we ask, why did the heirs of promise wander about so long as pilgrims, and withdraw to a foreign region before they were allowed to possess the land, and not rather, like a modern colony, quietly spread, without strife or bloodshed, over its surface, till the whole was possessed? Or, why were they suffered to fall under the dominion of a foreign power, from whose cruel oppression they needed to be redeemed, with terrible executions of judgment

on the oppressor, before the possession could become theirs? Or, why before that event also should they have been put under the discipline of law, having the covenant of Sinai, with its strict requirements and manifold obligations of service, superadded to the covenant of grace and promise? Or, why again should their right to the inheritance itself have to be vindicated from a race of occupants who had been allowed for a time to keep possession of it, and whose multiplied abominations had so polluted it, that nothing short of their extermination could render it a fitting abode for the heirs of promise? The full and satisfactory answer to all such questions can only be given by viewing the whole in connexion with the better things of a higher dispensation,—as the first part of a plan which was to have its counterpart and issue in the glories of a redeemed creation, and for the final results of which the church needed to be prepared by standing in similar relations, and passing through like experiences, in regard to an earthly inheritance. No doubt, with one and all of these, there were connected reasons and results for the time then present, amply sufficient to justify every step in the process, when considered simply by itself. But it is only when we take the whole as a glass, in which to see mirrored the far greater things, which from the first were in prospect, that we can get a comprehensive view of the mind of God in appointing them, and know the purposes which he chiefly contemplated."—*Pp.* 470—472.

It will now be seen that the whole discussion has direct bearings on a subject respecting which very much has of late years been written, we fear with little beneficial result. Among the evangelical advocates of national establishments, there has been an earnest and persevering effort to promulgate the opinion that prophecy teaches us to expect a national establishment in Judea, under which the literal descendants of Abraham are to enjoy collectively both temporal and spiritual tokens of the divine favour. In their judgment, hereditary advantages still belong to those who say, "We have Abraham to our father;" and in the fulfilment of certain promises, "the children of the flesh" are, after the lapse of ages, to be "counted for the seed." The supposition that the descendants of Jacob, as such, are to be restored to the exclusive possession of Palestine, either while unbelievers, or when brought to exercise faith in Messiah, appears to us to be essentially Jewish, quite remote from the spirit of the Christian dispensation; perfectly in accordance with infant membership and national church fellowship, but irreconcilable with principles clearly laid down in the New Testament. We welcome, therefore, the very able refutation of this hypothesis with which Mr. Fairbairn concludes, and believe that we cannot employ two or three of our pages better than in giving a few glimpses of those masterly views of the subject that are exhibited in this volume.

Mr. Fairbairn shows that there can be no propriety in the representation, not unfrequently made by recent writers on unfulfilled prophecy, that the original possession of the land of Canaan by the seed of Jacob was only a token and earnest of a more glorious occupation of that land, hereafter to be enjoyed by them; it being against the very nature of predictions of this sort, as determined by the history of previous fulfilments, to make an event foreshadow itself—to make one occupation of the land of Canaan the type of another and future occupation of it. He observes that the very same considerations which would lead us to regard the former occupation of Israel as typical of another and a better one, would also infer the re-establishment of that economy, under which they held possession of Canaan, the rebuilding of the temple, the resuscitation of the Levitical priesthood, the revival of sacrifices, and the services generally which were ordained by the law of Moses; and that this is not only admitted, but contended for, by most of those who entertain the opinion.

"We feel, however, when this is maintained, as if an indescribable confusion were spread over the whole field of inquiry, as if the first principles of the subject were called in question, and no common ground remained on which we might stand and hold with them a disputation respecting the future. Not only the entire spirit, but some also of the plainest declaratipns of New Testament scripture, seem to stand in irreconcilable opposition to the views they advocate. When they tell us that Jerusalem is again to be what it was in the days of old—the chosen place, where the one temple is to be reared, where the blood of slain victims is to be presented on the altar, and every worshipper is to repair to it for the purpose of offering them, we naturally think of the word of Malachi, 'that in *every* place incense shall be offered to the Lord and a pure offering,' and of the assertion of Jesus to the woman of Samaria, 'The hour

cometh, when neither in this mountain, not yet in Jerusalem, shall men worship the Father,' that is manifestly, shall not worship him there peculiarly, these places shall possess no distinctive privileges. That the church, in its most advanced and ripened state on earth, when fitted even for enjoying the personal presence of her glorious Lord, should find her proper food and becoming exercises in the imperfect and carnal ordinances, which are represented by the apostle as suited only to men in bondage, or in the comparative childhood of their religious being from which they were to escape like the heir on completing his minority (Gal. iii. 24—26; iv. 1—6), appears to us an incongruity utterly inexplicable. And when we read further in New Testament scripture concerning the law of Moses, that the abolition of that handwriting of ordinances was among the benefits procured for the church by the death of Christ —that to return to its services is to attempt to honour God by acts of will-worship (Col. ii. 16—23),—that for any one to insist on their observance now is as much as to make void the work of Christ, and cut themselves off from the hope of his salvation (Gal. iv. 9, 10; v. 5—8), that the law, which ordained such services, was of necessity changed and disannulled by the introduction of a new priesthood after the order of Melchisedec, or the establishment of a new and better covenant (Heb. vii. 12—18; viii. 7—13; ix. 1—14),—when we put all these things together concerning the law of Moses, and consider how, in contradistinction to it, the church of Christ is constantly represented as henceforth the temple of God, true believers its only priesthood, and their spiritual exercises its real sacrifices, we cannot see how it is possible to retain our faith in the testimony of evangelists and apostles, and at the same time believe that the law commanding the seed of Abraham to offer animal sacrifices has never been abrogated, that it is even now binding upon them, and that it is again to be restored in all its rigour amid the glories of the new Jerusalem." —*Pp.* 477, 478.

The New Testament view of Israel's typical relations, is stated by our author in the following sentences:—

"The natural Israel, who were chosen to be God's peculiar property out of all the nations of the earth, were types of the elect seed, the royal priesthood, whom Christ was to choose out of the world to his kingdom and glory. When this latter purpose began to be carried into effect, the former of necessity began, as a shadow, to pass away, just as the shedding of Christ's blood upon the cross swallowed up the whole body of sacrifices appointed by the law. Hence, to indicate that the type in this respect had passed into the antitype, believers in Christ, of gentile as well as of Jewish origin, are called Abraham's seed (Gal. iii. 29), Israelites (vi. 16; Eph. ii. 12, 19), comers unto Mount Zion (Heb. xii. 22), citizens of the free or heavenly Jerusalem (ib., Gal. iv. 26), the circumcision (Phil. iii. 3; Col. ii. 11), and in Revelation, which is written throughout in the language of type and symbol, they are even called Jews (chap. ii. 9), and the sealed company in chap. vii., who are the representatives of the Christian church, at a certain period in the Roman empire, are identified with 'the twelve tribes of Israel.'"—*Page* 480.

It is impossible to follow the author through his masterly discussions of particular prophecies of the Old Testament; but the following remarks are of extensive application:—

"It was the mistake of the backsliding Jews in former times, as it is of not a few writers in the present times, to overlook these limitations connected with God's promises to them, and to suppose that the promises were made to them absolutely and merely as the natural Israel. On the contrary, God made no promises to the natural Israel as such; they one and all proceeded on the supposition, that the children were to have the heart, as well as the name of the parents, and only in so far as they were so had they the last warrant to look for the fulfilment of what was promised. Then, but then only, were they children of the covenant, the real Jacob, as they are called in Ps. xxiv. 6, ('the generation who seek thy face — Jacob,' i. e., truly Jacob), or the peculiar treasure, as in Ex. xix. 6, ('If ye obey my voice indeed, and keep my covenant, then,' &c., compare with Mal. iii. 17, where the small remnant of faithful men, who feared the Lord and thought upon his name, are called the peculiar treasure, the jewels, as opposed to the great mass of the people, who were of an opposite spirit, and who, by the appropriation of that name to the others, are virtually declared to have been on the same footing with the heathen). If we do not thus view God's purposes and promises of grace to his ancient people, as made to them in so far merely as they were a true seed of God, in so far as the inward corresponded with the outward election, we can read none of them aright."—*Page* 493.

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"We must remember that it is the characteristic of prophecy and promise in general, to take its hue and shape from the occasion and

circumstances that gave rise to it, and that we can only get at the real substance by looking through the peculiar type and form in which it happens for the time to be embodied. Who can fail to discern this in the first prophecy? Is he not fitly taken for an ignorant novice or a shallow unbeliever, who sees there nothing but the outward serpent? That was merely the shell, which the existing circumstances happened to supply, the kernel lies within. And so we may say of by far the greater part of the delineations given of prospective blessedness and glory,—at least, when the scene is laid in a state of things essentially different from the present. It is under the form and aspect of the present, that the future must then be pictured to our view; for thus only can we obtain any distinct and fitting apprehension of the object in prospect. Thus the promise is given to a downcast and mourning people, that the Messiah would come to give them 'beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness,' Isaiah lxi. 3. Would it not have betrayed childish ignorance of the language, and purport of holy writ, for any one to have expected Christ to go about with vessels of oil, and changes of raiment? In like manner, to a people who had long observed days of fasting and humiliation on account of past calamities, the prophet Zachariah holds out the promise, that these days should be turned into seasons of mirth and gladness, on account of the prosperity that should be poured into their lot. Would any one but a simpleton ever think of turning over the pages of history, to learn whether precisely those very days had been set apart and observed as special holy days?"—*Page* 505.

* * * *

'The same principle every where appears in the prophecies of Zechariah. We have already referred to his prediction about the fast days being turned into holy days of joy, as one proof. So also in the same chapter must be understood what is said of the flowing of men to the theocracy—which is represented under the form of ten men, out of all languages, taking hold of a Jew's garment and insisting upon going along with him (to the temple, of course, the seat of the theocracy), because God was so manifestly with him. Must precisely ten men do this? And must every Jew, like his forefathers, wear long and flowing garments, that he may have breadth of skirt enough to admit of its being done? Shall we not rise above such wretched puerilities, and believe that the Jew stands there for the representative in every age of the members, as he alone was then a member of the kingdom of God—that his going to the temple is the outward of form of the idea of fellowship and communion with God, arising out of the nature of the Old Testament worship—and that the action of ten men towards him denotes the passing away of the depression and reproach then resting on the members of the kingdom, and the coming in its stead of the highest honour and enlargement? Such, undoubtedly, is the substance of the prophecy, which is already realized in part, and only waits for the manifestation of the sons of God, to be so in full. In like manner must be understood what is said also, in that chapter, of the character of Jerusalem, as a city of truth, a mountain of holiness—and what is said in Jeremiah to the same effect, both in the passages already quoted and elsewhere. During the time that the temple and Jerusalem stood, and formed the centre of the divine kingdom and worship, there was a partial fulfilment of what in this respect was promised; but only, of course, in so far as it was such a centre, and was the resort of the true covenant people. Viewing the predictions as promises, it was to these alone that they were made, and in their character and experience alone that the expected good was in any measure realized. But from the moment that Christ was glorified, as the temple and Jerusalem lost their original character, and were no longer the one, the proper dwelling-place of Jehovah, the other, the chosen city—as the Jerusalem and the temple in this sense, that is, as the habitation of God, and the seat of the true religion,—then rose heavenwards with its divine head, waiting the times of restitution (Gal. iv. 26; Rev. xx. 2), it is in that higher region, or in the history and destiny of the New Testament church, that we are to look for what yet remains to be fulfilled of such predictions. So long as God's house needed to have an outward and local position upon earth, it continued to have it; he encamped round about it, according to his own word, drew towards it all his sincere worshippers from every quarter, and made it the fountain of whatever holiness and peace existed in his church; and when Christ came and finished his work, he did not mean to take from his people a centre-place of meeting and fellowship with God, but only shifted its position, so to speak from earth to heaven, made it independent of time and place, and instead of saying, 'You shall find me here,' or 'Go to meet me there,' he said, 'Lo, I am with you always, even to the end of the world, and to the uttermost parts of the earth.' So that Zion, considered as the seat of his kingly government, is always a holy mountain, and Jerusalem, as the centre of true worship and holy influences, abides still, and in higher

perfection, than before; beyond the reach of accident or violence, it cannot be removed or plucked up for ever."—*Pp.* 509, 510.

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"As a clear and incontrovertible proof of the soundness of view given concerning the temple, chiefly from the prophecy of Hosea, we appeal to the prediction of Zech. vi. 9—15. Here we have Joshua, the high priest, set up as a type of Christ, and by the action of a crown (lit. crowns or diadems, but only one, made up of several, to be expressive of a higher dignity, compare Rev. xix. 12), formed of the silver and gold brought by the deputies from Babylon, and placed upon the high priest's head, was signified, what Christ should be and do. He was to be both priest and king,—a priest upon his throne; and he should build the temple of the Lord. In predicting this latter part, the words are peculiarly emphatic, 'And he shall build the temple of the Lord, even he shall build the temple of the Lord;' as much as to say, 'The temple you are now building is but a preparatory and temporary concern—it is only the shell and shadow of what is to be; *the* temple, in its true and proper sense, is to be built by other and nobler hands, it shall be the work of Messiah, though he will admit inferior instruments to share with him in the work—persons that shall come even from the farthest distances (ver. 15), and who are represented by these deputies, who have come from Babylon, bringing their contributions to aid in erecting this material building.' Here we have a word of prophecy given apparently for the express purpose of teaching the church in what sense *the temple* was to be understood, when spoken of in reference to Messianic times. The prophet speaks as if it were that very fabric then in process of erection, which Messiah was to build, while yet nothing can be more certain, than that it is of another and higher kind of edifice that he is discoursing. He is endeavouring, in fact, to get the people to elevate their idea, as to what the temple or dwelling-place of the Lord must really be;—the habitation of one who is emphatically a Spirit, it could not fitly be a gross and material framework built by men's hands, but something of a far higher order, composed of living stones, and beautified with ornaments of the Spirit. Such unquestionably is the only house of God Messiah could with any propriety be said to build; and as his doing this is described here, as *the building of the temple*, we are furnished with a striking proof of the principle, that prophecy often writes out its delineations of the future under the shape and aspect of the past, and are prepared to expect similar exemplifications of the principle in other prophecies."—*Pp.* 511, 512.

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"The many prophecies which speak of David as the future king of the returning or restored people, belong also to this head. Those who insist on a fulfilment according to the very letter, should of course hold, that the identical son of Jesse, who of old reigned over Israel, must do so again. There cannot be, if we are to have one species and uniform principle of interpretation, a literal Israel, and an antitypical David. If the word Jew still stands simply for a Jew, the word David must in like manner do so for David. Or if, on the other hand, Christ comes in the room of David, Christ's people must surely come in the room of David's subjects. And it is a mongrel species of interpretation, which would make only the one and not the other pass into the antitype, which insists on having the literal Israel only for the heritage of the spiritual David."—*Pp.* 517, 518.

Should any of our readers entertain views of this subject opposed to those of the author, we beg them not to presume that these few extracts give an adequate exhibition of his argument, but earnestly request them to avail themselves of the mass of instruction contained in his book.

BRIEF NOTICES.

The Descriptive Testament; containing the Authorized Translation of the New Testament of our Lord and Saviour Jesus Christ; with Notes, explanatory of the Rites, Customs, Sects, Phraseology, Topography, and Geography, referred to in this portion of the Sacred pages. Especially designed for the Study of Youth. By INGRAM COBBIN, *M.A., Author of "The Condensed Commentary," &c., &c. Illustrated with Maps and Engravings.* London: 12mo. pp. 432. Price 5s. Cloth.

This copious title page indicates correctly the character of the volume to which it is prefixed. All that it promises is faithfully performed. Both the text and the notes are printed with clear and handsome types. The embellishments are numerous and illustrative. The expository portion is free from every thing that could be deemed sectarian, replete with substantial information, and well adapted to aid young persons engaged as sabbath-school instructors. We regret that there is no table showing the order in which the epistles were written, and that the marginal readings of the common version did not form part of the editor's plan: but what is done, is done well.

The Power of the Soul over the Body, considered in Relation to Health and Morals. By GEORGE MOORE, *M.D., Member of the Royal College of Physicians, London, &c.* London: crown 8vo. pp. 305. Price 7s. Cloth.

We can cordially recommend to our readers in general, but especially to our ministering brethren, this work, the production of an experienced physician who resides, we believe, at Hastings. They will find in it interesting and instructive disquisitions on many subjects on which it is important that they should be well informed, relating to the connexion of the body with the soul, the functions of the brain, the nervous system, sleep, dreaming, mental habits, memory, insanity, the employment of the mind, the government of the passions, and kindred topics. These are enlivened and corroborated by anecdotes, and constantly directed to moral and religious purposes. Some short extracts are given in an earlier part of our present number, and we shall endeavour before long to find room for a few others.

Letters Selected from the Correspondence of HELEN PLUMPTRE, *Author of Scripture Stories, &c.* London: Nisbet and Co. 12mo. pp. 531.

These Letters are of a devotional kind, and are written in a familiar style, having been addressed to brothers, sisters, and other equally intimate and beloved associates. They may be described as the unchecked out-gushings of a peculiarly affectionate and eminently Christian heart. While they will not fail to be especially welcomed by evangelical episcopalians, it being evident that the authoress was one of their number, it would indicate defectiveness in the spiritual condition of any individual who could rise from their perusal uninterested. The possession by the members of different religious denominations, and their mutual recognition of a piety similar to that which is evinced in this volume, would operate powerfully in subduing party spirit, and in promoting Christian union.

A Selection of Hymns for the Use of Baptist Congregations: intended as a Supplement to Dr. Watts's Psalms and Hymns. The Thirty-third, being an Improved and Enlarged Edition of The New Selection. The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries. London: Haddon. 18mo. pp. 156.

This new edition of the hymn-book that has yielded nearly two thousand pounds to the relief of necessitous widows and orphans of baptist ministers will be very acceptable, we doubt not, to the younger members especially of our congregations. Being printed in double columns, in a type that is small though clear, on thin paper, and bound in the flexible style, it occupies very little space in the pocket. It will be found, we believe, also, more correct than any former edition, care having been taken to collate the proofs with the different sizes previously in use, so as to render it as free from errors of the press as possible. There is no other alteration, however, either in the hymns or indexes. The size is such as to allow of its being bound up with either part of those editions of the Psalmist in which the treble, alto, tenor, and bass are published separately.

A Manual of the Baptist Denomination for the year 1845. *By the Committee of the Baptist Union of Great Britain and Ireland. To which is added an Appendix, containing an Account of the Thirty-third Annual Session of that Body, &c., &c. In continuation of the Annual Reports.* London: Houlston and Stoneman. 8vo. pp. 84.

At the recent meeting at Leeds, it was resolved, that considering the high importance of the circulation of the Report of the Union, and the failure of the most strenuous efforts hitherto made to secure that object under its present form, it be recommended that its title and structure be rendered more popular. In pursuance of this determination the present "Manual" is issued, in which will be found the diversified information formerly comprised in the "Annual Report." Copies will not be distributed gratis, we understand, as heretofore; but the price at which they will be sold is, in proportion to the costliness of the work, exceedingly low. If it is, as we believe, but sixpence, a very large number must be circulated or the loss to the Union will be heavy.

The Hall of Vision. A View of Principles. A Poem in Three Books. To which are added Minor Poems. By W. LEASK, *Author of "Our Era," &c., &c. Third Edition.* Dover: Johnson. 12mo. pp. 160.

Truths of the utmost importance, an acquaintance with which is at the present time especially desirable, are pleasingly inculcated in this volume. The nature of faith, the horrors of war, the superiority of revelation's testimony to that of nature, the absurdity and sinfulness of legislating for Christianity, the importance of love as an element in Christian experience, and as necessary to real happiness, are among the subjects discussed. The author displays throughout considerable poetical talent, while in both the principal poem and the shorter ones there are some passages of great beauty.

The Catholic Claims. A Letter to the Lord Bishop of Cashel. By BAPTIST W. NOEL, *M.A.* London: 8vo. pp. 54. Price 1s.

If any of our readers wish to see what would be the view of an eminently pious, intelligent, and liberal-minded clergyman, of the present position of the established church of England and Ireland, let them procure this pamphlet; and if they have any connexions who are still adhering to the state church, but are open to argument fairly conducted, let them lend it. Its purport is briefly this:—"It may appear to many the sacred duty of a state to provide for the promulgation of the gospel to the whole nation; but when the state abandons that principle for the antagonist one, that it should endow opposite creeds, then should Christian men resist the infidel principle, though at the cost of the connexion with the state." . . . . . "If any further suppose that should the

protestant episcopalian ministers of Ireland be left to be maintained by their flocks, as the protestant episcopalian ministers of Scotland now are, the precedent would soon find its way into England, it ought to be considered by them, that whatever be the amount of this supposed danger to the English establishment, it cannot he so imminent as that which threatens its subversion, if, first, the infidel principle of supporting opposite creeds be substituted by parliament for the Christian one of supporting truth; and if, secondly, the condition of the existence of the English establishment is to be the co-existence of an establishment of Roman catholic priests." . . . . "As the catholics look upon the Irish church as their chief grievance, and have repeatedly repudiated all claim to its endowments, the simple surrender of the church property for national purposes, in which catholics and protestants might share alike, would go far to recover their good will and confidence." . . . . "Is it not far better that the ministers of the Irish church should from this day themselves advocate that measure?"

Plymouth Brethrenism Examined; by JOHN COX, *Author of "Our Great High Priest," "Christ's Coming and Kingdom," "Divine Mercy," &c.* London: 12mo. pp. 40. Price 6d.

In any district wherein the peace of churches is disturbed by persons describing themselves as "The Brethren," avoiding all fellowship with other bodies of Christians, and claiming an exclusive freedom from sectarianism, this tract may be found serviceable.

Luther, Milton, and Pascal: Three Lectures by D. RHYS STEPHEN. London: Aylott and Jones, 8vo. pp. 80.

Much interesting information respecting these eminent men is condensed into a small compass in this closely printed pamphlet.

The Barton Centenary; a Report of the Public Religious Services held at Barton-in-the Beans, in the County of Leicester, on Thursday, May 15, 1845; including a copy of the Memorial of the Church, read on the occasion, and the Sermons and Addresses; to which is prefixed an Introductory Essay on the Ecclesiastical History of England; and an Appendix, containing Biographical Notices, Annals of Persecution, Facts and Anecdotes, &c., &c. Leicester: 8vo. pp. 96. Price 1s.

The general baptist church at Barton having been formed in the year 1745, a public meeting was held a few weeks ago, at which sermons having reference to its history were delivered by Messrs Goadby and Wallis, with other pertinent addresses. These are included in the present pamphlet, with biographical notices of six eminently useful ministers in that district, of the last century, and records tending to endear to the present generation their privileges and principles.

Farewell Letter of Dr. Merle D'Aubigné to Dr. Chalmers. Edinburgh: Johnstone. pp. 12.

Written by an eminent foreigner, and published by a yet more eminent native, this letter has in it some very remarkable points. It is surprising that Dr. Merle should not have obtained a more definite idea of voluntaryism, as understood among us, than to suppose that it includes any freedom from the submission of our own will to the will of God. We should have thought that he must have been aware that the fundamental principle of the English voluntaries is responsibility in religious matters to God alone. It is also remarkable, that on the very day on which our last number was published, Dr. Chalmers should have sent to press such an illustration of our statement respecting the connexion between consistent voluntaryism and the doctrine of believer's baptism. "I attach a great importance," says the author of this letter, "to the baptism by which God made me so far a member of the church, even before I had the power of choosing."—"J'attache une grande importance au baptême, par lequel Dieu m'a rendu jusqu' à un certain point membre de l' Eglise, avant même que j'eusse le pouvoir de choisir."—It would give us pleasure to learn from Dr. Merle D'Aubigné, or from Dr. Chalmers, or from any evangelical pædobaptist, what is the "*certain point*" up to which one is made a member of the church before he has the power to choose. The translation of the phrase, "*jusqu' à un certain point*" by "*so far*," is not at all satisfactory. Will no one who attaches "great importance" to the transaction referred to give us a better? Were we rich, we would offer a premium for the clearest and most scriptural view of this "certain point"—up to which any one is made a member of the church, even before he has the power of choosing. We readily grant, however, that the recollection of the thin end of the wedge having entered thus—to a certain distance, whatever that distance might be—was likely enough to perplex the mind in questions relating to future progress.

RECENT PUBLICATIONS

Approved.

The Family Choir: or, Psalms, Hymns, and Spiritual Songs for Social Worship. The Music Selected from Handel, Haydn, Mozart, Beethoven, Righini, Romberg, Croft, Webbe, Mehul, Ritter, Rink, L. Mason, Hastings, Silcher, &c. Arranged for Four Voices and the Piano Forte or Organ. The Poetry from Watts, Wesley, Newton, Doddridge, Steele, Toplady, Logan, Heber, Montgomery, Sigourney, Hastings, S. T. Smith, &c. *London: Simpkin and Marshall.* 8vo. *pp.* 214.

The Nursery Governess. By the Author of "The Week." *London: Seeley.* 16*mo. pp.* 188.

The Egyptian. By the Author of the Jew. *London: (Tract Society) square* 16*mo. pp.* 154. *Price* 1*s.* 6*d.*

A New French Grammar, with Exercises. By F. A. WOLSKI, Master of the Foreign Language Department in the High School of Glasgow. *Edinburgh:* 12*mo. p.p.* 328. *Price* 3*s.* 6*d.*

The Eclectic Review. July, 1845. *London: Ward and Co.*

INTELLIGENCE.

ASSOCIATIONS.

WESTERN.

The list of churches constituting this association is as follows:—

Appledore.....
Ashwater, *Muckworthy* A. Facy.
Bampton.....C. E. Pratt.
Barnstaple.....W. Aitchison.
Bideford.....W Gray.
Bradninch.....C. Sharp.
Brayford.....W. Cutcliffe.
Bridgwater.....H. Trend.
Burnham.....F. H. Roleston.
Burrowbridge.....T. Baker.
Burton.....J. Merchant.
Bridport.....
Chagford.....W. May.
Chard.....E. Edwards.
Collumpton.....U. Foot.
Crediton.....W. Hewitt.
Creech.....G. Medway.
Crewkerne.....S. Pearce.
Croyde.....J. Hunt.
Culmstock, *Prescott*.....J. H. May.
Dorchester.....S. Sincox.
Exeter, *South Street*...W. Welch.
Bartholomew Yd. J. Bigwood.
Hatch.....J. Fry.
Hemyock.....R. Serle.
Highbridge.....G. Hoskins.
Honiton.....J. B. Titherington.
Horsington.....D. Bridgman.
Isle Abbotts.....J. Clift.
Loughbridge.....J. Stembridge.
Lyme.....A. Wayland.
Minehead.....C. Elliott.
Montacute.....J. Price.
Newton Abbott.....W. Cross.
Newton St. Petrock...F. Thorne.
North Curry.....W. Perratt.
Shaldon.....
South Molton.....J. Teall.
Stogumber.....J. G. Fuller.
St. Hill, *Kentisbere*.....H. Crossman.
Street.....J. Little.
Taunton.....J. Jackson.
Thorverton.....
Tiverton.....J. Singleton.
Torrington.....G. Cosens.
Ufculm.....
Upottery.....J. Chapman.
Watchet.....S. Sutton.
Wellington.....J. Baynes.
Weymouth.....—. Trafford.
Wincanton.....G. Day.
Yarcombe.....S. Vincent.
Yeovil.....R. James.

On the 14th of March, the ministers and messengers assembled at Lyme. Mr. Wayland was chosen moderator, and Mr. Trend re-appointed secretary. On this and the following day, sermons were preached by Messrs. Sincox, Trend, and Bigwood. A portion of the History of the Churches, written by Mr. Trend, constituted the circular letter, and another portion is to be prepared by him for next year. The following resolutions were adopted:—

"That a petition be sent to parliament against the proposed endowment of the college at Maynooth, founded on the principle that all state interference with Christianity is unjust and injurious.

"That this association cordially recommends the academy at Taunton, under the care of brother Jackson, to the prayerful and liberal support of the churches.

"That this association cordially approves of the Hanserd Knollys Society, and recommends the ministers and members of the churches to forward its objects by enrolling their names as subscribers to its funds."

Statistics.

Number of churches		53
Baptized	182	
Received by letter	26	
Restored	7	
	215	
Removed by death	43	
Dismissed	70	
Excluded	30	
	143	
Clear increase		72
Number of members		3666
Schools		60
Children		4286
Teachers		532
Village or other stations		79

The next meeting of the association is fixed for South Molton, on the Wednesday and Thursday in Whitsun-week, 1846.

SOUTHERN.

The following churches are included in this association:—

Andover.....
Beaulieu Rails, 1st ch.
2nd church. J. B. Burt.
Blackfield Common...R. Bennett.
Downton.....G. Woodrow.
Ebenezer.....J. Neave, G. Arnot.
Forton.....T. Tilly.
Hedge End.....J. Oughton.
St. Hellers, Jersey....S. Williamson.
Landport.....C. Cakebread.
Lockerley.....N. T. Burnett.
Lonsparish.....J. Chappell.
Lymington.....J. Millard.
Ludgershall.....J. Mead.
Milford.....D. Chegwidden.
Newport.....C. W. Vernon.
Niton.....J. Smedmore.
Pirley.....Paul Alcock.
Portsea, 1st church....C. Room.
2nd church...H. Williams.
Poole.....S. Bulgin.
Poulner.....T. Rutter.
Romsey.....J. Farmer.
Salisbury.....Isaac New.
Southampton.....T. Morris.
2nd church....
Whitchurch.....E. Amery.
Winchester.....A. W. Heritage.

The twenty-first anniversary was held at Forton, May the 16th and 17th. Mr. New

presided, Mr. Tilly was appointed secretary, and Mr. Vernon read the letter he had prepared on Christian Love, which was approved and ordered to be printed. Sermons were delivered by Messrs. Trestrail, Woodrow, and New. Among many resolutions passed were the following :—

"That this association cordially approves of the 'Baptist Theological Education Society,' and commends it to the sympathy and patronage of the churches.

"That this association, convinced of the evils of war, rejoices in the successful efforts of the 'Universal Peace Society,' in diffusing the principles of peace, by sermons, lectures, peace publications, &c., and commends the society to the attention and support of the churches.

"That this association rejoices in the general hostility which prevails against the endowment of the college at Maynooth, and in the appointment of a convention of persons opposed to all state endowments of religion, and appoints the brethren Burt of Beaulieu, and Morris of Southampton, as delegates from this body to that convention ; and also resolves to send the following petition, on the same subject, to both Houses of Parliament. [Petition read.]

"That this association cordially approves of the design of the 'Hanserd Knollys Society,' and very strongly commends it to the patronage of the churches.

"This association, having heard an encouraging report of the cheering prospects of the new church recently formed in Portland Chapel, Southampton, reiterates the recommendation of the last annual meeting [see circular letter for 1844], with a very anxious hope, that the churches will support the case with Christian liberality and fervent prayer.

"This association regrets that the subject of a provision for aged and infirm baptist ministers has not met with the sympathy which its importance demands ; and that the Baptist Union declined taking any notice of the resolution of this association, passed in 1843, and submitted to its consideration ; and, also, that the editor of the Baptist Magazine declined publishing a letter on the subject, sent to that periodical by one of the associated brethren." [The object is highly important ; but the letter did not appear to the editor suitable for publication.—Ed. Bap. Mag.]

Statistics.

Number of churches		28
Received by profession	115	
By letter	29	
Restored	17	
	—161	
Removed by death	39	
Dismissed	35	
Separated	31	
	—105	
Clear increase		56
Number of members		3102
Sunday scholars		2949

The next meeting is to be held on the Wednesday and Thursday in Whitsun-week, at the chapel in East Street, Southampton.

LANCASHIRE AND CHESHIRE.

Churches at the following places constitute this association :—

Accrington	J. Harbottle.
Ashton-under-Lyne	W. Giles.
Bacup, Ebenezer	S. Todd.
Irwell Terrace	T. Dawson.
Blackburn	R. Cameron.
Bolton	J. Fyfe.
Burnley	R. Evans
Barslem	J. Pulsford.
Chowbent	D. Thompson.
Cloughfold	
Colne	
Conistone	D. Kirkbride.
Goodshaw	A. Nichols.
Haslingden, Pleas. St.	J. Blakey.
Heywood	
Hill Cliffe	A. Kenworthy.
Inskip	
Little Moor End	J. Bamber.
Liverpool, Myrtle St.	J. Lister.
Soho St.	R. B. Lancaster.
Pembroke Pl.	C. M. Birrell.
Lumb	J. Driver.
Manchester, York St.	
Oxford Rd	F. Tucker.
Northwich	T. Swinton.
Ogden	J. Garside.
Oldham	J. Birt.
Pendle Hill	
Preston	J. Edwards.
Rochdale	W. F. Burchell.
Salford	J. Voller.
Stalybridge	
Stockport	J. Russell.
Tottlebank	T. Taylor.
Wigan, Lord St.	W. Ellison.
Manchester, Grosvenor St., East	
Wilmot St., Hulme	
Haslingden, 2d church.	

The annual meeting was held, May 14 and 15, at Oldham, it having been found impracticable to act upon the arrangements for holding it at York Street, Manchester. The Rev. J. Birt having been requested to preside, the letters from the churches were read, which reported a less amount of general prosperity than the preceding year's, and more numerous changes in the pastorate. The church at Ashton has sustained a considerable diminution of members by emigration; and that at York Street, Manchester, by withdrawment to form new churches. A noble effort of Christian zeal has been put forth by the church under the pastoral care of the Rev. C. M. Birrell, Liverpool, in the erection of a large and commodious place of worship at Bootle, at a cost of more than £2000; and at Padiham, in the neighbourhood of Pendle Hill, G. Foster, Esq., has, with equal magnanimity, at his sole charge, reared a noble structure adapted to the purposes of education and religious worship.

Statistics.

Number of churches		38
Baptized	247	
Received by letter	124	
Restored	14	
	—385	
Removed by death	80	
Dismissed	68	
Excluded	63	
Withdrawn	100	
	—311	

Clear increase	74
Number of members	4284
Sunday scholars	9467
Sunday school teachers	1153
Day and evening scholars	617
Preaching stations	60

The next meeting is to be held at Bradford, on Tuesday and Wednesday, the 2nd and 3rd of June, 1846.

WEST KENT AND SUSSEX.

The churches constituting this association are,—

KENT.

Bessel's Green .....
Chatham, 1st church .J. Stock.
2nd church .A. Jones.
Cranbrook.....W. Bolton.
Crayford.....O. Watts.
Eynsford .....G. H. Whitbread.
Foot's Cray.....J. Hamblin.
Lessness Heath.....
Maidstone, King St...H. H. Dobney.
Sandhurst .....
Sheerness.....
Smarden .....W. Sykelmoore.
Tenterden .....D. Pledge.
West Malling .....

SUSSEX.

Battle .....R. Grace.
Hastings.....J. Pywell.
Lewes.....E. Davis.

The annual meeting was held at Battle, June the 3rd and 4th. Mr. Davis was appointed moderator, and Mr. Dobney requested to continue his services as secretary. Sermons were delivered by Messrs. Dobney, Whitbread, and Paine. A public meeting was held on the Wednesday evening by request of the friends at Battle on the subject of the Maynooth bill. The circular letter, written by Mr. Jones, is on Brotherly Love. The following resolutions were adopted unanimously:—

"That this association cannot separate without repeating their protest against the continuance of the unscriptural and mischievous connexion between the church and the state; the reckless absurdity of which (not to refer to the arguments derived from scripture, nor to the outrage done to the consciences of those who dissent, nor to the injustice done to such in their social capacity,—nor to those arguments which arise from correct views of the nature of the social compact and of the province of legislation) is seen in the endowment of the most opposite, and contradictory, and hostile systems, as of protestantism, both episcopalian and presbyterian, in Great Britain, of Popery in Canada, and of the grossest idolatry in India.

"We desire also to record our deep regret that any dissenting ministers are found so wanting in the consistent maintenance of their dissenting principles as to receive the annual parliamentary grant commonly called 'Regium Donum:" and this association would earnestly call on the distributors and receivers thereof to cease at once from thus compromising their own consistency, and embarrassing their brethren in their opposition to the mischievous principle of state endowments of religion.

"That this association feel bound to express their extreme repugnance to the bill now before parliament for permanently endowing the Roman catholic college at Maynooth. But in doing this they would most explicitly state, that their opposition is based on the simple principle that none of the revenues of the state ought to be applied to any ecclesiastical purpose whatever; that, while they indignantly recognize and mourn over the wrongs which for centuries have been heaped upon the Roman catholics of Ireland, and would earnestly demand justice for that long oppressed country, cheerfully conceding to all their fellow subjects without distinction, whatever civil rights themselves claim, they must deny that the present measure is one of restitution, and affirm it to be an extension of the obnoxious principle of state endowments of religion, against which, whatever shape it may assume, they are bound to record their solemn protest; and that the first act of justice due to our sister island is the removal of the protestant church establishment therefrom; and that the incipient endowment of another church can only increase the evil, against which all true Christians and good citizens are bound to contend.

"That the association deem it exceedingly desirable that a conference for the counties of Kent and Sussex should be convened at as early a period as possible, to devise plans for placing our nonconformist principles consistently and distinctly before the minds of the people, and for carrying out in this part of the country the designs of the British Anti-State-Church-Association; with whose object, constitution, and measures, the members of this association desire to express their great satisfaction."

Statistics.

Number of churches		17
Baptized	66	
Received by letter	16	
Restored	4	
		86
Removed by death	28	
Dismissed	34	
Excluded	19	
		81
Clear increase		5
Total number of members		1560
Scholars		1497
Teachers		219

The ministers and messengers are to meet next year at Lewes, on Tuesday, June the 2nd, at two o'clock.

KENT AND SUSSEX NEW ASSOCIATION.

The following is a list of the churches and pastors in this association:—

KENT.

Bexley Heath .....G. Slim.
Borough Green.....C. Robinson.
Chatham.....T. Jones.
Dover.....J. Austin.
Hadlow ....E. Crowhurst.
Maidstone, Moat Rd. .W. Chappell.
Meopham.....W. Pope.
Sutton-at-Hone.....
Tunbridge Wells .....H. Kewell.

SUSSEX.

Brighton.....W. Savory.
Rye.....A. Smith.
Wivelsfield... .....T. Baldock.

The annual meeting was held at Rye, June the 10th and 11th. Mr. Kewell was chosen moderator. Mr. Chappell was appointed secretary for the ensuing year. Sermons were preached by Messrs. Slim, Chappell, Garwood, and Kewell. The circular

letter on Particular Redemption, written by Mr. Pope, was adopted.

Statistics.

Number of churches		12
Baptized	65	
Received by letter	5	
Restored	1	
		71
Removed by death	15	
Dismissed to other churches	9	
Excluded	15	
		39
Clear increase		32
Number of members		1037
Sunday scholars		1320
Teachers		214

The following resolutions were adopted :—

"1. That although no missionary meeting has been held in connexion with this association, the ministers and messengers present wish to record their hearty concurrence in missionary objects, and their willingness to do the utmost in their power in promoting the same.

"2. That this association do countenance and encourage the Baptist Tract Society.

"3. That the sole objects for which the fund is raised, in connexion with this association are the following:—To relieve needy pastors belonging to the association, to assist needy churches who are in a low state that belong to this association, and to render assistance where there is a direct prospect of forming churches upon the principles of this association."

The next meeting to be at Borough Green, Wrotham, on the 9th and 10th of June, 1846.

ESSEX.

This association comprises the following churches :—

Ashden.....R. Tubbs.
Braintree .....W. Humphries.
Burnham .....J. Garrington.
Colchester.....R Langford.
Earls Colne..... ... ...T. D. Reynolds.
Langley.....—. Pleyer.
Rayleigh.....J. Pilkington.
Saffron Walden.....J. Wilkinson, N. Haycroft.
Stampford..... .....B. Beddow.
Thorp ....J. E. Bilson.
Tillingham.....G. Wesley.

The forty-ninth annual meeting was held at Thorpe, May the 20th. Mr. Bilson in the chair. Mr. Rust was re-elected secretary, and the circular letter he had prepared, on the Constitution of the Christian Church, was adopted. Sermons were preached by Messrs. Haycroft and Langford.

Statistics.

Number of churches		11
Baptized	82	
By experience	1	
By letter	8	
Restored	12	
		103
Removed by death	18	
Dismissed	6	
Excluded	21	
		45
Clear increase		58
Number of members		1177
Sabbath scholars		1043
Village stations		30

The next annual meeting is to be held at Braintree on the third Tuesday and Wednesday in May, and this, being the fiftieth anniversary of the association, is to be celebrated as its Jubilee, "to commemorate the goodness of God, in what, through the divine blessing, it has been able to effect."

GLOUCESTERSHIRE.

Twenty-four churches are comprised in this association :—

Gloucester.....G. W. Rodway.
Tewkesbury .....J. Berg.
Naunton & Guiting...E. Neall.
Cubberley .....T. J. Davis.
Winchcomb .....S. Dunn.
Stow-on-the-Wold.....
Ledbury .....
Stroud.....W. Yates.
Chalford.....J. Deane.
Hillsley.....R. White.
Painswick.....
Tetbury.....J. O. Mitchell.
Uley .....
King Stanley .....
Nuppend .....
Slimbridge.....W. Rose.
Thornbury.....J. Eyres.
Woodchester.....J. Chapman.
Chepstow.....T Jones.
Coleford... .....J. Penny.
Cinderford.....
Lydney.....E. E. Elliott.

The annual meeting was held at Chepstow on the 14th and 15th of May. Mr. Jones was chosen moderator, and Mr. Cross secretary. Messrs. Rodway and White preached. The circular letter, on Christian Consistency, was read by Mr. Jones. The following resolutions were passed :—

"That this association highly approves of the 'Hanserd Knollys Society, for the publication of the works of early English and other Baptist Writers,' and begs to recommend it to the attention and support of the churches.

"That this association recommends the churches connected with it to insure the lives of their ministers in the Dissenter's Life Insurance Office, and to apply to Mr. H. Hawkins of Stroud, on the subject, who will furnish them with the terms, and with all requisite information.

"That the brethren Cross, Nicholson, and Thomas, be a deputation from this association to the approaching anti-Maynooth conference, heartily approving as it does of the principle on which that conference is called—the repudiation of all state endowments of religion, as subversive of the rights of conscience, prejudicial to the cause of Christianity, and offensive to God."

Statistics.

Number of churches		24
Baptized	125	
Received by letter	36	
Restored	8	
		169
Removed by death	24	
Dismissed	20	
Excluded	18	
		62
Number of members		1840
Sabbath school children		2623
Teachers		390
Village stations		30

The next association meeting is fixed for Tewkesbury.

PEMBROKESHIRE.

The annual meeting was held at Llangloffan, June the 3rd and 4th, 1845.

Statistics.

Number of churches (exclusive of branches) 38

Baptized	361	
Restored	116	
Received by letter	9	
		486
Excluded	149	
Removed by death	112	
Dismissed by letter	12	
		273
Clear increase		215

The next association to be held at Fynon.

CARMARTHEN AND CARDIGAN.

The annual meeting was held at Rhydwilym, June the 10th and 11th, 1845.

Statistics.

Number of churches (exclusive of branches) 63

Baptized	355	
Restored	161	
Received by letter	79	
		595
Removed by death	160	
Excluded	294	
Dismissed by letter	108	
		462
Clear increase		133

The next association to be held at Aberystwith, the first Tuesday and Wednesday in June.

NEW CHAPELS.

NORTH SHIELDS.

The baptist church here having long felt the smallness and unsuitableness of their present meeting-house, have at length decided to erect a new and more commodious place of worship, the foundation stone of which was laid on Thursday, July the 17th, by Mr. Carrick, the pastor of the church, in the presence of a numerous assemblage of spectators. The weather becoming very unfavourable, the spacious Scotch church adjoining was kindly offered, to which the assembly adjourned, where interesting and appropriate addresses were delivered by the Rev. George Sample of Newcastle, and the Rev. W. H. Stowel, principal of Rotherham College. Service closed with prayer. In the afternoon there was a public tea-meeting, at which nearly four hundred were present, Mr. John Rennison in the chair. After which, addresses were delivered by neighbouring ministers of our own and other denominations, who kindly favoured us with their presence and help on this occasion. The chapel, when completed, will be fifty-two feet by forty-five, and it is expected will be opened in the beginning of January, 1846.

PEMBROKE DOCK.

A new baptist chapel was opened for divine service at the above place on Sunday and Monday the 8th and 9th of June. The services were as follow:—on Sunday, the Rev. H. Davis, Llangloffan, and the Rev. W. Jones, Cardiff, preached in the morning; the Rev. D. Davies, Swansea, in the afternoon; and Mr. Jones, Cardiff, again in the evening. At this service also, the ordinance of the Lord's supper was administered, when the gentlemen above-named presided, and three new members were received in. On Monday following, the Revs. D. Davies, Haverford West, and D. Davies, Swansea, preached in the morning; and at four o'clock of the same day, above nine hundred sat down to tea in the market place, kindly lent for the occasion; where several appropriate and spirited addresses were given, and much true Christian fellowship was enjoyed. The congregations all along were excellent, the collections very liberal, and the new interest is, in all respects, truly promising. The friends of the cause here have happily caught the reforming spirit of the times; they have shown how compatible economy is with utility, science, and taste; and their chapel, already well attended and little encumbered, is eminently eligible for accommodating the friends of our denomination, in this important and rapidly increasing town.

NEW CHURCH.

BITTERNE, NEAR SOUTHAMPTON.

A church was formed at Bitterne, on the 15th of July, the baptist, independent, and Wesleyan ministers of Southampton taking part in the services. In the evening of the same day, Mr. J. C. Green, late of Stepney College, was publicly recognized as its pastor. The church was addressed on the occasion by Mr. Morris, and the minister by Dr. Murch. The other parts of the service were conducted by Messrs. Neaue, Burt, Williams, and Crabb.

ORDINATIONS.

LOWESTOFT, SUFFOLK.

The public recognition of Mr. J. E. Dovey as pastor of the baptist church at Lowestoft, took place on Thursday, June 19, 1845. The Rev. J. Browne, B.A., commenced the services of the day with reading and prayer; the Rev. S. Wheeler of Norwich, delivered an introductory discourse upon nonconformity; the Rev. W. Dovey of London, asked the usual questions and offered up the ordination prayer; and the Rev. W. Brock of Norwich addressed the minister. In the evening the Rev. J. Harvard (Wesleyan) commenced

the services with reading and prayer, and the Rev. C. Elven preached an impressive and suitable discourse to the people. The services were well attended, and it is hoped that the hallowed impressions then produced will not speedily be obliterated.

LOUGHBOROUGH.

Mr. Charles Stanford, late of Bristol College, having for six months been supplying the Baptist Church meeting at Sparrow Hill, has accepted their unanimous invitation to take the charge of them, and entered on that responsible engagement on Lord's day, July 6th.

RECENT DEATHS.

F. ALLEN, ESQ.

Died, April 20, 1845, aged sixty-two, Francis Allen, Esq. He had been a member of the baptist church meeting in Badcox Lane, Frome, for upwards of thirty-six years, and treasurer of the Frome auxiliary to the Baptist Missionary Society from the time of its formation in the year 1819.

MR. J. ASTIN.

Mr. John Astin, an exemplary deacon of the baptist church at Helden Bridge, Yorkshire, and acceptable occasional preacher in the small churches of that neighbourhood, died April the 26th, aged sixty-seven. A detailed memoir of this worthy man has been furnished; but the claims on our pages are too heavy to allow its insertion at present.

MRS. BARCHAM.

Mrs. Barcham of Worstead, departed this life on Thursday, May the 1st, aged ninety-three years. She was the relict of the late John Barcham, who was for many years an honoured and useful deacon of the baptist church at Worstead, Norfolk. When about twenty-five years old, she began to attend the ministry of the Rev. E. Trivett at Worstead, and was one of three hundred and ninety-one persons whom it was his honour to baptize and add to the church during a pastorate of fifty years. She was baptized Nov. 17, 1779, so that her union with the same church extended over a period of sixty-six years, during which lengthened career she maintained an unblemished character, both in the church and in the world, and was beloved and esteemed by all who knew her, and to them her memory is fragrant.

MR. RICHARD HARRIS.

The word of God came with power to Mr. Harris when he was in his twentieth year, in the late Countess of Huntingdon's chapel at Bath. There he continued to worship seven years, and was much engaged in preaching in surrounding villages. Desiring to hear the late Mr. Porter preach on baptism, that he might be the better able to refute sentiments against which he had a strong prejudice, he attended a baptismal service. Being even then strongly impressed with the belief that an appeal to scripture was final in all matters of faith and duty, he was surprised by the plain and pungent references to the word in support of the ordinance. Though he went to cavil, he returned to ponder the scriptural evidence; and he did not think long before he heard the call, as from heaven, to arise and be baptized. He obeyed; and united himself with the baptist church in Somerset Street in the August of 1800. Of this church he became a deacon, and sustained that office to the time of his death. He was for many years, also, usefully engaged in preaching the gospel at Tiverton, Coombe Down, and many other places, embracing a circuit of many miles around Bath. As he lived, so he died, enjoying the hopes and consolations of the gospel. On the fourth of May, he broke away from an earthly sabbath to one of endless joy.

MRS. COLEMAN.

On Tuesday Evening, May 13th, 1845, departed this life Mrs. Sophia Coleman, the wife of Mr. William Coleman, pastor of the Baptist church in Colnbrook, Bucks, in the seventy-fifth year of her age. She was sound in the faith, consistent in life, and happy in death. Her last words were, "All my springs are in thee."

MRS. MILLAR.

Died at the Cowley Road, Brixton, on the 29th May, Hannah Rose, wife of Mr. W. H. Millar, aged forty-one; for several years a member of the church at Camberwell, under the pastoral care of Dr. Steane, and on the 14th Feb. last their daughter Hannah Rose Millar, aged eleven years and six months. "These (both) died in faith."

MISS BATH.

Died on the 24th of June, 1845, at her residence, Ardenies House, Chalford, Gloucestershire, Miss Rebecca Bath, sister of the late Jacob Bath, Esq., of the same place. The character of this excellent lady was peculiarly marked by discretion, self-denial, and benevolence. From her earliest years her heart was full of sympathy for the wants of her fellow creatures, and for the cause of the Redeemer, which she supported in various ways long before she publicly professed Christ. But since she was united to

his church, her piety and zeal have been more especially manifested; she indeed grew in grace, and with meekness and modesty, not high-minded but fearing, she pursued her unobtrusive way from strength to strength. On Sunday the 22nd of June, she attended three public services, and retired to rest as usual; but while engaged in prayer at her bed side, she was seized with apoplexy of so severe a kind, that she never opened her eyes or spoke afterwards. She was lifted into bed by her niece, and there she lay as in a slumber, until the morning of Tuesday, when she breathed her last.

MRS. HOWORTH.

Died, July 5, 1845, Mrs. Ann Howorth, widow of the late Edmund Howorth, M.D., of Bacup, in the eighty-second year of her age. She was brought to a knowledge of herself as a sinner under the ministry of Mr. John Hirst, who was forty-two years pastor of the first baptist church, Bacup, by whom she was baptized when about the twenty-seventh year of her age, and of whom she always spoke in terms of the greatest respect. She remained a member of this church till the year 1821, when, with several others, she seceded and formed the second baptist church there, of which she continued an honourable member to the time of her death, which was a period of fifty-four years. Her end was peace.

MRS. HOLMES.

Mary, the beloved wife of Mr. H. W. Holmes, pastor of the baptist church at Polemoor, died after long and painful illness, on the 10th of July.

MRS. HEWES.

Died at Princes Risboro', on the morning of the 15th of July, 1845, aged seventy, Mrs. Hannah Hewes, wife of Mr. John Hewes, senior deacon of the Baptist Church in this town. She had been a consistent and honourable member of the church nearly forty-one years. Her death was remarkably sudden. She had had two attacks of spasms from which she recovered. On the day previous to her death, she attended to her domestic duties in her general health, and in the evening attended a meeting in the chapel, from which she returned in more than her usual spirits. On the following morning she awoke at ten minutes past four with a very severe attack of spasms, and at twenty minutes to five she closed her eyes in death, and her redeemed spirit, we trust, entered into that rest which Christ has prepared for his people.

MR. W. HYLAND.

Died July 16th, aged seventy-two, Mr. William Hyland, thirty-six years member of the Baptist Church at Rye, Sussex, and twenty-three years a deacon. He was also superintendent of the Sunday school; for many years clerk, and always at his post. The church has sustained a great loss in his removal, which was unexpected; on the previous Lord's day he attended all the services, gave out the hymns as usual, and superintended the school. At the close of the day he was not very well; on Tuesday medical assistance was called in; but though every thing possible was done for him he died on the following morning.

MR. JOHN MILLINGTON SING.

Died, July the 21st, in his twenty-fourth year, after a long and trying affliction, during which he was unwearied in his efforts to promote the increase of the Saviour's kingdom, and the best interests of his fellow creatures, John Millington, eldest son of Joshua Sing, Esq., of Bridgnorth.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half yearly meeting of the proprietors of this magazine, was held on the 14th of July, when the following sums were voted to widows of baptist ministers. The initials alone of each widow are given, with the name of the "contributor" by whom she was recommended.

	Recommended by	
Mrs. M. V.....	G. B. Phillips.....	£4
J. F.....	Hugh Jones.....	3
M. E.....	Timothy Thomas	3
A D.....	Timothy Thomas	3
H. B.....	C. Elven.....	4
E. H.....	John Fry.....	4
J. C.....	J. T. Wigner.....	4
J. A.....	J. B. Walcot.....	4
R. G.....	Joseph Preece.....	4
P. T.....	Saml. Kent.....	4
E. H.....	John Jones.....	3
E. G	Saml. Nicholson.....	4
M. G. S.....	P. Saffrey.....	4
H. C.....	John Wescott.....	4
S. C.....	Geo. Jayne.....	4
E. A.....	John Trimming.....	4
R. M.....	M. Kent.....	4
A. W.....	John Kingsford	4
I. G.....	Wm. Brock.....	4
E. E.....	Geo. Pritchard	3

PROFITS OF THE SELECTIONS.

At the annual meeting of the trustees of the Selection Hymn Book, they voted to fifty-one widows of ministers the sums attached to their initials in the following list:

	Recommended by	
Miss. J.	James Edwards, John Wild	£6
C.	H. J. Gamble, Dr. Steane	6
A.	J. H. Hinton, Dr. Cox	6
P.	W. Yates, Peter King	6
N.	Dr. Steane, R. G. Le Maire	6
H.	Manoah Kent, W. Keay	6
H.	J. H. Hinton, J. J. Davies	3
W.	I. M. Soule, S. Green	3
G.	W. Groser, S. Brawn	3
M.	W. Roberts, John Webb	3
E.	T. King, S. Kent	3
S.	John Haigh, S. Kent	6
G.	W. Colcroft, J. Foster	6
S.	B. Evans, B. Harness	3
W.	H. Burgess, J. W. Wake	3
P.	Daniel Katterns, S. Green	3
T.	W. Colcroft, J. Foster	3
A.	B. C. Young, W. May, B. Latimer	3
E.	D. Evans, James Jones	3
H.	Cornelius Elven, J. H. Hinton	3
P.	S. Pearce, W. Hebditch	3
M.	H. Smith, John Webb	3
M. S.	R. Breeze, B. S. Hall	3
W.	D. B. Stephens, W. Jones	2
H.	Joseph Cleft, John Fry	3
C.	J. Simmons, W. Groser	6
F.	John Fry, W. Perratt	3
D.	J. James, J. H. Hinton	2
R.	T. Davies, W. Jones	2
P.	J. T. Brown, H. Jerson	3
B.	John Haigh, G. B. Phillips	6
V.	John Haigh, G. B. Phillips	3
G.	S. Green, J. T. Wigner	3
Y.	W. Colcroft, J. Foster	6
A.	B. C. Young, T. E. Wycherley	6
G.	Joseph Preece, Shem Evans	6
C.	H. Jerson, G. Ashmead	3
E.	Edward Williams, H. W. Jones	2
T.	Samuel Kent, Edward Adey	3
E.	E. Williams, W. Groser	2
S.	Dr. Price, Dr. Steane	6
E.	Thomas Morgan, Thomas Swan	3
R.	B. Evans, J. Harness	3
N.	W. T. Buckland, G. Hawson	6
D.	W. Brock, Thomas Wheeler	3
C.	Thomas Morgan, Thomas Swan	3
W.	J. H. May, John Chapman	3
H.	Davis Rees, John Lloyd	2
G.	T. A. Wheeler, W. Brock	6
E. S.	Daniel Gould, H. Burgess	6
H.	John Jones	3
		£197

MARRIAGES.

At the baptist chapel, Thrapston, by the Rev. B. C. Young, April the 27th, Mr. JOSEPH STEAD, to Miss SOPHIA TROY, both of Ringstead.

At Counterslip Chapel, Bristol, by the Rev. Thomas Winter, June the 19th, the Rev. C. B. LEWIS, baptist missionary, to MARIANNE, second daughter of Mr. George GOULD of Bristol.

At Stretford New Road, Manchester, by the Rev. Abraham Nichols, baptist minister, Goodshaw, June the 19th, Mr. JAMES KAY, town missionary, Manchester, to Miss MARY WILLIAMS, Hulme.

At Maulden Chapel, Beds, by the Rev. J. H. Brooks of Ridgmount, on Saturday June 21, Mr. SAMUEL NIGHT of Ampthill, to HANNAH, eldest daughter of Mr. Thomas COOK of Stepping.

At the baptist chapel, Ridgmount, by the Rev. J. H. Brooks, on Monday June 23, Mr. JOSEPH POTTS of Toddington, to Miss MARTHA BOYCE of the former place.

At Beulah Chapel, Somers Town, by the Rev. W. Blackwell Bowes, June 30, 1845, Mr. GEORGE ENGLAND of Albert Terrace, Camden Town, to MARY, youngest daughter of the late Mr. Francis ENGLAND, Bradford, Wilts.

At the baptist chapel, Thrapstone, by the Rev. B. C. Young, July the 1st, Mr. SOLOMON RAWSON, to Miss MARY WOODHAMS, both of Brigstock.

At Union Chapel, Uphill, Folkstone, by license, by the Rev. W. Hodge of Berkhampstead, July 22, JAMES, the third son of John HODGE, Esq., of the firm of Spalding and Hodge, Drury Lane, to ELIZABETH GRACE, second daughter of the Rev. John CLARK of Grove House, Folkstone.

At the Higher Chapel, Goodshaw, by the Rev. Abraham Nichols, July 19, 1845, Mr. JAMES ASHN, to Miss SARAH EATOUGH, both of Crawshaw Booth.

At the baptist chapel, Bond Street, Brighton, by the Rev. William Savory, on Monday, July the 14th, Mr. HENRY STEYNING, to Miss MARY NORMAN, both of Brighton.

At the baptist chapel, Bond Street, Brighton, by license, by the Rev. William Savory, on Thursday, July the 10th, JOSEPH JACKSON of Canterbury, to Miss MAINSTONE of Western Road, Brighton.

CORRESPONDENCE.

DR. NEWMAN'S LEGACY TO THE BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—The committee of the Baptist Building Fund have, for many years past, been convinced, that very great benefit would be derived by churches in the country if they could obtain a loan of money, *without interest*, to be repaid by instalments at stated periods; but the annual subscriptions committed to their charge being expressly for grants, the committee were precluded from making *loans*, and had neither the means nor the authority to extend their operations.

The legacy of the late Dr. Newman has placed nine hundred pounds at their un-

restricted disposal, and they have determined to use it as the foundation *of a loan fund*, in addition to the grants now provided by the subscriptions.

The plan proposed for adoption will be submitted to their friends at the general meeting, which will be held at the Mission House in Moorgate Street, on Tuesday, August the 12th, at half-past six o'clock precisely. The committee respectfully invite a full attendance on that evening. They hope that the doctor's legacy will be largely augmented by liberal donations, and will thereby be rendered an extensive and permanent assistance to churches oppressed with debt, raising the annual interest with difficulty, and consequently unable to afford sufficient remuneration to their pastors, upon whom the heavy burden actually rests.

The instalments received in each year in repayment of the loans, will again be lent, and the benefit perpetuated. Any communication upon this subject addressed to the officers or committee, will be thankfully received.

Sincerely yours,

JOSEPH FLETCHER, *Treasurer.*

Union Dock, Limehouse.

PROFITS OF THE SELECTION.

To the Editor of the Baptist Magazine.

DEAR SIR,—In forwarding to you the list of the grants made by the trustees of the Selection Hymn Book at their annual meeting last month, and requesting you will oblige us by its insertion, allow me just to call attention to the addition which we have again been able to make to the increased votes of last year, to the widows of those ministers in whose congregations the book was used.

The number of such widows increases annually, and will in time exclude all others from participating in the profits of its sale, so that those brethren who have supported the work may have the comfort of knowing, that if upon their decease their widows should require such aid, there is a resource which, in all human probability, will be permanent, and in which their claims are fully recognized.

I remain, dear sir,

Very truly yours,

ALEX. SAUNDERS, *Sec.*

170, *Regent St., London,*
July 15, 1845.

ON THE ALTERATIONS IN THE CONSTITUTION AND RULES OF THE CHRISTIAN INSTRUCTION SOCIETY.

To the Editor of the Baptist Magazine.

SIR,—I did not see Mr. Overbury's strictures on the alterations in the rules of the Christian Instruction Society in your June magazine sufficiently early in the month to forward any observations thereon in time for insertion in your following number. I am very sorry that Mr. Overbury has thought the matter of so serious a nature as to be deserving of the animadversions which he has published, and I shall be happy if any explanations I can offer should in any measure mitigate his feelings of disapproval, and show that the few verbal alterations which have been made do not materially affect the constitution of the society. I admit that, as an individual, the alterations proposed in the printed circular to which he refers did not meet my approval, whilst I was prepared to yield my judgment on the subject, if it appeared to be the opinion of the majority that such alterations would be likely to increase the efficiency of the society. I concurred, therefore, in most of the remarks which were made by Mr. Overbury, and some other members of the society who thought with him, and conceiving that theirs was the opinion of the majority, I intimated to the meeting my conviction, that after the expression of such opinion, I had no doubt the committee would modify the proposed alterations. A report of the meeting was made to the committee by Mr. Mirams, who took minutes of what passed, upon which it was unanimously resolved:—"That the committee, anxious to avoid any collision amongst the various friends of the society, agree to forego resolution III., and that the portion of rule V. referring thereto be struck out, and the rules as now finally amended submitted to the general meeting for approval." This I thought would get rid of all those parts of the proposed alterations which had been obnoxious, and satisfy the wishes of Mr. Overbury and others, as it had satisfied mine. The alterations remaining to be made, having reference to temporal relief, were merely such as affirmed in the rules of the society what had been the practice of its agents, namely, to procure relief according to their ability on cases of sickness and distress coming under their notice in the course of their Christian visitation. This, though never considered as an ostensible and leading object of the society, has always been regarded as one of the collateral benefits which have resulted from its operations; and in the quarterly report papers which are issued to the associations for returns to the committee, amongst others there is this question, "How many distressed persons have obtained relief through the interference of the visitors?" Noticing this part of the visitors' exertions, it is stated in the twelfth annual report of the society, "Besides the circulation of tracts, and the services of the local prayer-meetings, your benevolent visitants have other opportunities of usefulness which they do not fail to improve. In the course of their perambu-

lations it is obvious that they must meet with many affecting cases of ignorance, sickness, and destitution. The extent to which they have attempted to alleviate those will be apparent when it is known, that during the past year they have put into circulation seven hundred and thirty-six copies of the holy scriptures, have induced two thousand six hundred and sixteen children to attend sabbath or some other Christian schools, and that they have relieved one thousand nine hundred cases of sickness and distress; thus, during the past eight years, the gratuitous agents of this society have reported the circulation of four thousand five hundred copies of the holy scriptures, the relief of eleven thousand seven hundred and fourteen cases of sickness and distress, and the introduction of nineteen thousand one hundred and eighty-eight children into various schools of religious instruction. In the report for the following year it is stated, that "the extreme severity of the last winter occasioned unusual suffering to the labouring classes of the metropolis, and it was the painful duty of the visitors to witness appalling scenes of distress. By their benevolent interference, more than three thousand eight hundred cases of distress were relieved, either with money, food, clothing, or medicine; in some instances the assistance they afforded seems to have been the means of preserving whole families from absolute starvation." It has evidently, then, been the practice of the visitors to diffuse, as far as they had opportunity, all the charities of our holy religion amongst the families brought under their Christian visitation, and it would be difficult in the circumstances which they witness to restrain them from so doing by the force of any rules. But it has not been their object, nor that of the committee, with alms in the one hand and tracts in the other, to practice among the poor any system of spiritual bribery whatever, nor will the rules of the society, with the alterations which have been made, I feel fully persuaded, be any step at all to any course of aggrandisement, such as that which Mr. Overbury justly deprecates. Limited as are the resources of the society, I would not consent, nor I am sure would the committee, to the adoption of any measure, however popular, to secure increased contributions at the risk of diminishing the attainment of the great object of the society—the promotion of Christian instruction, and thereby the glory and praise of our dear Redeemer; this has been, and this I trust ever will be, the grand end and aim of the committee and visitors of the society.

With regard to the paragraph in the Report which introduced to the notice of the meeting the proposed alterations, I must beg to offer a remark. Mr. Overbury seems to hint that there was something disingenuous in the composition of that sentence; this I must be permitted altogether to deny. The preparation of the Report having devolved upon me, I was the framer of that passage, and can most conscientiously declare, that I meant it not as any gratuitous assumption designed as a pretext for present proceedings, but simply intended it to convey its obvious meaning to the meeting, believing that obvious meaning to be the truth, that the objectionable alterations having been given up in accordance with the feelings which had been expressed at the meeting before referred to, those which remained (on this subject) would be merely verbal, recognizing a practice which had prevailed, and giving greater prominence to that which already (by the reference I have made to former reports it will be seen) had possessed "some prominence." In the hints to visitors on "the principles and plans" of the society, under the head, "Questions to be proposed as you have opportunity," will be found the following:—"Are any persons sick in your house? Have they medical advice? Are they visited by any Christian friend? Do they need charitable assistance?" It is then added, "The visitor should be prepared to meet the answers given to such inquiries as these by an acquaintance with the benevolent societies established for the assistance of such cases in their neighbourhood, such as hospitals, dispensaries, sick, maternal, and infant societies, refuges for the destitute, &c., attentions of this kind are sure to obtain the confidence of the poor, as they are amongst the best proofs of a disinterested desire to serve them." And to facilitate this, amongst some of the earlier publications of the society a list of such institutions was printed, from which it will, I think, also appear that there was an "understood arrangement" that such relief should be obtained through, but not administered by, the visitor. I am anxious, sir, to offer these observations as explanations, and to avoid every appearance of controversy with one who has been a tried friend of the society, and whose friendship and good offices I hope the society will long continue to enjoy. Sorry indeed should I be if any course adopted by the committee, or any explanation of that course by me, should cause a division amongst the members of the society, or alienate one of its friends; this is the first time during a period of twenty years that any semblance of disapproval, or the slightest approach to controversy amongst its friends has appeared, but I will not fear for the result; all that has been published on this subject, I am assured, has been done in the spirit of love; and the anxious desire of Mr. Overbury's heart concerning it, I know, is its increased efficiency as an instrument for the diffusion of the knowledge of the truth as it is in Jesus. And I heartily join with him in his concluding

appeal. "Let us go on, as we have been going on, in our scriptural and unostentatious endeavours to promote the great work of Christian instruction among the poor, ignorant, and meaner population in our several neighbourhoods, only with increased faith, zeal, diligence, and devotedness; whilst, by more earnest prayer, in connexion with a closer walk with God, we seek to bring down a larger measure of blessings on ourselves and on our exertions."

I am, sir,
Yours respectfully,
JOHN PITMAN.

9, Grove Place, Hackney,
July 7, 1845.

ON WEEKLY COMMUNION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Will you allow me a short space in the Baptist Magazine for a few remarks on a subject which I know to be engaging the thoughts of some of our brethren, and to which I am induced to attach considerable importance? I allude to the desirableness of our churches substituting the practice of weekly, for the now prevailing usage of monthly, communion at the Lord's table.

While my intention in thus addressing you is simply to introduce the question, hoping that other and abler correspondents may be disposed to state their views upon it, it is perhaps proper that I should adduce what appear to me to be arguments in its favour.

And 1st. By the more frequent celebration of the Lord's supper, the design of its institution would be more fully accomplished. That design I believe to have been a preservation in the breasts of our Saviour's followers of a devout remembrance of his person, sufferings, and death; and this in order to their sanctification and devotedness to his cause. Now surely when we consider the proverbial volatility of the human mind, the thousands of secular and of semi-religious subjects which rightfully demand a portion of its attention, and especially its natural aversion to continuous meditation on such things as being holy in their kind are sanctifying in their influence, it is needless to assert, that to secure their habitual contemplation it is necessary for them to be not only formally, but *very frequently* presented to our view.

An attainment of the object for which this ordinance was instituted, while ever earnestly desired by Christians, is especially required by the circumstances of the present times. What is needed in order to general compliance with the charge that they "abound in labour and prayer for the revival of the Lord's work in our midst," addressed to our churches by the Baptist Union at its late meeting at Leeds, is evidently a greater amount of personal piety; what is required of the church generally in order to the efficient support of her many existing benevolent and religious institutions, is a more ardent piety; what is essentially necessary in order that her present exertions may be not only sustained, but multiplied, until they become commensurate with the spiritual requirements of a fallen world, is a more glowing, devoted piety. But personal, ardent, devoted piety can be realized only as we are found distinctly apprehending, and habitually subjecting our minds to the influence of those great facts of which the Lord's supper is intended to be commemorative. If, then, we would advance in piety, and so meet the extraordinarily urgent necessities supplied by existing circumstances, it must be by more habitually realising the end for which the Lord's supper was instituted. But owing either to a natural peculiarity, or to the superinduced impiety of the human mind, such habitual realization is likely to be attained in no way so effectually as by a more frequent observance of that ordinance. Therefore *is it* that I suggest the propriety of substituting the practice of weekly for that of monthly communion at the Lord's table.

The foregoing is, of course, possessed of weight only on the assumption that there is nothing in the church's statute-book prohibiting the measure suggested. If it be opposed to either any positive precept, or general principle of the New Testament, the question is at once decided—a valid ground of objection is supplied. Believing the reverse to be the case, I proceed to note,

2ndly. That the course I recommend is sanctioned by the very strong probability of its having been adopted by the earliest Christians. I do not know that anything calculated to elucidate the subject can be gathered from the account given by the several evangelists of the institution of the ordinance. It may, indeed, be reasonably conjectured that the Saviour, having so affectingly enjoined his disciples to observe it in remembrance of him, and not having directed them with what degree of frequency to do so, intended to leave this matter to be dictated and determined by the strength of the love they might bear him. And surely, when we remember the astonishing evidence he immediately afterwards supplied of his quenchless, boundless love to them, it is not too much to suppose that their consequently increased devotedness would prompt to the very frequent observance of his parting command.

But further, in Acts ii. 42, it is stated, concerning the 3000 converted on the day of Pentecost, that "they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Many of these individuals, be it remembered, were

visitors at Jerusalem, having travelled thither in order to "keep the feast" from the remotest parts of Judea, and from other countries. Now in the assertion that they continued stedfastly in "breaking of bread," it is evidently implied that they remained at Jerusalem sufficiently long to be supplied with repeated opportunities of celebrating the Lord's supper. We, however, can scarcely imagine such to have been the case, if that ordinance were observed so seldom as is customary among us. The fact of their breaking bread from house to house, recorded in the forty-sixth verse, might be adduced as strengthening the probability of its frequent celebration; as, however, some difference of opinion prevails respecting the import of the expression, I forbear to dwell on this, and proceed to point out the passage which I conceive to be the most explicit on the subject. The following language is employed in Acts xx. 7:—"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," &c. By what means the conclusion can be avoided that the celebration of the Lord's supper occurred weekly among the Christians at Troas, I am not aware. Indeed, I think I may affirm, that by far the greater number of those expositors whose judgment we are accustomed highly to esteem, concede, respecting this particular church, that the evidence favours the conclusion that its members were accustomed to break bread on the first day of every week. Were it desirable to increase the number of quotations, I might introduce 1 Cor. xi. 20, in which it is strongly implied, that a participation in the Lord's supper was as frequent among the Corinthian believers, as was their "coming together into one place." These several passages make it, to say the least, exceedingly probable that the first Christians observed this ordinance every Lord's day. If so, it is not reasonable to suppose that its frequent celebration involves the violation of any general principle recognized in scripture; nor further, that we can be justified in dispensing with its weekly, in favour of its monthly observance, except on the ground of the existence of a substantially different state of things from that which prevailed in the apostles' days. If it can be shown that the habitual remembrance of the great facts commemorated is not as needful now as it was then, or that it can be secured in the absence of the means which then were necessary, a vindication of the change is at once supplied. These things, however, will not be pleaded; the main difference between our situation and that of the first disciples being of a kind calculated to suggest the desirableness of increased, rather than diminished means for keeping alive within us the remembrance of the Lord Jesus.

Again expressing the hope that this subject may receive the attention which its importance demands, I dismiss it for the present, and beg to remain, dear sir,

Yours very faithfully,

WILLIAM MIALL.

Dalston, June 11, 1845.

To the Editor of the Baptist Magazine.

DEAR SIR,—A report has been widely circulated that I have changed my views on the subject of baptism. May I trespass on your kindness to insert in your magazine my unqualified contradiction of that report. Personally I am indifferent to it, but I feel it a duty to the church over which I have the honour to preside, to make this brief and public reference to a statement which impeaches the consistency of its members. It is scarcely likely that an independent chapel would have been recently opened in the town of Margate, had the ordinance of baptism been administered in any other way than by immersion in the chapel where I labour, a chapel in trust for the baptist denomination, and which reverts to Stepney, when a baptist church ceases to assemble there.

Yours truly,

H. J. GAMBLE.

34, *Hawley Square, Margate.*

EDITORIAL POSTSCRIPT.

Dr. Yates, whose decease on his passage homeward is announced in the subjoined Missionary Herald, was, we believe, in his fifty-fourth year. He went to India in 1814, his facility in acquiring languages, habits of diligence, and amiable spirit, having recommended him to Dr. Ryland with whom he had studied, and to Mr. Fuller, as peculiarly adapted to assist in the extensive labours then carried on at Serampore. In the following year, Dr. Carey expressed to Mr. Fuller his desire that Mr. Yates should be associated with him in the work of translation; and he took part in that work accordingly, having been unanimously invited to it by the senior missionaries. Circumstances soon arose, however, which induced him to relinquish his connexion with Serampore; and in 1817 he united with Lawson, Pearce, Penny, and Eustace Carey, in forming the station at Calcutta. There he continued to labour till disabled by his last illness, with few interruptions, the principal of which occurred in 1828, when a failure of health occasioned him to spend several months in this country. His life has been expended in performing quietly services of the most substantial and enduring character. What he has accomplished will be beneficial to millions; and there is reason to hope, that works which he has left unfinished, are in a state which will admit of their being completed satisfactorily by his surviving co-adjutors. He was universally recognized by competent judges as an oriental scholar of the very highest class, and a translator of ex-

traordinary tact and judgment; while his practical wisdom, suavity of temper, and steadiness of purpose, rendered him in the judgment of his colleagues, invaluable.

When Dr. Yates left Calcutta, the cholera had been making fearful havoc in the European community. Nearly all who were attacked were cut down in the course of a few hours. He had himself suffered from dysentery which left him in so feeble a state, that it was believed that no medical treatment could restore his constitution while he continued there, especially as the rainy season was at hand, which was always injurious to him. His friends had fears that he would not survive the first week of his voyage.

The friends of Canada will be glad to learn that the number of English baptist ministers in that colony, is to be increased by the addition of Mr. Marsh, the esteemed pastor of the church at Great Missenden, who is about to proceed thither under the auspices of the Baptist Missionary Society.

The Baptism of Ethelbert being one of the subjects selected for the decoration of the new House of Lords, several exhibitions of this scene are among the cartoons now open to the inspection of the public in Westminster Hall. Artists are not necessarily antiquarians, or students of ecclesiastical history; and in this case, it appears that they have not generally made so much research as to avail themselves of the caution given by Fox the martyrologist,—"Note by the way, Christian reader, that whereas Austin baptised then in rivers, it followeth there was then no use of fonts." In several of the designs, the king is kneeling on the floor, while a little water is being spilled on his head out of a shell or cup, which had been filled from an adjacent font or basin. The nearest approximation to historic truth, is the design of Frank Howard (No. 72). In this, Ethelbert is seen in the act of stepping into the water, in which the administrator is standing and giving him his hand. Immediately behind the king is the most interesting object in the picture, queen Bertha, a woman of enchanting countenance and mien, attired so suitably for the occasion, and having such an appearance of resignation and calm fortitude, that a spectator might naturally suppose that her baptism also was about to take place. She, however, had been baptized in France before her marriage. As no other persons are introduced but those in some way or other engaged in the performance, or necessarily in attendance, there is a want of character in the scene as a public profession of faith on the part of an eminent person, that diminishes materially the effect; but, on the whole, it appears to us to be superior to any of its competitors. If the appointed judges yield that homage to historic truth, which ought to be deemed the most important of all considerations in a case of this description, Mr. Howard's design must secure their preference.

The portrait of Mr. Knibb which we mentioned recently is progressing. Mr. Roose has painted a satisfactory likeness which is in the hands of a skilful engraver. The print is to be executed in the mezzotinto style; the size to be about that of the well-known portrait of Dr. Carey; and the price about half a guinea. It is expected to be ready for delivery in three months. It is not the undertaking of the committee of the Baptist Missionary Society, as such, but of a few individuals; the names of subscribers will however, be received cheerfully at the Mission House.

At the request of the Rev. D. Rhys Stephen we announced, nearly three years ago, that he had in hand an English Memoir of the late Rev. Christmas Evans. The patience of some of our readers who have been looking for it is, it seems, almost exhausted; and we are urged to solicit some information respecting the present intentions of the compiler.

A correspondent requests the editor's opinion as to the amount of time which ought to be devoted to the reading of the scriptures in public worship; observing that in the chapel at which he attends, not more than fourteen or sixteen verses are sometimes read, while a full hour is devoted to the sermon. It would not become the editor to say anything tending to restrict the discretionary power which every minister should exercise on such subjects, yet he may perhaps in answer to the inquiry say that it has always been his opinion, that the reading of a larger quantity of the inspired writings would be, in many places of worship, a great improvement. It was his own custom, when he sustained the pastoral office, to read the scriptures twice in each service; once before the principal prayer, and once immediately after it; and he believes the practice was beneficial.

The profound ignorance of the spirit of Christianity, generally displayed by our legislators and leading journalists when they advert to religious topics ought to occasion no surprise, when we remember the want of acquaintance with the letter of scripture which they frequently exhibit. In a leading article of the Times, a few days ago, an attempt being made to conclude with a pertinent reference to the language of Demetrius the silversmith, "Sirs, ye know that by this craft we have our wealth," the paragraph ends thus:—"They may say with Alexander the coppersmith, 'Ye know, sirs, by this craft we have our living.'"

THE MISSIONARY HERALD.

MONEAGUE, JAMAICA.

ASIA.

CALCUTTA.

We regret that we have to report the unexpected death of Mr. Mack, pastor of the church at Serampore, and tutor of the college there, who, though not in immediate connexion with our Society, has been acting with our brethren for many years in perfect harmony, and was performing work of great importance. The information was communicated by Mr. Thomas in a letter dated Calcutta, May 2nd.

The present mail will convey sorrowful intelligence. Our esteemed brother Mack, of Serampore, has been called from the midst of his labours and usefulness to his reward. Yesterday morning, while making preparations for writing to you, I received the distressing news from Serampore that brother Mack had died of cholera, after an illness of only a few hours' duration. Though not quite well, I made arrangements to go up to Serampore to attend the funeral, which took place about six o'clock last evening. There were present of our number, brethren Evans, Morgan, and Page; of the London Missionary Society, Mr. Boaz, Mr. Campbell, and Mr. Mullens; also Dr. Haberlin, and, if I mistake not, one or two more ministers, and at least one Roman Catholic priest. Our deceased brother may be said to have been universally esteemed, and his death was felt to be a loss to all of no ordinary magnitude. I was particularly struck with the great number of natives who crowded to witness the funeral, and who formed a large and to me a deeply interesting portion of the multitude that followed the remains of our departed brother to their resting place. At the grave, which, I believe, is close by that of the estimable Ward, brother Evans read various portions of scripture, which he had selected as suitable for the occasion, and Mr. Boaz, of the London Missionary Society, prayed. Our late friend had been ailing for some days, but not so as to cause any alarm. Thinking a little exercise would do him good, he twice rode round the town on Tuesday morning. On his return he breakfasted as usual, I believe, and then, according to his custom, had worship with his boys in the school-room. Shortly after feeling himself unwell, he went up stairs, and their medical attendant was called in. He administered some medicine, but did not apprehend any danger. Within an hour or two our late brother became worse, and by eleven A.M. symptoms of cholera in its worst form showed themselves. The most energetic means were had recourse to, but without the desired effect, or at least not until nature had become too much exhausted to recover itself from the terrible shock. For several hours his sufferings must have been excruciating, but his last few hours were probably passed without much pain. He gradually sank until about half-past ten at night, when he ceased to breathe. The nature of his complaint rendered communication nearly or altogether impracticable: we however did not require his death-bed testimony, his life and conduct proved him to be a Christian indeed—a sinner saved by grace. It is possible you will receive from other pens fuller and perhaps more correct information respecting this, to us, sad and mysterious event; but not being sure that any one will address you on this subject by the present opportunity, I have thought it desirable to give you what information I could.

The loss of brother Mack will be very severely felt. His life seemed invaluable, and his labours what could not be dispensed with; and what our friends at Serampore will do to provide for the carrying on of the operations in which he was engaged, I cannot conjecture. Our young brother Robinson will no doubt be of great service, but our late brother was no ordinary man, and difficult will it be to fill up the space occasioned by his removal. Perhaps our friends there will look to us for help, but we are so over worked already that I dread the consequences of any addition. You must send out men to help us, and that without delay, or depend upon it more than one will soon be in the grave-yard, or rendered past work by being worked too much. I believe there is not a soul among us that is disposed to flinch from work, nay, if you will not send to our help, we will abide by our posts, and when worn out, as we soon shall be, there fall; but whether you can send us help or not, men must be provided to carry on the work when we are gone or can work no longer. Mr. Symes has left Dum-Dum, and now the people there request us to supply them, but I see no way in which this can be done. Need I say more to induce you to have pity upon us, and send help?—if so, then remember, I entreat you, that Dr. Yates's health will not allow of his labouring otherwise than at the translations, and I often fear he will not be continued to us very long. He is very poorly now: may the Lord in mercy to us

and thousands yet unborn, spare him and strengthen him for years yet to come. Brother Pearce's health is very far from being strong, in fact it is quite infirm. This is true also of brother Evans. Brother Leslie may be said to enjoy good health, so also brother Denham. My health is tolerable,—but look again; brother Denham is the only young man among us. Yes, the senior brethren are got old and grey. Yates has been in the field about thirty years; I and Pearce hard upon twenty; Leslie some four-and-twenty. Look again at the stations; for the most part they are occupied by men advanced in life, and where are the men who are to succeed them? Ah, where? I see them not: none are rising up in India that I can see or hear of, nor do your letters lead me to entertain the hope that the right men, and in the requisite numbers, are being trained in England. My duties oblige me to think of and for nearly all our country stations, and often when I think how much depends on solitary individuals, and not a few of them almost worn out, my heart sinks within me. I can only find relief by recalling to mind that the cause is the Lord's, and reflecting that all resources are at his command. Though creatures all fail, and missionaries all die, He still lives and will fulfil his gracious word, which assures us that "The gates of hell shall not prevail against his church."

You will be glad to hear that since the commencement of the present year, there have been baptized in the Jessore district twenty-two converts, at Chittagong three, and at Agra seven. A few weeks ago brother Pearce baptized two, and last sabbath I baptized one, a European female at Bow Bazar. I think I have heard of one or two more baptisms having taken place at other stations but am not confident.

BAPTIST ASSOCIATION.

The Association of Baptist Churches in the Presidency of Bengal held its annual meeting last year at Serampore. From its Circular Letter, which has been recently received, the following particulars are extracted.

The Association comprises the following churches, which are arranged according to the dates of their formation.

Serampore	1800	John Mack.
Jessore	1804	J. Parry.
Cutwa	1805	W. Carey.
Dinagepore	1805	H. Smylie.
Sadhamuhal	1808	Do.
Lall Bazar, Cal.	1809	Vacant.
Dacca	1816	W. Robinson, and C. Leonard.
Chittagong	1817	J. Johannes.
Circular Road, Cal.	1818	A. Leslie.
Beerbhoom	1822	J. Williamson.
Howrah		T. Morgan.
Cuttack	1822	C. Lacey and A. Sutton.
Burisaul	1830	Sylvester Bareiro.
Khari	1831	G. Pearce, Jacob Mundul.
Lukhyantipore	1833	G. Pearce, F. De Monte.
Colingah, Calcutta	1822	J. Wenger.
Intally, Calcutta	1838	G. Pearce.
Neoraeekdar Choke.	1839	J. C. Page, W. Thomas.

The Introductory Prayer Meeting, in Bengalee, was held in the chapel of the Christian village, at half-past three P M., Dec. 24th: brother G. Pearce presided, and prayer was also offered by brethren F. De Monte, Ram Jeebun of Dacca, and Ram Huri of Calcutta.

The Introductory Prayer Meeting, in English, was held in the Mission Chapel at seven P M.: brother Mack presided, and prayer was offered by brethren W. Yates, D.D., and W. H. Denham.

Wednesday, 25th December, 1844.

After the customary service of the day at the Danish Church, where brother Sutton of Cuttack preached from John xvii. 3, "I have finished the work," &c., the Association met for business in the Mission Chapel at half-past twelve noon.

Prayer having been offered in English, by Dr. Yates, and in Bengalee by brother G. Pearce, brother Pearce was elected Moderator of the Association.

Brethren George Pearce, A. Sutton, W. H. Denham, and H. Smylie were appointed a committee on the Registration of Marriages, Births, and Deaths.

Brethren W. Yates, D.D., J. Wenger, George Pearce, A. Sutton, John Robinson, and Jadab Chunder Bishwas, were appointed a committee on the preparation and printing of books.

Brethren A. Leslie, T. Morgan, and J. L. Carran were appointed a committee on the Finances of the Association.

Each of these committees was instructed to give in their report to the Association at the meeting for business to-morrow.

The greater part of the Letters from the Churches were then read both in English and Bengalee; and it was resolved that the remainder should be read at the close of the religious service appointed for this evening.

Seven P. M. A devotional service was held in the Mission Chapel. Brother J. Wenger opened the meeting with singing, reading the scriptures, and prayer in English: brother Denham delivered an address in English: and a Bengalee hymn having been sung, brother T. Morgan gave an address, and concluded the service with prayer in Bengalee.

The Association having then met for business, the remainder of the Letters from the Churches were read both in English and Bengalee.

Thursday, 26th December, 1844.

Half-past 7. A. M. The customary Prayer Meeting of the Serampore congregation was held, when brethren Parsons of Monghir, Brooks of Calcutta, and Smylie of Dinagepore, engaged in the service.

Ten A. M. The Association Sermon in Bengalee was preached in the Mission Chapel, by brother W. Carey of Cutwa, from Matt. xxii. 21. The introductory part of the service was conducted by brother W. Yates, D.D.

Half-past twelve, noon. The Association met for business in the Mission Chapel.

Prayer having been offered in Bengalee by the Moderator, the Minutes of the proceedings of the Association at its previous meetings were read and approved.

Brother A. Sutton read a letter from brother C. Lacey to his address, containing his concurrence in the adherence of the church in Cuttack to the Association. Brother Sutton likewise expressed his own feeling of satisfaction in this union.

The Circular Letter was read in English by brother Leslie; and it was unanimously resolved, on the motion of brother Mack, seconded by W. Yates, D.D., that it be received as the Letter of the Association, and the thanks of the Association be given to brother Leslie for its preparation.

It was resolved on the motion of brother Sutton, seconded by brother Wenger, that the Letter be printed in Bengalee, as a tract for distribution amongst the churches.

The Report of the Committee on Books having been called for, was given in by brother Sutton, and on the motion of brother Leslie, seconded by brother Evans, was adopted.

The brethren appointed as a Committee on Books beg to present the following brief report.

I. The minutes of last year relating to brother Wenger's Work on the Constitution and Discipline of the Christian Church were read; and, as specimen copies of the entire work had been printed, and presented to the brethren composing the revising Committee, it was unanimously resolved—

1. That the Work should be proceeded with in accordance with the Minutes of last Association.

2. That brother Denham be substituted for brother Small on the revising Committee, the latter having removed to Benares; and that the brethren composing the revising Committee be requested to furnish their remarks or suggestions to brother Wenger on or before the 15th February, 1845, after which date brother Wenger should proceed with the printing.

II. Having heard brother John Robinson's verbal report relating to the Evangelist, it was resolved that he should be requested to continue his very useful labours another year; and that it be recommended to the brethren who have charge of native churches, to endeavour to prevail on the people under their care to read the work regularly and attentively.

III. Respecting the various works mentioned as *desiderata* by the brethren last year, no progress having been made in their preparation, it was resolved the brethren should be requested still to keep them in mind.

IV. Brother J. Robinson having kindly undertaken to relieve brother Wenger of the labour of translating into Bengalee his work on the Constitution and Discipline of the Church, it was resolved that brother Wenger be requested now to proceed with the preparation of a companion work on Christian Doctrines and Duties.

V. Considerable conversation has been held respecting other publications: but no definite resolution has been adopted respecting them by this committee.

The Report of the Committee on Registration of Marriages, Births, and Deaths, being called for, was read by brother Sutton. It was resolved on the motion of brother Yates, D.D., seconded by brother Evans, that the Report be received and adopted, and that the secretaries be instructed to furnish the registrar, brother G. Pearce, with the funds necessary for carrying the report into execution.

Report of the Committee on the Registration of Marriages, Births, and Deaths.

I. The minutes of last Association relating to the Registration of Marriages, Births, and Deaths, having been read, brother Pearce submitted to the Committee Specimens of Forms of Registration in English and Bengalee; which with a few suggestions, were approved, and recommended for adoption.

2. It was resolved that each church connected with the Association should be recommended to adopt the Forms now approved, and obtain the requisite book from the General Registrar.

3. It was also resolved, that brother Pearce, the General Registrar, should be instructed to keep a set of books for the purpose of inserting authenticated copies of all Registrations of Marriages, Births, and Deaths forwarded to him from the different churches.

The Report of the Committee on the Finances of the Association being called for, was given in by brother Leslie. On the motion of brother Yates, seconded by brother Brooks, it was unanimously resolved that the Report be received, and that the thanks of the Association be given to the friends who have so kindly relieved the Association from the charges hitherto incurred.

Report of the Committee on the Finances of the Association.

The Finance Committee have the pleasure of reporting that there is on hand the sum of Rs. 578-4-6, for the purposes of the Association. This sum includes all that has hitherto been contributed by the several churches—the expenses hitherto incurred in postage, in the purchase of record-books, the printing of circulars, and the Circular Letter for last year, having been kindly defrayed by the secretaries and the Serampore Press.

Brother Mack read part of an Address to be presented to H. M. the King of Denmark, in acknowledgment of the long continued favour shown to the Mission by the Danish Government, and beseeching his Majesty's interference on behalf of our persecuted brethren in Denmark. On the motion of brother Yates, D.D., seconded by brother Sutton, brother Mack was requested to complete the Address, and, under the direction of the Standing Committee, forward it to his Majesty, signed by the chairman and all the members of the Association.

Seven P. M. The Association Sermon in English was preached in the Mission Chapel by brother W. W. Evans, from 1 Cor. iii. 7. The introductory part of the service was conducted by brother John C. Page, and the concluding part by brother Sutton.

On the conclusion of this service, the Association met for business in the same place: the Moderator in the chair.

It was resolved unanimously, that the Circular Letter for next year be drawn up by brother G. Pearce, and that the subject of it be left to his own choice.

That at the next meeting of the Association, the Association Sermon in English be preached by brother Mack, and in case of failure by brother Denham: and that the Association Sermon in Bengalee be preached by brother Williamson of Beerbhoom, and in case of failure by brother Parry of Jessore.

That brethren Mack and Evans be re-appointed the secretaries of the Association.

That the Standing Committee for the ensuing year consist of brethren W. Yates, D.D., A. Leslie, James Thomas, J. Brooks, J. Wenger, and W. H. Denham, together with the Moderator and Secretaries.

That the next meeting of the Association, commencing with the usual introductory services on the Tuesday before Christmas Day, be held in Calcutta: and that the secretaries be instructed to correspond with the churches in Circular Road and the Lall Bazar, to ascertain to which of them it would be most desirable and convenient to entertain the Association.

That the Standing Committee be requested to make suitable arrangements for the entertainment

of the native brethren at the next meeting of the Association.

On the motion of brother Evans, seconded by brother Sutton, it was resolved, that the Standing Committee be instructed to open a correspondence through the secretaries, with the Baptist churches and missionary brethren in the Upper Provinces, Midnapore, Balasore, Jelasore, Assam, Madras, Ceylon, Arracan, the Tenasserim Provinces, Siam, and China, for the purpose of drawing them into a closer union with this Association.

It was also resolved by acclamation, that the very cordial thanks of all the brethren present be offered to the pastor and friends of the Serampore Church, for their excellent arrangements and kind Christian hospitality during the sittings of the Association.

Friday, 27th December, 1844.

At ten A. M. a meeting was held in the Village Chapel, at which the Moderator presided, and the proceedings were conducted in the Bengalee language. After singing and reading of the scriptures, brother Shem of Calcutta offered up prayer.

The Circular Letter of the Association in Bengalee was read at length; and thanks were presented to brother J. Robinson for his translation of the same.

A hymn having been sung, and prayer offered by brother Jadud Chunder Bishwas, of Calcutta, a general conversation was maintained, and the native brethren were particularly invited to mention whatever occurred to them of interest or difficulty. The result was highly pleasing to all present.

On the motion of brother W. Carey, seconded by Mr. Carrau, it was resolved unanimously, that the secretaries be instructed to write to all the churches connected with the Association, to request that a collection be made for the relief of our persecuted brethren in Denmark.

The Session of the Association was then closed with prayer and the benediction, by the Moderator

DEATH OF DR. YATES.

Yet more afflictive intelligence has just arrived. That eminent scholar and devoted servant of Christ who has been for thirty years incessantly occupied in perfecting oriental translations, has terminated his honourable course. Having been enjoined by his medical advisers to proceed overland to this country without delay, he sailed from Calcutta on the second of June, no more, alas, to return! On the morning of that day Mr. Thomas wrote thus:—

For some time past his state of health and frequent, or almost constant suffering, have often made us fear that his invaluable labours must at no distant period be suspended for a season, if not terminated, by his removal from us. For the last eighteen months, life, to use his own language, has been a burden. His trip to the Sand Heads at the close of last year was to a great extent a failure in respect to the object aimed at. He, however, derived some benefit, and we were hoping that he would be able to bear up through the ensuing rains, but of late his complaint has increased so much that no alternative is left but an immediate return to England by the overland route. Our dear brother had resolved never to visit England again, but on the doctors giving it as their decided opinion that no other means that can be adopted will afford any reasonable prospect of being permanently beneficial, he yielded up his own judgment, saying, that as it appeared to be the will of God that he should return to England for a season, he could only say, "Thy will, not mine, be done." His passage has been taken in the Bentinck steamer: he will (D.V.) go on board this afternoon, and leave the port on his way to sea, early to-morrow morning. He is accompanied by a native servant. He has arranged for Mrs. Yates and his two daughters to join him in England. It is proposed that they should remain here till the close of the year, and then proceed to England in a sailing vessel, via the Cape.

Our beloved brother died, it appears, on the Red Sea, July the third, three days before the vessel reached Suez.

AFRICA.

FERNANDO PO.

On the twenty-second of March the hearts of our friends at Clarence were gladdened by the safe arrival of the Dove. Their emotions will be best described in Mr. Clarke's own words.

About noon a small vessel was seen near Point Bullen. Some thought she was the Dove: but often had we been disappointed; and from the "look-out," at the top of the

house, I kept my station, with a good glass in my hand, until something went overboard, and she lay to, and lowered a boat. While they were picking up a dog that had gone over the side, I got such a view of her colours, that no more doubt remained. I immediately prepared to go to board her, but she was still at a great distance from us. Brother Saker was sick, but hearing of the Dove, started up, and went off to the Ethiope; where, obtaining a boat, he set off for the pretty little vessel. The good Doctor was having his house whitewashed, preparatory to the expected arrival of his beloved wife. A person congratulated him on the Dove having reached the harbour. This was the first the Doctor had heard of her being near. He, brother Sturgeon, and I were taken off to her by Christian in his canoe. Brother Saker was the first to reach the vessel; and his sickly appearance affected very deeply all the friends on board: but Dr. Prince and I looking well, as to health, on our arrival, fears were a little removed, and a happy meeting was enjoyed, in which we did not forget to thank him who is our Father, and whom winds and waves obey. It was necessary to get Mrs. Newbegin on shore, on account of her dear child, as soon as we came to anchor; and having conducted her up the hill, Dr. Newbegin and I returned to welcome all the rest of the dear friends on shore. All except beloved sister Prince went to my house; and towards evening Mr. and Mrs. Thompson and children only needed to remove to sleep at brother Saker's, whose house is close at hand. Captain Milbourn, Miss Vitou, and Dr. and Mrs. Newbegin are with me. All the Jamaica friends, who were near, were ready to welcome our brethren and sisters from the Dove; and most of the members of the church, and many others, greeted them with joy as they ascended the hill, and passed along the road to my house.

The same evening a thanksgiving meeting was held, in which some of the newly arrived brethren united with some of their predecessors in congratulatory addresses and grateful acknowledgments. The vessel appears to have performed the voyage most satisfactorily. Mr. Newbegin says,

The Dove is a fine boat, and capable of bearing the strongest breezes and the heaviest seas. We encountered a strong gale in the Bay of Biscay for three days, but kept our course all the time, the wind carrying us at ten knots, with a close reef in all our sails. Once through it, and we had a continuation of fine weather, except a few squalls off Madeira, and about every other night a tornado off the coast below Cape Palmas. We could have made a faster voyage had the wind been steady, but when a tornado had troubled us with wind, we were as much hindered with a calm, which lasted generally several hours.

We go to Bimbia on Thursday evening to see Merrick, and, if possible, to bring him back to our business meeting before we are all separated or located in our different posts. The friends are all in good health except poor Saker, who is troubled much with an intermittent fever. The Jamaica people are coming on well; giving great satisfaction to our dear brother Clarke, who speaks very gratifyingly of the working of the mission and its present healthiness. Should any erroneous idea of the agents from Jamaica be abroad, I hope it will be counteracted, as they are all doing well and working well.

Respecting the teachers from Jamaica, Mr. Clarke speaks thus, in a letter dated April 28th, the latest we have received from him:—

All seem to feel that they have a work of the greatest importance in hand; and are expected by God and by man to act diligently and devotedly. All appear to have confidence in me as their friend; and although they are often in straits from my lack of cash, they murmur not—they take what we can give them, and we all unite in meeting difficulties as we best can

Mr. Saker writes, April 29th, as follows:—

Dr. Prince has long since suggested a change of air for myself and family, and since my return from the continent our circumstances have made it imperative; but until the arrival of the Dove we could not even hope for any thing so desirable. Now it is given us to realize all we wish in this respect. The return of brother Merrick from Bimbia on Wednesday last gave me the privilege of a few days at sea, which has been very beneficial; and this evening I embark with my family, accompanied by Dr. Prince, for Camaroons river. We should not run into the river for the sake of health, but we seek a nobler object, and shall afterwards stay a few days at sea.

King Aqua is expected to die, and when at Bimbia I heard that such an event would be accompanied by the horrid custom of human sacrifice. From this we shall dissuade if pos-

sible. In addition to this, great sickness and mortality prevail in the river, without medical aid. Dr. Prince seeks to do good by visiting the sick and dying, as well as assist us in our efforts to gain strength. In these steps I am sure of your sanction and sympathy. Perhaps providence is about to realize my hopes (long deferred) of establishing a station at Camaroons. With this also, if it is the will of God, I am sure you will acquiesce.

Under the same date, Mr. Milbourn, the captain of the vessel, says,

Since my arrival I have made in the Dove three short voyages. She does as well as any sailing vessel could do. I intend starting to-night for Camaroons. The old king, Aqua, is sick, and not expected to survive, and we very much fear that some poor slaves will be sacrificed, which makes us very anxious to see the king before he departs this life, and I trust we shall be instrumental in checking the evil. Dr. Prince and brother Saker and family will accompany me. Mr. and Mrs. Saker are very delicate and sickly, I therefore trust the voyage will be productive of good to them. I have made two trips to Bimbia, which bears from Clarence E.N.E. distant thirty miles. Calms very much prevail, and also currents, which makes it very tedious to get a passage of even thirty miles. I hope as soon as possible you will furnish us with a small steamer: a very small one would answer our purpose. I am of opinion that it would be less expensive than the Dove. In the first place I could do with two hands less; it would save at least two days out of three, and would avoid much pain and torture from a vertical sun.

The following is an extract from a letter written on the same day, April 29th, by Dr. Prince,

Every one of the passengers by the missionary vessel have sickened, Mrs. Newbegin and her son excepted. All Mr. Thompson's family were prostrated at one time, and together with the three Sakers were distressingly sick in one house. Miss Vitou and Captain Milbourn suffered much for a short time, but have since convalesced rapidly; so has Dr. Newbegin. His lady seems to be gifted with a strong frame, and looks as if nothing had happened, though the night before last she gave birth to a male infant. Thus our family, by the good hand of the Lord, is on the increase, without having suffered diminution by death. My duties are at times rather toilsome and heavy to bear and to execute within their fitting times, for the compounding of medicines is a great consumer of time, but there is a high satisfaction in the mercy which spares us from forlorn griefs.

AMERICA.

CANADA.

Mr. Cramp writes from Montreal as follows, under date of May 27th.

Mr. Bosworth and myself have recently visited our French mission. The principal station is called Salem. There we have erected a commodious mission house, in which our colporteur lives. There is room in the house for eight youths, and we shall be anxious to complete the establishment in that way as soon as we can see a prospect of adequate support. Our object will be to instruct them, and train them in habits of industry.

At Bereé, three miles from Salem we have a schoolmistress, who has now thirty-eight children under her care. The school-room is used for worship on Lord's days and on Thursday evenings. Mr. Brandin, our colporteur, conducts worship also in several other places.

The French church contains now thirty-eight members. We are very anxious to find a pastor. Perhaps an Englishman would answer as well as a Frenchman, as the French is soon acquired by a person of moderate attainments. There is a wide door open, and faithful labourers are much wanted.

We have appointed another colporteur, a young man who can speak both French and English. He was engaged profitably in his occupation as a blacksmith in the States, but when he heard that his countrymen were disposed to listen to the truth, he sold all that he had, at a considerable sacrifice, and returned to Canada, to labour in the Redeemer's cause. I think it very probable that he will ultimately become a preacher. His brother, who is a joiner, and at present working at

the mission house, is also desirous of being engaged for the church of Christ. In fact, the Lord appears to be opening the way to the Roman Catholics of Canada. We must follow his leadings, and trust to him for support.

Should you know or hear of any one possessing the spirit of a Neff or an Oberlin, and willing to devote himself to the French Canadians, for the advancement of their interests, in a temporal as well as a spiritual point of view, send him out at once. The Lord will provide for him.

I give you an extract from a letter just received from Mr. Landon, without note or comment, only observing that Mr. Girdwood and myself expect to meet the Indians the week after next, when they will no doubt ask us to shew them the fulfilment of the white man's promise.

"The Indians are much in the state in which I left them. They are anxious for the arrival of the deputation, for then they expect their fate is to be decided, as it respects the much wished-for institution. Several of them, including the deacons of the church, called on me soon after my return, and almost their first inquiry was on that subject. I wish you could all have heard the reply of one of them to my remark, that I could not give them much encouragement, and I had reason to fear we must suffer disappointment. I am sure you would have wept with me. I cannot report it, because the inimitable pathos of it consisted in its simplicity, and in its being the unpremeditated language of an untutored but generous heart. In substance it was: 'That it would be grievous indeed to be disappointed in that to which they had looked with so much desire and so much hope. But for himself, he was probably blame-worthy in allowing hope to rise so high;' for he had been long under the impression that the Indians were an abandoned people, under some mysterious curse. If their last hope should be cut off, these impressions would be confirmed. Since he knew the truth he had made exact inquiries, and been a careful observer of every event, and hereby he had discovered that every thing turns out ill for the Indians. The gospel had been preached among them, but very few believed it, and of those that did, many disgraced it, and so discouraged those who laboured for their good. Very few among white men, even of the good, took any interest in their state; and the few who did, and who for a time made great efforts for their benefit, soon wearied in their efforts, and finally gave them up, leaving them generally in a worse state than they found them. He had never had much hope that the body of the nation would be much improved, but he had ventured to believe that many of the children would be saved by means of our Institution, and made much wiser and happier than their parents: but hereafter the utmost he should venture to expect would be snatched as brands from a burning pile, and the rest must perish—and by and bye it would be forgotten that any such people had been.'

"Alas! sir, I am obliged to concur in these sentiments much more nearly than I would. He may have struck some of the shades rather too dark, and drawn some of the lines too deep, but if he has, it is easy to excuse him. He is one of them, and on the whole I rejoice that he and many others feel as they do on this subject. Though they speak the language of despair, yet that very despair may be the seed of hope."

Three of our students, Messrs. Porterfield, Slaght, and Hewson, are leaving the college. We held a public service this evening, for the purpose of commending them to the blessing of God. I gave them an address, embodying advice and encouragement. Mr. Bosworth prayed. Mr. Girdwood exhorted them to be "the servants of the churches for Jesus' sake," and concluded. It was an interesting and solemn season. Mr. Porterfield is going to Stanbridge, to assist Mr. Jersey. Mr. Hewson is to supply the church at St. Catherine's, C. W.; and Mr. Slaght returns to the church from whence he came, to assist its pastor. I have reason to hope that their places will be more than filled up.

HOME PROCEEDINGS.

VALEDICTORY MEETING TO MR. KNIBB.

On the evening of Tuesday, July the first, a meeting was held in Finsbury Chapel to commend to the divine protection our friend Mr. Knibb, who was to sail from Southampton on the following day, and to express publicly those sentiments which were appropriate to the occasion. After prayer, offered by Dr. Cox, and Mr. Crisp of Bristol, Mr. Hinton, in compliance with the request of the Com-

mittee, delivered an address, the whole of which it is desirable to publish, it being a correct exhibition of the views with which the recent grant of £6000 was made to the Jamaica churches, and their present relation to the Society and to each other. It was as follows:—

How short a time it is, brother Knibb, since you sat where you sit now, in circumstances precisely similar, when the kindly voice of our esteemed brother, Dr. Godwin, breathed into your ears sentiments which were felt in all our hearts! We were taking leave of you then, on your return to the burning clime, in the hope, I will not quite say that we should see your face on earth no more, but in hope, certainly, that you might be permitted to spend the remainder of your days—and those many—in evangelical labours, for the welfare of the race for whom your efforts hitherto have achieved so much. Suddenly you have appeared amongst us again, to the surprise of the community, though not altogether to the surprise of the Committee. And a question has, probably, started up in many minds, whether there can have been a just occasion for your again encountering the fatigue and hazard of crossing the Atlantic, and for your again abandoning, for so considerable a time, the duties of your station in Jamaica. It affords me much pleasure to say here, in the name and on behalf of the Committee, that they fully appreciate the motives which led to your visit. Whether it was necessary that one should be sent from Jamaica hither in the perplexed and trying circumstances of our beloved brethren in that island, it was for them to judge; and since they judged it was necessary, you did well to come. You came as a generous and not a selfish advocate, to plead for relief from perplexity and difficulty in which you did not individually share; to plead, therefore, for others whom you love, rather than for yourself. As highly, I may say—and I say it with equal pleasure—as highly do the Committee appreciate the course you have pursued. You have been a faithful and a feeling advocate. You have pleaded for your brethren in a manner worthy of your love to them; but you have not been a blind partisan. You have not sought to conceal any of the elements of the case, or to force any arguments beyond their just and proper bearing. Desirous of obtaining relief for them that are in difficulty, you have not been desirous of cherishing, on their part, an undue leaning upon the Committee or the Society in England, or of concealing the resources and capabilities which the churches of Jamaica possess of independent and sustained action.

And now that your business is done, you are on your return. It is enough, on this occasion, to say that our feelings, in parting with you now, are such as they have ever been; or, if it be permitted to say more than this, no more can be said, than that these feelings are strengthened and confirmed. We find you to be what we have ever found you, and acknowledge that you are unchanged, save in the maturity which advancing life of necessity involves, or ought to involve. We find you unchanged in the piety, the simplicity, the ardour, the generosity, the holy consecration, which we have always found in you, which we bless God for giving you, and bless him still more for sustaining and keeping alive. And now that you are about to confide yourself again to the frail bark that shall plough the bosom of the mighty deep, may He that hath the winds in his fist, charge them to bear you safely to your desired haven, and grant you there length of days to labour for those you have loved so well, and in the midst of whom God hath blessed your labours so largely! But if it be interesting to us to part with you, how interesting will it be to them to receive you! And if the vessel in which you shall embark, shall, with the marvellous precision characteristic of navigation only in the latest days, reach the place of its destination at the hour appointed, and bring you among your friends there on the eve of the 1st of August, that ever memorable day, in Jamaica at least, the completion of the seventh year, and the first seven years of freedom, supplanting long-dominant and pernicious slavery, what zest and interest shall it add to the commemoration of that event, and with what gladness of heart, and beaming of eye, and clapping of hands shall your presence and return be welcomed there!

And you will have no uninteresting or unimportant tidings to impart. You will tell them that the Committee in England received you with unfeigned cordiality; that you did not find an unfeeling heart or an unwilling ear; that you found rather the distresses of the brethren already so well known and so deeply appreciated, that, before you commenced your operations, your work was half done; that the question greeted you at once, not, What is the necessity for doing any thing? but, What are the means, what is the munificence that shall be equal to the case? You will tell them that the propositions made by you were exceeded by the Committee; that you obtained more than you asked for, more, than by your own acknowledgment, you expected, and, in your judgment, quite enough to answer all the emergencies of the case, and to effect the relief of the embarrassed brethren. Add to these things—which are facts within your own knowledge—add some sentiments also, which, on behalf of the Committee, on behalf of the Society, on behalf of this meeting, on behalf of the whole of our denomination interested in your and their labours there, I charge you to convey to the whole multitude of the brethren.

Tell them, in the first place, how deeply anxious we are that the distribution of the money allotted to them should be effected without mischief. Oh, let it never be heard in England that the division of that money has given rise to jealousies and envyings, to discord and strife; and that it would have been better even for the churches of Jamaica if no such opportunity for evil had ever been put in their way. Charge them to be mutually considerate and kind, and in this distribution to show no selfishness, but rather—I was going to say equity, but I will say more than equity—

generosity one to another. This will be a just return, and the only return that they can make for the generosity which has been shown to them.

Tell them, in the next place, how deeply and sensibly we feel that this is not to be towards them a part of a system of continuous aid, but a help to them to go alone, and the last help that is to be given them. It is now some years since they sent us unanimously word that they would draw no longer upon the funds of the Baptist Missionary Society, subject only to exceptional cases of great emergency. Since that time, exceptional cases have been continually arising, and have been, to a very large extent, met. Circumstances, then unforeseen, have produced somewhat unexpected and aggravated difficulties; but it is stated to us now, that if the chapel debts, amounting to a heavy sum, could be materially diminished, and the neck of that difficulty be broken, the churches are fully competent to all their ordinary and regular expenses. We have given, therefore, a donation of £6000 for this object. We are assured by you that it is enough, and we think that we thus gracefully and generously conclude the period of our occasional help.

Tell them that, after this, they must go alone. We speak not in severity; it is the kindest thing we can say to them, and the kindest thing we can do to them will be to maintain it. As for a perpetual leaning on the part of the Jamaica Baptist churches on the Committee in England, we can admit, indeed, that it is natural enough and easy enough, and that it may be a matter of some difficulty altogether to get rid of such an attitude and such a habit; but it is a thing which cannot be allowed, and this for three reasons.

In the first place, it is unnecessary. Why, what churches there are in our connexion in Jamaica! The number of churches is very considerable, and the number of members in many of the churches very large. Where in England we reckon members by scores and hundreds, they reckon them in Jamaica by hundreds and by thousands. They have immense places of worship, vast in comparison with the general run of places amongst ourselves, and exceeding in magnitude any single place of worship, I believe, in this country. Then the zeal which has been shown there, the active habits of the church members, in disseminating the gospel all around them! the blessed effect which has resulted from their labours, and the rapidity of their increase!—a parallel to which is not known in this country. They have set us an example of activity to imitate, on the one hand, and an example of success to pray for, on the other. Their liberality, too, has been no less exemplary, and hath provoked very many. It cannot be necessary that churches such as these should be cherishing a habit of perpetually leaning upon extraneous aid. If there be any churches, in the whole world, that can stand alone or go alone, they can; and it can require nothing but a considerate view of their own obligations, a calling into exercise of their Christian graces and common sense, to effect this purpose.

In the second place, as it is unnecessary, so it is inexpedient. To tarry in Jamaica, is for this Society to neglect the world. Small are our resources, the world is large. Immense regions, yet in darkness and the shadow of death are before us; immense regions, densely populated with immortal beings in sin, and hastening on to misery; immense regions, in which they have not heard of Jesus or of his salvation, to which, therefore, there are loud calls for us to carry the gospel of our Lord and Saviour Jesus Christ. But we cannot do that, if we spend our funds in Jamaica. A very large part of our resources has been, and would still be absorbed there, and we should be incapacitated for the efforts for which the perishing state of our race all over the world so loudly calls. The island of Jamaica is now as richly evangelised as many parts of England; and no longer can we deem it—studded as it is with Baptist churches of great power, associated with churches of other denominations, perhaps not less powerful—no longer can we deem Jamaica to be to us a part of the missionary field. We may not tarry, we must forsake it and hasten away, lest peradventure the guilt of our brother's blood, perishing through our neglect, be laid to our charge.

In the third place, as it is unnecessary and inexpedient, so it is impossible. The funds that we were accustomed to expend on Jamaica are now spent elsewhere; and that not without the concurrence of our brethren themselves. Who bade us go to Africa? Why, upon that subject, there was in this country, certainly among the Committee and friends of the Society, not an absolute want of feeling, but there would have been no mission to Africa at that time had there not come over from abroad a sort of imperative communication that the gospel must be sent to Africa. "If you do not send it, we shall." Who said that? These very brethren of ours in Jamaica. They constrained us to commence the mission which has been begun there, and which is going on there. They did right, and we own our obligations to them; but they must not cancel their own act and deed. They must understand that if they again have the thousands that they have been accustomed annually to have from this Society, those thousands must be withdrawn from Western Africa, where they are now spent, and the entire work, promising and encouraging as it is, which has been begun there, must be abandoned. All the resources which they have been accustomed to have expended on them, are now devoted elsewhere; the Society has not the money to give them, and we do not believe that, if we were to ask it from the denomination throughout the country for them, it would be given.

The case is one, therefore, not only of wisdom, but of necessity. They not only ought to stand alone, and vigorously apply themselves to it, but they must. Press this upon them, brother; tell them these things, and entreat them to cherish the Christian zeal, and wisdom, and devotedness which their circumstances demand. Try to lead them into a habit of independent action. Independence may be viewed in two aspects; there are its pleasures and its responsibilities. They have its pleasures; animate them to undertake its responsibilities. Make them understand that they cannot

combine the delights of freedom with those of subjection. Do not let them think it hard that we press this upon them. They may be compared to a stout little fellow that trembles at the effort of walking; but it is not an unkind thing when his mother pushes him gently off, and makes him go, teaching him to realize the strength he had, but which he did not know of.

Try, also, to lead them to the exercise of mutual co-operation. Hitherto they have been separated from each other by the very fact of their relation to this Society, and their common dependence upon it. The churches there did not lean one upon another; each threw itself upon the Society in England; and now, for these churches to cherish a spirit of association —to regard one another's welfare—to view themselves as compacted into one body, and for the strong to help the weak—all this is something new, but it is also something good, something Christian, something useful, something necessary, and it is quite time for them to begin. It has been one of the defects of the missionary system, that it tends to produce a sense of helplessness, an attitude of weakness, in the missionary churches, by the insulated and dependent character it gives them; and we make the experiment with respect to the churches in Jamaica—with how much success and good effect missionary churches may be thrown off, and whether, by being thus brought into connexion one with another, they may not acquire the full healthiness and vigour of churches of Christ, with less of that feebleness which so much tender nursing has hitherto produced in them. Try to cultivate this spirit, dear brother, amongst the brethren. Tell them that an experiment is going on in their persons upon the very nature of modern Christianity. Why, when churches were formed under the ministry of Paul, or other preachers of the gospel in the first age, they were not so long nursing as these churches in Jamaica have been. They who, like him, travelled in the gospel ministry, found it much easier than missionaries do in these days, after planting churches in one spot and another, to go on to the regions beyond them, and they soon found that the churches could stand alone, and send ministers also to the diffusion of the gospel in distant parts. It should be so now. And the experiment is being tried in Jamaica—an experiment, I say, upon the nature of modern Christianity; an endeavour to see whether, where churches have been planted and nurtured for a considerable time, they may not effectively stand alone, and be relinquished without mischief by the society under whose care they have been planted. And it will be shown, by the result, whether Christianity is now what it once was, and whether there are the same elements of diffusion and vitality and progress in it which there were in the early age. This is an experiment not upon the nature of Christianity alone, but an experiment in the missionary field. Often, I confess, have I repined to see the necessity which there appears to be in all parts of the world, for the missionary stations being constantly supplied with European, that is, practically, with English labour. If our missionary brethren could now migrate from India into China, or from one part where they have been for a few years to another, and leave the ground which they have been cultivating in confidence that the seed they have sown, and which has partly sprung up, shall maintain its fruitfulness and strength, what an infinite advantage would thus be given to the missionary cause!

Here, then, is an experiment the first of its kind in the missionary field. And shall it be seen—that is the question—that missionary work must be stationary—that it may not be migratory—that, where we set ourselves down, there we must tarry even until Christ shall come? If so, unless it shall be found that there is a power of sustaining missionary stations permanently over the whole surface of the earth, the work never can be done. I express my judgment, that, unless the stations planted may be abandoned, and the work and workmen become migratory, the work beats us, and our machinery bears on it the stamp of insufficiency.

This is an experiment still further on their own liberality and Christian zeal. They have been deemed exemplary, they were exemplary, and are they less so? Is that piety, which has been so much admired and, in some instances, so eagerly imitated, for which so many thanks have been given to God—is that piety to be found to decay? We hope not. Oh, if freedom, while superseding slavery, has brought with it declension in religion—if there were more zeal, if there were more liberality, if there were more devotedness to God, under the lash and the oppression of the master, than there is now in the possession of liberty and civil privileges, how deeply will it be to be deplored! We have heard that the blood of the martyrs is the seed of the church, and that persecution has contributed to the advancement of Christianity; but yet, if it is necessary to the advancement of Christianity that there should be difficulty and persecution, what is to become of the tendency which Christianity itself has to bring all civil and social evils to an end? We trust it shall not be so, but that those who were Christians of an order so high, and a zeal and liberality so devoted in the midst of their sufferings, shall not show a return ungrateful to God for the benefit which, through Christianity, they have experienced.

Awake the brethren to these things, Knibb. Let them know that the eye of England is upon them; let them know that the eye, not only of the Committee and of the Society, but of the whole denomination, and of all religious communities, is upon them; let them know that the eye, in some sense, of the whole church and of the whole world is upon them. The eye of their friends is upon them, with eager hope; the eye of their enemies is upon them, with desire that they may stumble and fall. You know how keen is this watchfulness of the adversary in Jamaica itself, and how the press in that island teems with triumphant announcements that voluntaryism has won all its triumphs, and that nothing but state-paid religion will survive. We all know how the same feeling animates multitudes here. I will not say we tremble for the ark of God; but I cannot say that the case is without just reasons for anxiety. Dear brother, plead with them as

you have pleaded with us. A voice which hath power in our hearts, has some claim to power in theirs. While you go forth loaded with our liberality on their behalf, feel, too, that you are charged with these counsels of wisdom and love; and tell them how earnestly we pray that God may count them worthy of this calling, and may fulfil in them all the good pleasure of his goodness and the work of faith with power.

Mr. Knibb then addressed the congregation in the following terms:—

My respected and honoured friends, the greatest pleasure connected with the appeal which has been addressed to me, has arisen from the fact that it will not only be heard by myself, but be read by my beloved brethren in the island to which I go. There has not been a single sentiment in that address which does not receive my most hearty concurrence, and I should consider it one of the greatest curses that could by possibility light upon our voluntary churches in Jamaica, for them again to be sustained by the parent Society at home. There are some circumstances to which, perhaps, for a short time I may be permitted to refer, not in the least for the purpose of weakening the force, or of lessening the propriety of that address which, in the name and on the behalf of the Committee, has been delivered to me; but for the purpose of clearing up one or two points which, I think, in the minds of some of our friends may have been partially misunderstood. I refer to the fact that there are churches in Jamaica that have for years sustained themselves without any help from the Society at home, and that they have, as far as they possibly could, carried out those principles which have been so properly adverted to in the present crisis of Jamaica affairs; and I do most sincerely trust that the efforts which I shall make to increase that spirit of independency which, I am firmly persuaded, is essential to the triumphs of the Cross, will be quite as efficacious among my brethren in Jamaica as my efforts have been, to afford them relief among the Committee at home.

Nothing could be more disastrous, in my estimation, not merely to the cause of Jesus Christ in Jamaica, but to the great cause we are attempting to carry on, than any further dependence by the churches of Jamaica on the funds of our Missionary Society. There may be isolated cases yet remaining in some of our infant churches, which are neither large, nor have they been for any length of time set on foot; but I do most sincerely trust, and would most fervently pray, that myself and those other of my brethren who are placed in more favourable situations, will continually impress upon the minds of those committed to our charge the paramount duty of their not merely supporting their own pastors, but of extending, as far as they possibly can, help to their sister churches that are in distress. It would not merely affect, in my estimation, the progress of the Redeemer's cause in different parts of the world, but it would produce the most deadening effect upon the churches of Christ themselves. As far as our influence has gone, we have endeavoured to impress upon those committed to our charge, not merely the duty, but the privilege of supporting the gospel of God's dear Son. It was, at our request, in connection with your concurrence, that the African mission was undertaken.

The themes discussed by my respected brother, Mr. Hinton, and addressed to me, have often been discussed at our missionary tables and our stations abroad; and I am perfectly confident, with respect to most of my brethren in Jamaica—and I wish I could say with respect to all—I am perfectly confident with respect to most of them, and to nearly all who are in difficulty and in trouble, that their appeal to you for pecuniary aid is quite as distressing to them as it can be to you. Gladly would they have relieved themselves if they possibly could. There may have been, in some cases, some inadvertency and some impropriety in extending to so great a degree the cause of missions. They have been overtaken, in the midst of this work, by circumstances to which it is not necessary for me here to advert. But I do most sincerely trust that every feature of the address, in all its parts and in all its bearings, will be carried out, whatever difficulty it may involve, and whatever trouble it may bring upon us, so that our churches may be what they ought to be, perfectly independent of foreign aid for the maintenance of the worship of God.

Having thus referred to those parts of the address which have been delivered, I wish here to leave—perhaps, I cannot tell, but perhaps for the last time—I wish to leave deeply impressed upon the minds of this Christian auditory, that nothing could have exceeded the kindness and the urbanity of the Committee in all the transactions in which I have been engaged with them. I undertook the office which I have now closed with extreme reluctance; I would not have come on it if I could have avoided it. Until stern duty forced upon me this employment, no arguments would have induced me, to forsake the beloved people of my charge and the endearments of social life, to come home on what I consider one of the most unwelcome errands on which it was possible to send a man. I have, however, been most agreeably disappointed. I have been affectionately welcomed, not only by the Committee, but wherever I have gone; and at the simple tale of wrong, the guilty doings of men that have brought us into this condition, there has been, not merely an approval of what the Committee has done, but a hearty response as far as pecuniary aid could be given. Nor could the Committee better testify their belief of the rectitude of their proceedings, or in the necessities of the case, than, amongst themselves, almost immediately subscribing £1500 sterling of the sum required to meet our present emergencies.

Taking leave, then, dear brethren, of you, with a heart full of love, surrounded as I have been for the last two months with exciting scenes, travelling hither and thither, in a few short hours, amid the calm and quiet of an Atlantic voyage, I shall have time more fully to meditate on those great principles which have

been called into action, and which, I am perfectly convinced, must be maintained in all their purity and all their fulness if the work of mercy is to be fully achieved in the islands of the west. Within a few short days I stand among you entering upon the twenty-second year of my missionary work, and for a few short minutes I will refer to the past, and to what God has performed for Jamaica. Twenty-one years ago, when I landed, there were only four missionaries connected with the denomination to which I belong. During the first seven years every thing appeared dark and gloomy with respect to freedom; immersed in those scenes of cruelty which often filled my heart with anguish, I closed them by beholding one of the deacons of my own church stretched on his back and flogged for praying in my own house; and as soon as that scene was transacted, I made the resolve, calmly and deliberately, that I would watch every movement, and seize the most favourable opportunity that providence should present, to undo the heavy burdens, and to bid the oppressed go free. In the various meetings I have seen held, not merely in this city, but other parts of England, I know perfectly well that some individuals have said, "Yes, but Mr. Knibb speaks too strongly." Ah! you must see things for yourselves. When you see your deacons flogged, when you behold them stretched on the ground, hear the cracking of the whip, and see the blood stream from their bodies, you will speak too. Little did I think how I was to speak. But within one short year of that, after the first seven years were closed, the insurrection came, with all its untold horrors. You have heard of them—we felt them: in the destruction of our chapels, and in the various scenes that then were transacted, colonial slavery met its death.

Then, unknown to you, and unknown to the world, I was forced from that den of infamy, with a heart bleeding at every pore, just emerged from a felon's dock, and from a gloomy prison, with my congregation scattered, many of the members of my church murdered, multitudes of the faithful lashed, and peeled, and destroyed, I came home, and never shall I forget the three years' struggle, the incessant anxiety that pressed upon my spirit as I passed through the length and breadth of this country, detailing the negro's wrongs and asserting the negro's rights. Just seven years after that perfect freedom came. We had, about the middle of it, a semi-freedom, called apprenticeship. In the midst of these scenes the work of mercy extended, so that during the seven years which then closed, in connexion with the labours of about twenty missionaries, 22,000 persons were baptized upon a profession of their faith in Jesus Christ. Then it was that providence, by circumstances to which there is no need to refer now, called me to visit you again. Chapels, once destroyed, were re-erected, and since that period about twenty-five chapels have been reared, and most of them paid for; and, though the debt has pressed heavily upon us, the Christian church should remember that the whole of the expenses thus incurred, and incurred in the space of about twelve years, amounted to more than £120,000 sterling; the whole of the missionary property at present in Jamaica being £150,000 sterling.

And now, Christian friends, another seven years has rolled by, and I was delighted and pleased with the anticipation that no future work of agitation would fall to my lot; but so it comes. At present there is a system of wrong—a system of wickedness in Jamaica, which must be put down, and which Christianity alone can put down. On returning to that land, to meet those men whose actions I have exposed—and I would expose them if they were ten thousand times as powerful as they are—in meeting those men once more, I know perfectly well the difficulties that may yet beset my path. But I am not afraid of these difficulties; I have said nothing but what is true, nothing but what ought to be said, and if tyranny will rise to oppress, Christianity must rise to destroy it.

Farewell, then, Christian friends. I anticipate with pleasure and with joy once more meeting the beloved people of my charge. I will tell, and tell in tones of tenderness, what has been done by you, and I do most sincerely trust that that which has been so kindly said, will, in the spirit of Christ, be received, and that it will induce the churches in Jamaica to strive yet more vigorously for the maintenance of that truth on which all their civil, their social, and eternal happiness depend.

And now, ere I go, let me address one or two short words to the beloved young friends now in God's house. You, my dear young friends have risen up, most of you, since I first trod through the scenes which I have now described; and all I wish to impress upon you is this, that the religion of Christ can sustain in every difficulty, that it can support in every emergency; and, if there has been one wish more constant in my heart than another, during my brief sojourn in the land of my fathers, while I have gazed upon the lovely forms of the youth in my native land, it is, that each one of them may be a child of God; that now, even now, they may seek after an interest in him whose favour is life. It has been my lot—I say it not for boasting, God knows—it has been my lot to stand in some of the most adverse positions in which a missionary could stand. I have stood more than once when I expected that a few brief hours would close my existence by a bloody death; and I tell you, to the honour of that Saviour whom I wish you to love, that I never felt so calm and so happy in my life as when the bayonet was at my breast, and I expected in a moment to be gone. There is that in the religion of the Son of God which can support and which can sustain, and I have often thought that I should like to pass through those scenes again, if I could, in connexion with them, enjoy that calm reliance upon the blood of God's dear Son which his mercy and grace can afford. My beloved young friends, I commend this Saviour to you, I commend his cause to you. We and our fathers will soon retire from the work; we expect you to take it up, and we know you never can take it up effectually until your hearts are right in the sight of God.

Farewell! Farewell, ye members of the Committee! farewell, ye brethren of other de-

nominations who have assisted and sustained us! farewell, ye who have maintained the missionary work! it is joyous, it is triumphant. I retire from you with the motto, and I give it to you as a leading star: "Let us work for Christ on earth, till we rest with Christ in heaven." Farewell!

MR. KNIBB'S FAREWELL LETTER.

Baptist Mission House,
Moorgate Street, London, June 26th, 1845.

MY DEAR FRIEND,

In taking my leave once more of the respected Committee with whom I have so long been in friendly association, I would express to them and to you my sincere thanks for the uniform kindness which has marked all their proceedings in the great and important topics which we have had to discuss and arrange, while I would breathe the fervent prayer that in all their future efforts for the advancement of the great cause of Christian missions, they may be guided by infinite wisdom and blessed by almighty love.

To those churches and individuals who have so kindly and efficiently responded to the appeal I have made on behalf of my beloved and honoured brethren in Jamaica, I return the tribute of a grateful heart. Often has their sympathy and kindness refreshed my spirit, and rendered easy and joyous my otherwise onerous duties. They will, with their beloved pastors, receive this expression of thankfulness from one who hopes yet to be borne in their hearts at the throne of the heavenly grace.

Had my duties in Jamaica permitted, gladly had I visited other churches both in England and Wales. This pleasure I must not enjoy, as the dear people of my charge need me at home.

May I then say to those churches, give me a proof of your love, in making on the second sabbath in August a collection towards the object which brought me from Jamaica, that thus I may have the luxury of hearing that the whole sum of £6000 has been collected without crippling the funds of the Society in their missions in the East, in beloved Africa, and in the righteous resolve of the Committee to commence immediate operations in China and in the island of St. Domingo. The relief to the churches in Jamaica will be doubly welcome if this good work is thus performed.

May I not hope, too, that my beloved friends, the sabbath-school teachers, with whom I feel it an honour to identify myself, will assist in this good work, and by the formation of juvenile missionary societies in all their schools, yet further interest their youthful charge in the glorious work of Christian missions?

Again I leave the land of my fathers oppressed with the overwhelming kindness I have received. What untrodden paths are yet before me, and in what new spheres of operation I may be placed, I know not; but by grace I stand prepared to be any thing or do any thing my Father may command. Farewell, dear Christian friends; your kindness has often cheered my heart and sustained my spirit. Soon we shall meet above, and oh, what a meeting *there!* Onward let us press in the sacred cause: and in every struggle and in every conflict feeling our dependence on Jesus and his precious atonement, may our inmost spirit be baptized in the sentiment,

"Sinful, and weak, and helpless worms,
On thy kind arms we fall;
Be *thou* our strength and righteousness,
Our Saviour and our all."

Ever yours,

WILLIAM KNIBB.

Rev. Jos. Angus, M.A.

FOREIGN LETTERS RECEIVED.

AFRICA	CLARENCE	Clarke, J.	March 23.
		Milbourn, T.	March 24.
		Newbegin, W.	March 25.
		Prince, G. K.	March 25.
		Saker, A.	March 17.
		Thompson, T.	April 28
	GRAHAM'S TOWN	Trotter, W.	May 22
ASIA	BENARES	Small, G.	May 9.
	CALCUTTA	Denham, W. H.	May 3.
		Evans, W. W.	May 1 & 1.
		Thomas, J.	May 2 & 9.

	COLOMBO	Davies, J.	May 10.
	DARJELLING	Start, W.	April 21.
	ENTALLY	Pearce, G.	May 2.
	KANDY	Dawson, C. C.	May 27.
	MUTTRA	Phillips, T.	May 10.
	PEDANG	Ward, N. M.	Dec. 26.
	SERAMPORE	Marshman, J.	May 13.
BAHAMAS	NASSAU	Capern, H.	June 8, 12, & 13.
BRITTANY	MORLAIX	Jenkins, J.	June 4 & 16, July —.
		Jones, J.	June 12.
HONDURAS	BELIZE	Henderson, A.	April 22, May 19.
JAMAICA	BROWN'S TOWN	Clark, John	June 3.
	CALABAR	Tinson, J.	May 21, June 4.
	FALMOUTH	Henderson, J. E.	June 19.
	KINGSTON	Franklin, J.	June 14,
		Oughton, S.	June 6.
	SPANISH TOWN	Dowson, T.	May 24, June 20.
		Harvey, C.	June 20.
		Phillippo, J. M.	May 22, June 7 (2 letters), and 21.
		Tinson, J.	June 21.
	VALE LIONEL	Evans, G. P.	May 20.
TRINIDAD	PORT OF SPAIN	Cowen, G.	May 20, June 4.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1845.

	£	s.	d.
Annual Subscriptions.			
Burls, Mrs. Edmonton	3	10	0
Lindop, Mr.	1	1	0
Smart, Mr. James	1	1	0
Donations.			
Anti-Corn-Law Man, for *Jamaica Special Fund*	0	10	0
Anti-State-Church Man, for *do.*	0	10	0
Bruce, Mr., for *do.*	0	10	0
Burls, Mrs., Edmonton, for *do.*	5	0	0
Cartwright, Mr. R., for *do.*	10	0	0
Hatchard, Mr. J. G.	5	5	0
Hoby, Mr. J. W., for *Jamaica Special Fund*	5	0	0
Holmes, Mr., Watling Street for *do.*	0	10	0
Independent, An, for *do.*	0	10	0
Lawrence, Miss, for *do.*	5	0	0
Marlborough, Mr., for *do.*	10	0	0
Marlborough, Mrs., for *do.*	10	0	0
"May Slavery Perish," for *do.*	10	0	0
Meacher, Mrs., for *do.*	1	0	0
M. H. S.	0	10	0
Do., for *Translations*	0	10	0
One who in time of danger obtained deliverance, for *Jamaica Special Fund*	5	0	0
R. B., Collected by, for *do.*	0	5	0
Society for Promoting Female Education in the East, for *Colombo*	20	0	0
Standring, Mr. Jas., for *Jamaica Special Fund*	0	10	6
T. F.	4	0	0
Vines, C., Esq., for *Jamaica Special Fund*	20	0	0
Voluntary, for *do.*	0	10	0
Warmington, Mr. Joseph, for *do.*	5	0	0
Wesleyan friend, by Mr. John Perry, Walworth	0	5	0
Whitchurch, S., Esq., for *Jamaica Special Fund*	10	0	0
Wills, Miss, for *do.*	10	0	0
Legacies.			
Cleland, Mrs., late of Stewarton, by Mr. Robert Kettle	46	7	3
Crane, Mr., late of Norwich, by Mr. James Cozens, in part	37	5	4
Little Emily	0	13	0
LONDON AND MIDDLESEX AUXILIARIES.			
Alfred Place, Old Kent Road, Sunday School, for *Jamaica Special Fund*	0	10	6
Church Street, Sunday School Association	10	10	0
Greenwich, Lewisham Road—			
Collection	7	0	0
Contributions	20	4	8
New Park Street, for *Jamaica Special Fund*	11	17	6
Staines—			
Collection	3	5	4
Pellatt, Apsley, Esq.	1	0	0
Pope, Miss, for *Schools*	1	0	0
BEDFORDSHIRE.			
Biggleswade—			
Collections	24	14	5
Contributions	53	11	9
Do., for *Schools*	5	0	0
Do., Sunday School	1	3	2
Do., do., for *Dove*	1	10	0
Potton—			
Collection	4	2	1
BERKSHIRE.			
Sunningdale	2	15	0
CAMBRIDGESHIRE.			
Cambridge, on account	200	0	
Triplow—			
Foster, Miss, by Blyth Foster, Esq.	1	0	

	£	s.	d.
DEVONSHIRE.			
Modbury—			
Foster, Mrs., Collected by	2	2	4
DORSETSHIRE.			
Dorchester—			
Collections (including £1 acknowledged before)	4	4	0
Gillingham—			
Collection	2	0	0
Box	1	0	0
DURHAM.			
South Shields—			
M'Kay, Mrs., for *Jamaica Special Fund*	15	0	0
ESSEX.			
Terling—			
Kemp, Mrs., by Thos. Blyth, Esq	5	0	0
Thaxted—			
Collection	6	0	7
GLOUCESTERSHIRE.			
Cheltenham—			
Thomas, Mr. and Miss	1	0	0
HEREFORDSHIRE.			
Gorsley—			
Collection	1	17	9
Contributions	1	15	7
HERTFORDSHIRE.			
St. Albans, on account	30	0	0
HUNTINGDONSHIRE.			
Somersham—			
Warner, Charles, Esq., A.S.	1	0	0
KENT.			
Eythorne—			
Collection	9	16	9
Contributions	28	16	2
Do., Sunday School	0	4	1
Margate—			
Cobb, F. W., Esq., for *Jamaica Special Fund*	5	0	0
St. Peters—			
Collection	2	12	2
Contributions	4	15	0
LANCASHIRE.			
Gorton, near Manchester—			
Sunday School, for *Dove*	0	10	0
Rochdale—			
Collection, for *Jamaica Special Fund*	17	0	2
Bartlemore, Mrs., for *do.*	5	0	0
Collection, Juvenile Auxiliary Meeting	5	3	1
NORFOLK.			
Norwich—			
Bignold, Thos., Esq, for *Jamaica Special Fund*	20	0	0
NORTHAMPTONSHIRE.			
Northampton, on account	100	0	0
NORTHUMBERLAND.			
Newcastle on Tyne—			
Collection, Salem Chapel, for *Jamaica Special Fund*	27	7	10
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IRISH CHRONICLE.

AUGUST, 1845.

NOT LABOURING IN VAIN.

THOUGH it is freely admitted, that success is not a rule of duty, yet no one can deny that it is a difficult thing to persevere in a good cause, if there be no signs whatever of usefulness. The signs may differ in different scenes of labour. In some they are very striking; in others they exist, but are not so easily seen. The latter require some examination, and the result may *then* be equally satisfactory. Success in Ireland is not so obvious, nor does it present the same decided form, as in some other parts of the missionary field; but it is quite as real. In the islands of the West and South you see it in numerous conversions, the downfall of slavery, the progress of those once degraded to the feelings and dignity of free men, and the vast improvement in their social and moral condition. In India you see it in the slow and gradual undermining of subtle superstitions, and the certain spread of knowledge through the diffusion of the truth. We might all wish for the more rapid and striking success of the former instances; but the success in both cases is real, and appropriate to the peculiar character of the field of labour. So in Ireland. You see it there in the rise and progress of a spirit of inquiry—a growing distrust of priestly authority—a deepening sense of personal responsibility in relation to divine truth—and a stronger determination to exercise the right of private judgment, with not a few instances of saving conversions to God. The present Chronicle fully sustains and confirms these remarks. May its perusal encourage our friends to greater liberality and prayer!

As the readers' journals more fully illustrate the previous remarks, we shall make free use of them this month. JOHN NASH observes in a recent communication.

I wish to make it known, that many people heard with great attention, the blessed word from me the past month. One day I went into a house. Many were working in a garden near. I began to read, and the woman called them in. They all collected in the house, and they heard with deep attention. "They never heard so fine a book;" and said another, "The priest ought to encourage you to read so good a book to us." I went on, and as I passed some people breaking stones in the road, they called out to me, "Have you your Irish book." I said I had. "Come," said one of them, "let us go into the house to hear some of the book, for the priest was talking against it the other day." They seemed well pleased, and expressed their surprise that the priest or any other person could speak ill of such a book. "I wish," said one, "*I could read it for myself, I would not ask the priest's leave.*"

In another house I read, and the man to whom it belonged was much affected, as I read about Jesus Christ the Saviour of sinners. He threw himself on his knees, and lifted up his hands praising the Lord, and exclaimed, "*Blessed Saviour, put thy love in my heart, and have mercy on my soul!*"

JOHN MONAGHAN'S statements are to to the same purpose; and though different in character, present a *variety* in the evidence both striking and valuable.

Within the past fortnight I had applications from four Romanists for the scriptures. Two of them were from R——, ten miles off. One of these said, "Since I heard them read there last, I have felt an earnest desire to hear more of that book, and now I thank God my desire is accomplished." About B——, which I frequently visit, I find the Romanists

shown a general desire for religious instruction. *I find them nearly equal, and often more in number than the protestants, and greatly to surpass them in religious inquiry.*

The remarks I hear from persons assembled on these occasions are very encouraging. One said, a little while ago, "When I was young we had no talk about the bible. Religion was a matter of indifference with us, so that we attended mass. The sabbath was profaned with every evil work, without remorse; *but now, as the knowledge of the scriptures is spreading, we see these things dying away.*" May not such observations from those who were once in darkness and ignorance of God's word, convince those who are deeply interested in our welfare, that our labours are not for nought, and strengthen their confidence that old things are passing away.

The evidence of RICHARD MOORE goes to establish the same general facts.

I am ready to say, the Lord is working mightily for his own name's sake. Some people think popery is on the rise; but I think that the desire so many to be delivered from its iron grasp is a sign of its downfall. Two persons with their families have desired me to write to Mr. N——, to see if they could be removed where they could follow out their views in safety and peace.

On my way to B—— on the 14th, one of the richest Romanists in the parish told me that the priests were deceiving the people and deceiving themselves; and he added, that many a man in the parish saw it as well as he. I am sure if the people were protected from the hand of men, that many of them would openly give up popery.

The following extract from THOMAS COOKE'S letter for April and May, will explain the motives which lead some enlightened Romanists still to continue in the system. We offer it, not as a defence, but as a partial explanation of their conduct.

I had a conversation with S—— on some doctrines of his church. He confessed that his priest did not teach according to the scripture. I asked him why he continued in a church that he believed did not teach according to scripture? He said, "He hoped the Lord would not hold him accountable for doctrines taught by the clergy, when he did not believe them." I told him "that it was dangerous to hold to a religion whose principles he believed to be false, and opposed to God's word." I first met with this man in a forge about a month before this conversation, when he contended strongly against me; but, said he, "When I got home, I began to say to myself, I have said things which I could not prove." I gave him some tracts to explain the doctrine more fully. He is diligently reading the New Testament. There are numbers of Romanists, who, like this man, are seeking after the truth. May the Lord open their eyes to see his word!

Seemingly trifling incidents quicken this spirit of inquiry, and show that it is widely diffused, and full of activity and and life. We subjoin an instance from JOHN TALBOT'S letter, dated May 1st:—

The last day you (Mr. Barry) were here, I told you of a christening being held in the neighbourhood. It has created a wonderful inquiry among the people. The high-church minister objects to my reading and explaining the word of God. These objections I find, in some cases, only serve to increase their wishes to hear me. The people are beginning to see the danger of trusting to empty forms, without the renewing power of the Holy Ghost. Lately there has come into the town of B. a classical teacher. I often go to the place where he stops. We often have discussions. We had one about the Lord's supper. Among other things, he maintained that commemoration was a better translation than remembrance, for that commemoration was a reality. I told him it would be very strange for any one to say, "Do this in reality of me." There were a great many respectable people standing by: all but two were romanists, and nearly all gave it against him. Hearing such observations on a part of scripture must interesting them, has doubly increased their desire to hear more of the word. May God fan the spark into a flame!

PATRICK GUNNING observes, in his letter for April:—

I am glad to state, that in my district, and particularly in the mountain part, where there is not much English spoken, the people are delighted to hear the Irish scriptures read. At B——, I had about eighteen Romanists from early in the afternoon till eleven at night, holding much conversation and *friendly* discussion on various points of doctrine and practice. On my last visit to D——, I found a remarkable increase in the spirit of inquiry. In reading and explaining the fifty-third of Isaish, and many other similar passages, one of them broke silence and said, "The scriptures are the only means by which the minds of the ignorant can be enlightened." Another said, "It is good to be here to hear them read in a language we can understand." I met with some opposition at B——, B——, from two travelling men who passed that way two nights before my coming. Hearing the people talking of me, they stopped till I

came, and immediately began a controversy with me. But as they could not stand against the scriptures, they would have beat me; but the people would not allow them; and after they had put them out of the house, we spent the night quiet and comfortable, looking over the things of Jesus. The next morning we had a very weighty rain, and the people crowded into the house. I stopped with them until three in the afternoon. They were very attentive, and asked many questions.

We subjoin a few extracts from PATRICK BRENNAN'S of May 20, which place the matter in a very strong light. The remarks of this faithful and intelligent reader are well worthy of attention.

I am still permitted to visit the people, and to read the word of life in their cabins, and to talk to them about the way to heaven. The priest of this parish, hearing that I was in the habit of giving tracts to the people, told a young man, in his confession, to beware of my books. This person told me what had been said; the same day he took six tracts away with him. I trust the day is gone by when they had the people at their beck, and when they dare not read the word without permission. But now the power of the priests over the people is *more political than spiritual*; so that I hope the spell is broken.

Last Saturday I met with a Romanist, and talked to him about the priest's forbidding the reading of the word of God. "Yes," said he, "they did forbid us, but I can tell you it is no use for them to forbid us any longer; for we see very well what their object was in doing so." I endeavoured to show him that it was the duty of all to study the scriptures, that they might know what the Lord Jesus had done for their souls. I gave him two tracts, which he received thankfully, and he promised to visit me often.

I visited a romanist family last week, and found they had both a bible and a testament in their house. I told them I was glad they had the word of God. "Yes," said the man, "we have, and I hope we will never be without having it."—"But what will you do," said I, "*if* the priest comes to hear it?"—"*I will tell him that I never knew what religion was till I got the bible; and for all the priests in Ireland I would not part with it.*" I then read several chapters to show the value of the word of God. The whole family was most attentive. I gave them some tracts, and promised to visit them again soon.

What follows will give a pretty good idea of the nature and subjects of those continued discussions in which our readers are engaged, and show, too, the course which the growing spirit of inquiry is taking. It is taken from the journal of a reader labouring in another district:—

I have met with very little opposition this some time past, until a few days ago I got into P. B.'s house, with whom I have had frequent conversations. After I had read the scriptures to him and his family, he said, "If an angel were to come down from heaven, and tell me that my church had been false, I could safely swear that the angel was false." I referred him to those parts of scripture which describe the great change which had passed on the first converts to Christianity, who were made holy, and reminded him, that without holiness no man should see the Lord. "The holy and unholy," said he, "grow together in the church, and you cannot give me a text of scripture to show the contrary." By this time, through his loud speaking, the house was literally crammed. "If you," said I, "are a Romanist, you will not differ with your own church, seeing she has practised great severity, and cast out all she condemns. But hear what is said in the epistle to the Corinthians on this matter." And after I had explained it, he acknowledged his error before them all.

Some little time after, I got into a blacksmith's shop. There were many there. I addressed them with the good tidings. After I concluded, one man said to another, who had come in late, and who was a strong advocate for popery, "Why don't you argue with him?" Another said that the priest had declared from the altar that no person should argue with me. I told them that all true believers should contend for the faith once delivered to the saints. "I think," said another, "that his reason must be that he is afraid you would confound us, and arguing with you *would only be making bad worse.*"

JOHN MONAGHAN'S journal for May supplies a very interesting specimen of the manner in which the readers handle the scriptures when discoursing with romanists.

In one of the houses which I visited last week, I met several persons, mostly romanists. The subject of opposition being previously introduced by some of those present, I read 1 Peter ii., observing from verse 2, that the Holy Spirit had commanded the reading of the word for our growth in grace. I then contrasted this with their conduct who endeavoured to prevent their flocks from so doing; and proceeded to show, from the latter part of the chapter, and other scriptures, that such men could not be the followers of that inspired apostle who wrote this chapter, and that they must be the hirelings mentioned by our Lord in the tenth of John;

closing with a few observations on the encouragements set forth in the sixth verse to all God's believing children The most strict attention was paid, and at the end, an intelligent looking old man spoke in behalf of all, and said, "*We believe what you say to be true; and that every one ought to have the scriptures, and read and study them for himself.*"

In another house where I read to the family, all Romanists, I endeavoured to show the freeness and fulness of the salvation by Jesus. One who was present, and who thought himself better informed than the rest, asked me, "was there not a purgatory, or where was the soul of Lazarus during the four days his body was in the grave? for out of hell there is no redemption, and if his soul was in heaven it would not leave it, for Jesus Christ, said he, hath declared, Him that cometh to me I will in no wise cast out." I replied, "You have misplaced the texts. One has no reference to heaven at all; that coming to Christ meant believing on him, and all who believe in him are justified in the sight of God, and consequently they had no need of purgatory, of which there was no mention made in the bible. Lazarus died, and Jesus Christ raised him from the dead, for the glory and honour of God; and as he loved Lazarus he would not send his spirit into punishment. For since his blood cleanseth from all sin, there cannot remain on the souls of those who believe, any thing needing purgatory." During this conversation the man said not a word, the people were all attention, and seemed to enjoy the conversation; indeed the desire of the people to hear and read the scriptures is increasing, and many of them fervently pray that God would bless those who afford them such privileges.

PAT. MURRAY writes May 17th.

Went to see a romanist, who some weeks ago wished me to procure a testament Found him exceedingly ill, I tried to illustrate the design of affliction by referring to Job, David, and others mentioned in scripture. "Well," said he, "the bible you gave me is, at this trying season my greatest consoler and comforter."

Spoke to a romanist standing on the bridge watching a man trying to land a salmon. "Fishing," said I, "is a pleasant occupation." "It is a nice amusement," said he. "Jesus Christ chose fishermen," I observed, "to be the first preachers of the gospel." "But he inspired them, so as to enable them to preach." "Yes he did, and he is the same now as then; and we are told, If any man lack wisdom let him ask it of God, who giveth to all liberally." "You seem to know a deal about the scriptures," said he, "and many of our priests don't know much worth mentioning." "They know Latin, and how to offer the mass; but you, my friend," I observed, "don't, nor do you understand what the priest means by that operation; it is therefore to you, an unmeaning sacrifice." I read to him 1 Cor. xv. "That is fulfilled," said he. "It is, and if you look to 1 Tim. iv. you will see its final fulfilment." "Surely," he replied, "no people forbid marriage, or abstain from meats but priests." "Exactly so, and therefore they must be the false teachers mentioned by 2 Peter ii. 1—3, and these are they who made the word of God of none effect by their traditions." "Well," said he, "I wish I had a New Testament, I would immediately begin to read it." I obtained one for him, and he is now carefully perusing it.

POSTSCRIPT.

We beg most earnestly, that our friends will make up their minds to give us collections as soon as possible. The exchequer is fairly exhausted. The Treasurer is in advance. We MUST raise at *least* six or seven hundred pounds this coming quarter! We shall need therefore liberal, hearty, and united help.

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J. Haddon, Printer, Castle Street, Finsbury.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1845.

ON THE BAPTISM WITH FIRE.

BY THE REV. ROBERT HAYNE.

"He shall baptise you with the Holy Ghost and with fire."—MATTHEW iii. 11.

THE generally received opinion of this passage is, that the baptism of the Spirit and the baptism of fire are synonymous terms, and that the one is merely explanatory of the other. It is supposed that the communication of the Spirit on the day of Pentecost was the baptism of the Spirit referred to, and the descent of the tongues of fire on the head of the disciples constituted the baptism with fire. Both baptists and pædobaptists agree in this representation. A candid inquirer, however, may be allowed to ask, What proof is there to support such a sentiment? No proof is ever attempted to be given; but as one part of the text doubtless refers to the day of Pentecost, and as there were tongues of fire on that occasion, it is quietly taken for granted that the other part refers to it also. It is, however, worthy of notice that,—

1. When the prophecy of the pentecostal baptism of the Spirit is quoted by our Lord, that part which relates to the baptism with fire is omitted.

In our Saviour's parting address to his disciples, there is a manifest reference to John's declaration, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence," Acts i. 5. On the day of Pentecost there were tongues of fire, emblematical of the gift of tongues with which the disciples were endowed. Now if those tongues of fire were meant as the baptism with fire, just as the communication of the Spirit was meant by the baptism with the Holy Ghost, we might fairly ask, Why was one part of the prophecy omitted? If it had no reference to this occasion at all, there is an evident reason for its being left out as inapplicable, but not otherwise; yet from the words used by our Lord, no one could have expected, prior to the event, that there would be tongues of fire any more than that there would be a mighty rushing wind.

The like gift of languages was conferred upon Cornelius and his friends, but unaccompanied by any emblems

whatever; and yet precisely the same words are used in reference to this occasion, "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost," Acts xi. 16: so that we may fairly conclude that the prophecy of our Lord in Acts i. 5, would have received its full accomplishment if there had been no emblems whatever on the day of Pentecost, and that therefore the tongues of fire, as well as the mighty wind, were not contained in the prophecy, but were additional to it; and we have no warrant whatever for saying that the baptism with fire alludes to the tongues of fire; on the contrary, we have every reason for believing that it refers to something else which was not witnessed when they were exhibited, as the Saviour omitted all reference to it.

"2. The natural interpretation of the words points out two distinct and separate objects.

"'He shall baptize you with the Holy Ghost *and* with fire.' The copulative is as clear as when it is used with Paul *and* Silas, or Peter, James, *and* John. There ought to be very strong reasons indeed then advanced before we admit that only one baptism is referred to. Certainly, taking the passage just as it is literally, we should expect two baptisms. They might be both figurative, and might refer to different subjects, but still there would be two administered by the same Being.

"It may, indeed, be said, 'All this arises from ignorance of the meaning of the word, for *kai* here only means 'namely,' as in John iii. 5, 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,' which signifies, 'Except a man be born of water, namely, of the Spirit,' for the Spirit is compared to water on account of its cleansing effects; and thus in the above passage he is compared to fire to denote his purifying influences, so that the fire being only an explanatory term, would also account for the omission of it by our Saviour." The two passages are thus generally regarded as illustrative of one another.

Now, for the sake of argument, let it be granted that the word in question, does mean "namely," that interpretation will not avail us in the present instance. The order of the words is reversed in the two passages under consideration. In the one case, the supposed emblem *precedes* the agent whose work is to be illustrated. In the other it *follows*. It will make good sense, and unfold a scriptural idea, if we read, "Except a man be born of water, namely, of the Spirit, he cannot enter the kingdom of God;" but is it not something like darkening counsel by words without knowledge, to say, "He shall baptize you with the Holy Ghost, namely, with fire?" Had it been, He shall baptize you with fire, namely, with the Holy Ghost, then the words would have been parallel, and the interpretation might have been correct, but not otherwise.

Again, if you make the conjunction mean "as," it might help you over the difficulty in the one case, but not in the other. "He shall baptize you with the Holy Ghost as with fire," presents a truthful sentiment, understanding by it he will purify you by his Spirit, just as men purify metals by fire; but how will the other passage read, "Except a man be born of water, *as* of the Spirit, he cannot enter into the kingdom of God?" To make the word illustrative at all, the verse ought to have run thus, "Born of the Spirit as of water;" but, as it stands this interpretation only increases the difficulty.

It is obvious, then, that as the order of the words in both these texts is not alike, the same interpretation of the same conjunction will not apply to both. The limiting, defining term must follow the general one, and not precede it.

Thus it is quite correct to say, Born of water, that is, of the Spirit; but there would be no sense in saying, Born of the Spirit, that is, of water. In like manner, some definite idea would be expressed by the phrase, He shall baptize you with fire, that is, with the Holy Ghost; but there would be no meaning in saying, He shall baptize you with the Holy Ghost, that is, with fire.

3. Fire is never used in scripture as an emblem of the sanctifying influences of the Holy Spirit.

The circumstance of fire purifying metals is a very appropriate illustration of the Spirit purifying the heart, but still it is not a scriptural illustration. God purifies his people in the furnace of affliction, but still no one would say that affliction is an emblem of the Holy Spirit. There is no other passage, then, which would support the interpretation, He shall baptize you with the Holy Ghost *as* with fire.

4. Fire is the usual emblem of judgments and calamities.

"The Lord shall purge the blood of Jerusalem by the Spirit of judgment and by the Spirit of burning," Isaiah iv. 4. "When thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee," Isaiah xliii. 2. "I am come to send fire on earth," Luke xii. 49; and the awful misery of the lost is commonly compared to this tormenting and devouring element. It is called everlasting fire. Thus the common signification of the term, when used figuratively, as it unquestionably is in the language before us, would lead us to regard this as a prophecy not of divine and gracious influence, but of overwhelming misery, with which the Saviour would punish guilty men.

5. It is in this sense that "fire" is used in the context.

The term occurs immediately before, and again immediately after the text. Ver. 10, "Every tree which bringeth not forth good fruit, is hewn down and cast into the fire." Ver. 11, "He shall baptize you with the Holy Ghost and with fire." Ver. 12, "He will burn up the chaff with unquenchable fire." Now as in both the 10th and 12th verses the term means the fire of perdition, why should we make it signify the blessings of the Spirit in the intervening verse when no hint whatever is given of any change of meaning being intended? Surely the same interpretation of the word would be the most consistent one.

Should any one object that the passage represents the same persons as baptized with the Holy Ghost and with fire, and that this is fatal to the interpretation advanced, for the same individuals could not be partakers of the Spirit and of divine vengeance too; it may be replied, that this objection would have been unanswerable, if the hearers of John had consisted only of one class; but they belonged to two classes, and the promises applied to the one, and the threatenings to the other. The one class was composed of those who were baptized, confessing their sins, to whom the promise of the Spirit was given; the other of the Pharisees and the Sadducees, to whom belonged the denunciation of woe. This distinction of character and destiny is kept up throughout. While some are spoken of as penitents, the rest are addressed as a generation of vipers, and admonished to bring forth fruits meet for repentance. They are then all told that the Messiah was at hand, and he would distinguish between them, and treat them according to their character. "The axe is laid unto the root of the trees." Leaving it to be understood that the good trees would be spared, John declares, that "every tree which bringeth not forth good fruit would be hewn down and cast into the fire." This twofold office of a Dispenser of mercy and an Inflicter of vengeance,

is expressed again, in the 11th verse. "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." And it is illustrated more at large in the 12th verse. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." Just as Moses, addressing the whole multitude of Israel, said, "I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, and a curse, if ye will not obey them,"* so John may be understood as thus addressing the whole body of the Jews, "I baptize you with water unto repentance, but he who cometh after me is mightier than I." He will display among you far greater power than I can day claim to. As a nation he will visit you with extraordinary mercies, and extraordinary calamities. To you he will be known both as a Saviour and a destroyer. He will baptize you with the Holy Ghost and with fire. If you repent and believe in him, he will fill you with the blessings of his Spirit; but if you despise and reject him, he will fill you with his fiery indignation. He will gather up the wheat but burn the chaff. He will save his friends, but crush his foes.

Such is the view taken of the passage by the learned Dr. Pye Smith in his Scripture Testimony to the Messiah. "The *baptism with fire*, and other parts of the description, correspond with one of the usual scripture metaphors for expressing the infliction of divine judgments for the sins of men." And he adds the following quotations from two eminent commentators:—

"He will commence his religion with a more powerful baptism than I. I have only water; but he hath a twofold baptism. He will baptize you with the Holy Spirit; i. e. he will pour out in the richest abundance, the supernatural gifts of the Holy Spirit, namely, prophecy and miracles (which took place on the remarkable Pentecost), and those who reject him he will plunge into a sea of fire. The temple, Jerusalem, and almost the whole land of Judea, became literally the prey of the flames: though the term *fire* in this place may equally comprehend all the righteous punishments which the Messiah should inflict."*

"If we compare the expressions in ver. 10 and 12, we can scarcely have a doubt that the *baptism with fire* signifies the awful punishment which the Messiah will inflict upon the wicked. John shows why he describes the Messiah as much greater than himself. He (says the Baptist) who will enter upon his office after me, will not only bestow excellent gifts on men, but as their Lord, will chastise the disobedient; while I, his unworthy subject and servant, can only bind men to reformation by the solemn rite of baptism, and thus prepare the way for him as the Messiah."†

If this interpretation is scriptural, it overturns the strong-hold of pouring. It is commonly said that "the promise (Matt. iii. 11) refers alike to both elements, the Spirit and fire, and the application of both are equally called baptism. The fire came and sat upon them, consequently the Holy Ghost descended upon them in like manner."‡ But I trust it has been satisfactorily shown, that the resting of the tongues of fire on the head of the disciples is not meant by the baptism with fire. The disciples were baptized with the Holy Ghost, but they were never baptized with fire unless their endurance of fiery persecution might be

* Michaelis Anmerk. in Matt. iii. 11.
† Rosenmuller in Matt. iii. 11, 12.

so called. They are never said to have been baptized with the emblems of the Spirit. Their being completely surrounded and covered with the wind and fire, might indeed have been called a baptism, or immersion, but it is not so called in scripture, and therefore we have no right to call it so. The baptism with fire has no reference whatever to the tongues of fire. Men are baptized with the Holy Ghost when they are filled with the Holy Ghost, and their minds are under divine influence; and they are baptized with fire when they are overwhelmed with temporal distress, or plunged into that lake which burneth with fire and brimstone. Hence the mode of baptism can never be ascertained from the pentecostal blessing. As we know nothing whatever of the *mode* in which the Holy Spirit himself influences the human mind, we cannot learn from that the mode of baptism.

Just as we argue against the anthropomorphites, that though the Almighty is called a man he cannot be so literally, because he is also called a sun, a shield, and a rock, and he could not be all these, so we may argue of the Holy Spirit. If the manner of his operations is thought to be described by pouring because he is sometimes said to be poured out, yet this cannot be taken literally, as he is also compared to a flowing river, and to a well of water springing up. If, then, baptism is to represent pouring, it should also represent a running stream, or a springing up fountain. But as all these opposite comparisons cannot represent the mode of the Spirit's communication, neither of them can; and therefore the mode of baptism, whether pouring or immersion, cannot be learned from this source. The figurative baptism of the Holy Ghost cannot explain to us the mode of literal baptism.

Moreover, the manner in which the *emblems of the Spirit* appeared cannot represent baptism, because this is nowhere called a baptism, and we have therefore no right to argue as if it were.

Neither can we learn the mode of the Christian ordinance from the baptism with fire, because this is a figurative expression, and we must explain the figurative by the literal, and not the literal by the figurative. Besides, no act can illustrate the mode in which the ungodly are punished.

The only way in which we can discover the true mode of baptism is by examining the ordinary import of the terms applied to it, and the plain narratives describing the circumstances connected with it, and the obvious comparisons expressly made in the scripture between it and certain literal transactions well known among men.

THE NUMBER OF THE SAVED.

PART OF A DISCOURSE DELIVERED AT THE MONTHLY MISSIONARY PRAYER MEETING, CALCUTTA, MARCH, 1845.

BY ANDREW LESLIE, BAPTIST MISSIONARY.

"After this I beheld, and lo, a great multitude whom no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb."—REVELATION vii. 9, 10.

Among the many arguments which are adduced by an ungodly world against a reception of the gospel, there is one argument (if argument it can be called) which is based on the assertion that comparatively few among mankind

have ever received the gospel, and of those few, the greater number have been poor and illiterate. Allowing this statement to be, in its utmost latitude, true, it is difficult to see how any good argument can be derived from it for a rejection of the gospel. If arguments for the reception of anything are to be based on the numbers and the respectability of those who have adhered to it rather than on the thing itself, then Popery, Mohammedanism, and paganism, must all be adopted; for all these have had almost countless millions of adherents, and among them emperors, kings, nobles, and rich men beyond all calculation. But all these systems cannot be true; for in many particulars they contradict each other, and he who would embrace them all would find himself in a very odd position as it regarded his faith and obedience.

But is it really true that the adherents of the gospel have been so few in number and so despicable in mind and in circumstances as they are said to have been? Our text assures us, that, at last, they will at last form a multitude which no man will be able to number, "people of all nations, kindreds, and tongues": and other passages assure us, that in this vast assembly the kings of the earth shall bring their glory and honour; yea, the glory and honour of the nations shall be brought into it. With a view to the verification of this delightful statement, let us take a rapid glance at what we are told respecting the numbers and rank of the people of God in ages by-gone. . . . . .

I know not whether it were so, that from the time of the flood up to the coming of Christ, the true worshippers of God were never fewer in one age than they had been in the preceding, although I am strongly inclined to think that something like this really was the fact; yet we are certain that such has been the case from the day of Pentecost until the present moment. All that is told us in the bible respecting the Christian dispensation, seems to mark it out as an era that should always be extending its conquests; always increasing, and never decreasing. The stone cut out of the mountain was to grow, and grow until it filled the whole world; the grain of mustard seed, which is the least of all seeds, was to increase and increase until it became a great tree, and overshadowed the whole earth; and the leaven hid in three measures of meal was to spread and spread until it leavened the whole mass. All these emblems of the kingdom of God, if they mean anything at all, must surely mean a progressive, and never a retrograde movement. And this I suspect will, on an attentive examination of the circumstances, be found to be strictly true. If we take up almost any church history, we cannot fail to discover, that as each century of the Christian era has been rolling on, the territory embraced by the gospel has been continually enlarging. It is true that some few places have been lost which were once held; but these are nothing compared with the actual gains. Far am I from saying, that wherever Christianity has been carried in the name, that there also it has been carried in the reality; I know that such has not been the case. But I am, nevertheless, inclined to believe that the number of converts has never been less in one age than it was in the preceding. Thus, if they were many in the apostolic age, they were more in the next age, and still more in the third age, and so on till the present day, when they number more than in any preceding time. Numerous, indeed, must have been the souls that were gathered into heaven from the days of the apostles up till the reign of Constantine, a comparatively pure period of the church, and a period in which it had extended itself into every part of the great Roman empire, and

even far beyond its limits. It is true, that after this epoch, the church in many places became corrupted; but with this corruption, did the true followers of Christ become less in number than they were before? If so, who were these Christians in Wales, these Culdees in Scotland and Ireland, these Cathari, Patarines, Gundalphians, Berengarians, Henricians, Paulicians, and a great many others in different parts of the continent of Europe? And above all, who were these Waldenses and Albigenses, on the mountains and in the valleys that separate France from Italy, all of whom were found existing during what is called the dark ages of the church, and none of whom would submit to the pope of Rome? How numerous they must have been we are able to conjecture from the fact, that more than a million of the Waldenses suffered death rather than profess the tenets of Popery. The truth is, that through all the dark ages, there was a people existing in all the countries of Europe, and even elsewhere, over whom the pope had really no rule; a people, for the most part, hidden, but a numerous people, and a people who sighed and cried for the abominations around them; and a people who loved the truth, and, as far as they could, obeyed it. All history concurs to show that the number of true vital Christians had by no means decreased during these awful times. And surely none will say that they have diminished since the days of Luther. In our days particularly, Christianity is widening its territory at a rapid rate. I grant you that the present period is, according as it is expressed by some, a period of great profession; a period of much chaff: but can there be much chaff without a proportionate quantity of wheat? Nothing is more difficult than to arrive at any accurate idea of the number of the real people of God living on the face of the earth at any given time. They are so dispersed, many of them are inhabiting towns, villages, and countries that have scarcely any communication with other places; many of them are so poor that they attract no notice; and many of them are so imperfect that it is difficult to distinguish them from the merely nominal Christian. And if the numbers cannot be arrived at for any given time, and especially for the present time, who can arrive at them for all the ages that are past?

O were all the people of God collected before us in one band; all the people of God who lived before the flood; all in the days of the patriarchs; all the pious Israelites that lived from the exit from Egypt to the coming of Christ; all the converted Gentiles who lived, before the same event, in Mesopotamia, in Egypt, in Tyre, in Babylon, in Nineveh, and in other places and countries around Judea: and if to them were added all that were, after the establishment of the Christian dispensation, converted in Greece, where the most imposing system of idolatry that ever existed was completely overthrown; all that were converted in the early ages in Africa, where Christians were once so numerous that upwards of four hundred bishops assembled at one council; all that were, in the same period, converted in Armenia, in Persia, in Arabia, in India, and in other places, countries in which true Christianity once really flourished; all, too, that were converted in the same early period in Italy, in Spain, in France, in Britain, in Germany, in Russia, in Sweden, in Norway, and in other countries of Europe: and if to these, again, we add all that we may suppose to have remained uninfected by the sad corruptions which broke out in both the eastern and western churches; and there is unquestionable evidence that thousands and tens of thousands in the midst of these communities did re-

main unstained: and if we add again to these all that have been converted to God since the reformation; all in Europe, where many noble and distinguished Christians have appeared; all that have been converted in North America, where flocks even of the Indians have been gathered into the fold of Christ; all that in our days have been converted in the West India isles, in the South Sea isles, in Southern Africa, in India, and in a thousand other places: and if again we add to all these, all the infants that have died from the foundation of the world till the present day, every one of whom is, no doubt, safe in heaven, O what a multitude they would be! The stars in heaven, and the sands upon the sea shore, would scarcely be sufficient to equal them! And yet what are even all these when compared with what is hereafter to be gathered into the kingdom of Christ, when the earth shall be full of the knowledge of the Lord, as the waters cover the channel of the sea? Verily Christ will not have died in vain, and verily heaven will not be an unpeopled abode!

I grant you that there is a frightful back-ground to this enchanting scene; but let us not look at that just now. Let us rather attend to some of the lessons afforded us by our present subject.

One is just that which we noticed at the commencement of this address, namely, that it is absurd to reject Christianity on the ground that it has throughout had but few adherents, and that these few have been mostly poor and illiterate. Such, as you cannot fail to have seen, has not been the case; the number has not been small, nor have they been wholly poor and illiterate. Such a list of noble, exalted, and intelligent men could be presented from the ranks of Christianity as could not be equalled by that from any party that ever existed in the world. Here are emperors, kings, nobles, philosophers, and what is better than all, martyrs and holy men beyond all calculation. Well said the poet, in a homely verse,—

> "When God makes up his last account,
> Of natives in his holy mount,
> 'Twill be an honour to appear,
> As one new-born or nourished there."

Another lesson to be learned from the statements we have made is this, that there is no reason to fear for the safety and prosperity of the true church of Christ. If it be true that the kingdom of Christ is to be progressive—never to retrograde—then we need not be really alarmed at the assaults of Popery, or of anything else of an equally hostile kind, if anything indeed equally hostile does exist, or can ever exist. The church of Christ must advance. It is true it may suffer a check here and there; but it must be on the increase somewhere or another. If the waters retire from one shore, they will, with an increase of power, roll in upon another: aye, and with a still greater increase of power, roll back, in due time, upon the place from which they had retreated. Our age is peculiarly an age of bibles. Had the same been the case at the rise of Popery and Mohammedanism, never could they have succeeded to the extent which they did; and never will they succeed to anything like the same extent again. Before Popery can really triumph where protestantism now prevails, it must first destroy all the bibles that are there. And in attempting this, which it has impiety enough to do, it will kindle a fire which, like that into which the three Hebrew youths were cast, will assuredly consume the whole system, root and branch.

EFFECTS OF EXCESSIVE MENTAL EXERTION.

From "The Power of the Soul over the Body. By George Moore, M.D."

Delirium may arise either from mental stimulants or from mental sedatives, in a weakened and wearied state of the brain. In either case the same effects follow; as the organization is so disturbed that it consents not in due order to the force which, in its proper condition, is formed to actuate it, namely, the mind. To make a mental exertion when the brain is wearied or unduly excited, is only to aggravate disorder, and endanger the fine fabric thus violently acted upon. Thus it is that men of mental determination, under the force and pressure of urgent business, instead of yielding to the indications of weariness, continue to work on till delirium takes the place of healthy attention. The secretary of an extensive and useful institution, for instance, suffers from bad health; his mind and heart find no rest at home; at this juncture the directors call for accounts, and a multitude of correspondents are urgent for replies. He finds some one of these agents is guilty of defalcation. He grows miserable; his digestion fails, he appears flushed and flurried, his head aches, he can scarcely connect his thoughts, his hand trembles, he uses wrong words both in speaking and in writing; he retires, and immediately begins to connect the feeling of his own inability to attend to business with the idea of robbing his employers, and at length fancies that he is the defaulter, by whose case his mind has been excited. He thinks himself the guilty person, and haunted by the worst consequent phantoms, he becomes intolerable to himself, and feels as if called on to expatiate his crime by destroying his life with his own hand. His pious habit still prevails, and he executes the horrible deed in calm and devout resignation to what he deems the will of heaven. This is a true case and is no uncommon result of disobedience to the natural law, which insists on our seeking rest when wearied, and submitting patiently to infirmity as our daily portion.

All disobedience to the divine laws, whether natural or moral, must of course be inevitably followed by suffering and disorder; nor can any one who exposes himself to its causes be exempt, unless by miracle, from insanity or hallucination, as long as mind acts through matter, and manifests itself in keeping with its condition.

JUVENILE PIETY AND USEFULNESS.

From the New York Baptist Advocate.

When Mr. Whitefield was preaching in America, a certain lady in New England became a subject of grace, and, of course, a praying, experienced Christian. But she was alone in her exercises; she could influence none to pray with her but a little daughter, between nine and eleven years of age. This child she took into her closet with her, from day to day, a witness to her cries and tears. It pleased God, after some time, to touch the heart of the child; and, after sorrow for sin, to give her the knowledge of salvation through the remission of sin. The child, then about eleven years of age, in a transport which is so peculiar to such a blessed experience, said, "O mother, if all the world knew this! I wish I could tell every body! Pray, mother, let me run

to some of the neighbours, and tell them, that they may be happy, and love my Saviour too!"

"Ah, my dear child," said the mother, "that would be useless; for, I suppose, if you were to tell your experience, there is not one in many miles but what would laugh at you, and say that it was all delusion."

"O mother," said the child, "I think they would believe me. I must go over to the shoemaker, and tell him; he will believe me.'

She ran over, and found him at work in his shop. She began by telling him that he must die, and that he was a sinner, and that she was a sinner, but that her blessed Saviour had heard her mother's prayers, and had forgiven all her sins; and that she now was so happy she did not know how to tell it! The shoemaker was struck; his tears flowed down like rain; he threw aside his work and cried for mercy, by prayer and supplication. That alarmed the neighbourhood, and in a few months from that time there were above fifty people brought to the knowledge of Jesus, and experiencing his power and grace.

A BAPTISMAL SCENE IN AMERICA.

BY MRS. M. L. GARDINER.

'Twas sabbath eve, the sun was low,
Serenely sinking in the west;
A crimson cloud hung o'er his brow,
Which fancy peopled with the blest.
Admiring saints in beauty stood,
With golden harp in either hand;
And bending o'er the crystal flood,
Welcomed with smiles, a pilgrim band,

Who had renounced the things of earth,
And freely yielded all for heaven;
Forsook the scenes of joy and mirth,
For the sweet hope of sins forgiven.
Though winds were high and proud waves curl'd
Majestic on the pebbly shore,
The gospel banner high unfurl'd,
With fearless steps they onward bore.

Like incense rose the voice of prayer,
And mingled with the gusty breeze;
The aged and the young were there,
With thoughtful look and bended knees.
Among them was a fair young girl,
With auburn air and eyes of blue,
Who heeded not the wild waves curl
As brighter objects met her view.

And there amid the waters stood
The Man of God with solemn brow;
Alone he trod the swelling flood,
With courage firm and footsteps slow.
Calmly he gazed on all around,
As if he felt his Saviour near;
And then immersed with awe profound,
Each convert in the waters clear.

Love (not the wave that o'er them roll'd),
Redeemed them from the second death;
Love brought the wanderers to the fold,
And crowned them with an Eden wreath!
Their songs of praise ascended high,
And rolled in sweetness o'er the flood;
While earth and ocean, air and sky,
Resounded loud that "God is good!"

Behind the clouds that lightly flew,
The sun oft veiled his rosy face;
Then forth as if the scene to view,
He burst in tenfold loveliness!
O'er hill-tops, turrets, steeples high,
He threw a flood of liquid light;
As if an all-pervading eye
Approved the scene and blessed the sight:

Then sinking slowly in the main,
His parting blessing seemed to fall
Upon the humble pious train,
Who followed at their Master's call.
The setting sun, the gathering crowd,
The prayer of faith, the song of praise;
The wind, the wave, the crimson cloud,
Conspired one general pulse to raise.
Oh, never can my soul forget
The beauty of that sabbath scene;
The hour, the place, I see it yet,
A leaf in memory's chaplet green.

REVIEWS.

Meditationes Hebraicæ, or a Doctrinal and Practical Exposition of the Epistle of St. Paul to the Hebrews, in a Series of Lectures. By the Rev. WILLIAM TAIT, *Incumbent of Holy Trinity Church, Wakefield.* London: Two Volumes, octavo, pp. 1310. Price 24s. cloth.

There is perhaps no temptation against which the faithful servants of Christ have, in the present day, greater reason to be on their guard, than the temptation to neglect the habitual and assiduous study of the sacred pages. There is such a demand for incessant exertion, both on those Christians who are dependent for temporal support on their attention to the affairs of this life, and on those who are set apart for the promotion of the good of our churches, that great self-denial and stedfastness are necessary to enable men of talent to devote an adequate portion of their time to reading and prayer. The intelligence of the age also demands that public men should cultivate some acquaintance with general literature and science; and questions are continually arising which require that all who deem it their duty to take a prominent part in active exertion for the commonwealth, should devote time to inquiries relating to secular history and the details of passing events. The study of the scriptures is therefore liable, from time to time, to be deferred to a more convenient season, even by men who delight in the exercise; the pressure of what appear to be urgent claims upon the passing week necessitating the postponement of every thing that will bear to be postponed, though confessedly of paramount importance. It is as an angel of light, calling for benevolent, active, continuous effort, that Satan now tempts us to neglect the provision made for our spiritual nutriment, whence alone we can derive the vigour which we need. A voice exclaims, like that of Saul, "Cursed be the man that eateth any food this day!" Obedient to the dictate, without recruiting our strength, we persevere in faintness and comparative inefficiency, or at most, like Jonathan, dip the end of a rod hastily into the honey-comb, taste a little, and press onward.

There is no part of the inspired volume, the study of which would be at the present time more seasonable than the epistle to the Hebrews. Enlightened views of subjects which it elucidates, would preserve the church from prevalent errors which in some circles are progressing rapidly. It is a divine corrective of that Judaizing spirit which has been in every age one of the most baneful hindrances to true Christianity, and which is at the present moment peculiarly active. It is itself a comment on the Mosaic economy, and it unfolds a system of hermeneutics applicable to Old Testament prophecies. While the fundamental doctrines of Christianity are systematically exhibited in the epistle to the Romans, the writer of the epistle to the Hebrews, addressing himself to men who, considering their standing, ought to be teachers, leaves the principles of the doctrine of Christ, and leads them on to perfection.

Among the commentaries on this invaluable epistle—and they are not a few—that before us will take a highly respectable place. It is the production of a clergyman of the established church; but of one who belongs to the very best class of churchmen, and of one whose phraseology is habitually free from the exceptionable peculiarities of what is called the evangelical school. Occasionally a paragraph occurs in which something pertaining to the services or arrangements of his church is vindicated, but this is not done offensively. It is an excellent specimen of pulpit exposition—a work difficult to perform, but of great utility. He tells us that he commenced it in 1841, with a congregation in the Isle of Man; that he has gone over the course a second time at Wakefield; and that many of his hearers having found the lectures profitable, he has at their suggestion committed them to the press. He did well in complying with their wishes, for it would have been much to be regretted if these discourses had not been rendered accessible to other congregations, and other communities of Christians, as well as to his

own. One passage in the preface, indeed, startled us: anticipating coincidences of thought between himself and preceding writers on the epistle, he says, "I am entirely unacquainted either with the work of Owen or of Deering, of Gouge or of Lawson, of Jones, of Vaughan, or of Maclean." It is, however, not boastfully, but modestly, that he makes this statement; he acknowledges his obligations to professor Stuart's Commentary, and to the Duke of Manchester's Horæ Hebraicæ; and he shows plainly his acquaintance with the works of eminent biblical critics, as well as his familiarity with the original scriptures. In some instances it has appeared to us as though the correctness of his exegesis would have been greater, had he availed himself of the labours of Maclean and Owen; but perhaps, on the other hand, his expositions would in that case have lost much of the freshness and cordiality by which they are now distinguished. In spirit and style they approach more nearly to the commentaries of Calvin than to those of any other writer with whose works we are acquainted. The sentiments, too, are very much in accordance with those of that eminent theologian. Having been intended for the pulpit, verbal criticism is in general kept out of sight; but its results are brought forward in a manner that will interest the learned as well as the masses. Of course there are passages on which the views of the author differ from our own, but they are comparatively few, and the prevalent character of the work is that of unusual excellence. A specimen or two will corroborate our testimony. On the first verse of the eighth chapter, Mr. Tait, after reference to the visions of Ezekiel in which he saw upon the likeness of the throne, "the likeness as the appearance of a man," observes that a divine and human high priest is now sitting above the heavens, and adds,—

"Could the light inaccessible which shrouds unseen deity abate itself a little, we should see, as the prophet saw, a man in the midst of the throne—one with a human heart and human feelings, yea, one with human hands and feet, and a human side. For he who sits on that throne is the same who said of himself, after he rose to glory, 'a spirit hath not flesh and bones, *as ye see me have.*'

"Yes, my brethren, our High Priest is indeed a man, and has indeed the feelings of a man. I cannot resist giving an example; it is a most deeply touching one. We read once and *once only* in the entire New Testament, of Jesus *standing* in the presence of God. 'Behold,' said St. Stephen, as they gnashed on him with their teeth, 'I see heaven opened, and the Son of Man *standing* on the right hand of God.' Whence this incongruity with the text and with other scriptures? Oh, call it not incongruity: it is most beautiful and perfect harmony. Can a mother keep her seat and see her little one fall into the fire? No: nature constrains her to rise and run to the rescue of her child. Now Jesus says, 'Can a mother forget her sucking child, that she should not have compassion on the son of her womb?—yea, they may forget, yet will not I forget thee.' He could not keep his seat, then, and see his servant murdered. He *rose up* when he beheld his first martyr's extremity—our 'faithful High Priest' *rose up*, that he might bend his eyes with intentest observation on what was passing below. We are told that 'all who sat in the council, looking stedfastly' on that persecuted saint, 'saw his face as it had been the face of an angel.' Well might it appear so, well might it beam seraphic peace and joy; he knew that he was not forgotten. And if we had the faith of St. Stephen—if we lived in the daily consciousness of being remembered by our Saviour on high, our faces would shine as did the face of that noble martyr. No difficulties would perplex, no dangers would affright, no distresses would overwhelm us; in the midst of abounding calamity and sorrow we should still be at peace in God. Alas, why is it not so with us? Why do we ever complain that we are forsaken, friendless, or desolate? Is there not 'a friend that sticketh closer than a brother?' There is, my brethren; and no son of man need be friendless as long as He lives on high."—*Pp.* 519, 520.

On the ninth and tenth verses of the ninth chapter, our author writes thus:—

"It is of the tabernacle that St. Paul has been speaking in the immediately preceding context; he therefore means to tell the Hebrews in these words that the tabernacle was a figure. It was a figure of God's true dwelling-place above, of which he speaks in Isaiah,—'Heaven is my throne and the earth is my footstool, where is the house that ye build unto me?' It *has been* a figure, says the apostle, down to *the present time*, i. e., from the day that Moses reared it until these days of the Christian dispensation, when the reality has been revealed. In this figurative house of God, he goes on to say, there 'are offered both gifts and sacrifices.' For the temple was then standing, and the

priests were still occupied in their ministry, i. e., in presenting to God the gifts of his people, and sacrificial blood for the putting away of sin. But these gifts and sacrifices, adds St. Paul, 'cannot make him that does the service perfect as pertaining to the conscience,' i. e., cannot afford to the worshipper the blessing of peace with God. A Jew had sinned and brought his sacrifice; it was duly offered for him. He next brought his gift; it was duly presented and accepted. May I now believe, he said to the ministering priest, that I am absolved by God from sin—may I look without fear to the dreadful day of judgment—may I infer, from the acceptance of my gift, that my person is eternally accepted? You are cleansed from ceremonial guilt, would be the priest's answer; you have no occasion to dread temporal judgment at the hand of God. You may also infer, from the acceptance of your gift, that he regards you as one of the holy people, and that you are entitled to all the benefits of the covenant of God with Israel. But of anything further, the priest would say, I dare not speak; *my ministry reaches not to the world to come.*' And so the worshipper returned from the tabernacle or temple, disappointed and unrelieved. This, says St. Paul to the Hebrews, is the imperfection of your priestly ministry. Why, then, was such a ministry ordained, the Hebrews might have asked,—why were such gifts and sacrifices appointed by God to be offered? The ministry was ordained, answers the apostle, and the gifts and sacrifices were appointed, 'along with meats and drinks, and divers washings—fleshly ordinances, only till the time of reformation.' These words, besides being a satisfactory answer to the question which we have supposed to be asked, throw on this whole subject further light of the most important kind. A fallen creature, in order to salvation, needs something more than the forgiveness of sin; he needs deliverance from sin's moral power; he needs to be made holy that he may be capable of fellowship with God. Let us suppose for a moment that an Israelite feeling, as devout king David did, the depravity of his nature, and desirous like him, of avoiding sin and of attaining to holiness, had repaired to the ministering priest. The priest would have told him, that if he would avoid uncleanness, he must not eat of the coney, the hare, or the swine, of the eagle, the ossifrage or the osprey. He would have told him further, that if he desired to be peculiarly holy, he was at liberty to consecrate himself to God by taking the vow of the Nazarite. And this vow required him, the priest would have said, to drink no wine nor strong drink, and to eat nothing that came 'of the vine-tree, from the kernels even to the husk.' He would have instructed him finally that if he was unclean by having touched the dead body of a man, or by having come in contact with a leper, or by having carried the carcase of a sin-offering, he might be cleansed again and mingle with his brethren as before, by bathing his flesh in water. But if the inquirer had answered, I am seeking the cleansing, not of the flesh, but of the heart, tell me how I may be delivered from the real uncleanness of sin, and how I may attain to fellowship with the Holy One of Israel, the priest must have replied, *my ministry reaches not to the heart*, the ordinances with which I am charged are ordinances for the flesh only. And so, whether the devout worshipper sought peace of conscience on the one hand, or purity of heart on the other, he found the provisions of the law of Moses utterly unsuited to his need. The believing Hebrews were perfectly aware of this, And they were therefore able to estimate the argument of the apostle in the text, that God never designed to put off his people with such miserable shadows,—that he had appointed the sacrifice which could not pacify the conscience, and the washing which could not cleanse the heart, 'only till the time of reformation.'"—*Pp.* 574—577.

To our brethren in the ministry, especially, we recommend the perusal of this work. They will find it an admirable book for putting the mind into a right frame when they sit down to prepare for Lord's day exercises; refreshing to their spirits, suggestive of topics for discussion, and abounding with beautiful expositions. If any opulent lover of good books should purchase two copies, one for himself and one for his pastor, it is not likely that he will see cause afterwards to regret it.

My Life. By an Ex-Dissenter. London: Fraser. Pp. 466.

Confessions of a Convert from Baptism in *Water to Baptism* with *Water.* London: Snow. Pp. 130.

At its first appearance, the work entitled "My Life" was characterized by a literary journal thus:—"The present volume is on the part of the church of England; and draws a picture at once bitter, satirical, and humorous, of the condition of the sect of independents." The book professes to be written by the

grandson of a wealthy man, who, having become a dissenter from the most unworthy motives, after exercising arbitrary power in the deacon's office many years, and bequeathing an annuity to the chapel, left the bulk of his property to his son and daughter, clogged with the condition that they should remain members of the independent church to which he belonged. The substance of the work is mean-spirited caricature of follies and misdeeds which occur, or which might be supposed to occur, in nonconformist churches, evincing some acquaintance with names and external circumstances, but at the same time betraying much ignorance as well as bad feeling. However ingeniously it might be fitted to answer a party purpose among the unthinking, it could not fail to draw forth the reprobation of well-informed and honourable-minded men of every class. Nothing can be more obviously base than to publish a tissue of fictions, professing to be a narrative of sufferings endured in connexion with a sect to which the writer never belonged, and a revelation of facts which take place behind scenes to which he never had access. An imposture of this kind every friend of truth will regard as a falsehood of the most detestable species. It was not necessary, therefore, in our judgment, to trouble our readers with any reference to the professed Ex-Dissenter, though his work came into our hands at the time of its publication; but having been reminded of it by the volume which has just appeared, called "Confessions of a Convert," we have placed their titles together at the head of this article. The purposes of the authors differ, but the means employed and the spirit evinced are identical. The former was intended to excite prejudices against dissenters generally, exhibiting them as vulgar, illiterate, and repulsive; the latter is intended to diffuse similar impressions respecting those dissenters who practise immersion. The former was designed to render service to the church of England by depreciating the independents; the latter to render service to the independents by depreciating the baptists. But it is the same apparatus that is employed, though on different victims. In both cases, professions of piety, love of truth, and candour, are abundant. In both there are arguments interspersed with the incidents, in which the side that is to be abandoned is sustained very badly, and the usual allegations of controversialists are set forth plausibly on the side that is to be triumphant. The Ex-Dissenter dedicates his book to the clergy of the church of England, humbly hoping that it may serve "to instruct the laity of that church in the absurdities, contradictions, errors, and dangers of modern dissenterism:" the Convert from Baptism in Water says, "Let ministers and parents aid him by placing it in their hands, and he is assured that it will not be without advantage to their youthful charge." The Ex-Dissenter distinguishes different classes of dissenters from each other, acknowledging that there are some places of worship "where the quiet and calm piety of mistaken, but respected nonconformity still exists, and where in the deep and high built pews of former times, some pious heartfelt prayers still rise to the God of the sabbath and the Saviour of his people:" the Convert from Baptism in Water discriminates too, and certifies that he "uses the words 'class of baptists' because much of what he has written will apply only to a portion of that body—a portion, however, by no means small, and one whose sentiments and spirit inflict still greater injury upon their own denomination than upon those whose practice they oppose." The Ex-Dissenter was provoked to publish his story because he saw the church was in danger;—it was "time that the eyes of the population of the land should be opened,"—dissenters were circulating tracts, he complained, by thousands, and Church Rate Abolition Societies were formed: the Convert was induced to come forward also "to supply an antidote to the arts and sophistries by which" the young "are likely to be assailed." "No one," he declares, "desires more devoutly than the writer the dawn of that day when the question of baptism shall cease to vex the church. But recent events—especially the formation of the 'Bible Translation Society,' and the 'Baptist Tract Society,' with the speeches at the meetings of the one, and the publications issued by the other, too plainly show that such a period is distant. Under these circumstances, pædobaptists must defend their principles, and, when requisite, expose the reasonings and practices of their baptist brethren."

Now then for the Confessions. We

do not suppose that it is a genuine piece of autobiography that lies before us; but we will give the writer the benefit of the doubt, and treat his narrative as the narrative of a real man, whose retrospect is faithfully though partially recorded.

The author had the misfortune, it seems, to be born of parents who were baptists. These baptists had a pastor—"a little man, and rather corpulent; with a stiff gait, a pompous air, a round and rubicund face, and a very loud voice." The little man was accustomed "frequently 'to smoke a pipe,' as he phrased it, and spend an evening" at the house of the author's father. In these visits the author rejoiced greatly; "because he was then generally allowed to sit up to supper, and drink a little brandy and water out of his father's tumbler:"—a part of the entertainment with which he assures us that he was much more edified than he was with the grave conversation that accompanied it. Of course he cannot be expected to remember now what he heard without understanding it then; but he can remember that two passages of scripture, "one about the much water of Enon, and the other about Philip and the eunuch going down into the water and coming up out of the water," were frequently quoted; and that whenever infant sprinkling was mentioned, the little man's countenance changed, "his small laughing eyes shot fire, and his voice and mien assumed an unwonted," he thinks, "an unnatural solemnity."

It happened to our author while yet a boy, to witness some extraordinary occurrences on baptizing occasions, such as we never witnessed, and should not have believed, had he not told us that he saw them himself. "The struggling of a young person who succeeded in wrenching herself from the minister's grasp, and fell with a loud splash into the baptistry," very naturally "*impressed*" the young gentleman who saw it;—it would have impressed us had we seen it; and we can only account for it on the supposition that the stature of the little man was exceedingly diminutive. "At one of these seasons," the author says, "my curiosity was keenly excited by seeing the same female dipped twice; and as on my return home I gave my parents no rest until they explained this mystery, I was much amused to find that an officious little fellow, a shoemaker, whom we called 'Tim,' and who was standing near the baptistry at the time, positively declared to Mr. B.," the minister, "in a low tone, that he plainly saw the poor woman's nose high and dry above water, and that, therefore, she was not baptized, and 'should not sit down at the table,' unless she was dipped again, which was accordingly done." At another time, in an oblivious moment, the young witness "actually burst out into a loud laugh, and clapped his little hands with unutterable delight" (for which however he was sent to bed as soon as he reached home) to see the "short, stiff, portly" minister "lose his balance and his footing, while attempting to immerse a man twice his own bulk, and himself fall sideways, and with no small stir and splutter, into the water!"

If these baptists were awkward in the water, it is however some comfort to find that they were no less awkward when out of it. The practice was probably not so much to blame, after all, as the practitioners. A minister who was "extremely popular in his own denomination, and was deemed the most powerful advocate of their peculiarities in that part of the country," was invited to preach on one baptizing occasion, and his antics in the pulpit were as unsightly as any of the proceedings that followed. When he announced his text, he "accompanied the utterance with an expressive glance of his eyes, and a peculiar shake of the head, which were evidently intended to convey the preacher's full belief that this passage settled the whole controversy." In his sermon, as we are told, "Rarely has so cold a subject generated so much heat. The tongue, the fist, and the foot, each performed its part. With stentorian voice, and emphatic stamp, and heavy blows upon the bible, if not 'with start and stare theatric,' he strove to make his words impressive. His entire manner reminded me of those savage tribes, who, when engaged in battle, endeavour, by violent gesticulations and horrid clamour, to paralyze or scatter the foes whom they cannot otherwise subdue." And, as was the pulpit, so were the pews. Some of the hearers "stood gazing intently upon the preacher, and might be seen, at the conclusion of each ejaculation and appeal, giving their heads an emphatic jerk of approbation. Over the features of others there played a grim

smile of satisfaction, which in a few cases became ghastly, from the unnatural contrast which an effort to seem pleased presented with their crimped up cheeks, corrugated upper lip, and cadaverous countenance; whilst there were a few from whose eyes there flashed the gleams of an unhallowed fire, which the preacher's words had kindled in their hearts." We are quoting the author's own language, and he was an eye-witness. If, however, we receive such facts on his testimony, he can hardly censure us for expressing our regret that the baptists with whom he fell in, happened to be such unfavourable specimens of the genus.

But this is not the worst: these baptists were as injudicious as they were clumsy. As the author appeared in earnest about religion, when he was twenty years of age, instead of encouraging him discreetly to profess his faith in the appointed method, they pressed the duty of baptism with revolting eagerness. "Why it was I know not," he says, "except from the hope that I should succeed to my honoured father's position, who was a deacon of the church, and what the good people called 'a pillar of the place,' but there was certainly much effort employed to get me safely under the water." A course was pursued, exactly adapted to make a headstrong and conceited youth resist the wishes of his importunate prompters. It appeared to him that the influential preacher already referred to had been sent for purposely to influence his decision. He wrote to the minister afterwards a long letter, just such a one as it is conceivable that a saucy, consequential lad might write, if thoroughly devoid of humility, and lost to all sense of decorum. Having circulated two or three copies of this letter in the congregation, he was openly committed; and the issue is given thus in his own words:—"Fully convinced that Christian baptism, though not immersion, was both a duty and a privilege, and, not having been dedicated to God in that ordinance during my infancy, I felt that it became me to fulfil this obligation immediately. I therefore applied for baptism to the independent minister in our town, who readily acceded to my request by publicly administering to me that ordinance."

All this is mixed up with anecdotes, conversations, and incidental remarks, tending to produce a conviction in the mind of the uninformed reader that baptists have no substantial reason for their practice; that they are more intent upon getting people under the water than on anything else in religion; and that, with few exceptions, they are an ignorant, bigotted, low-minded set. The young inquirer is taught that it must be "both a humiliation and a mortification for a baptist to cast his eye over the shelves of a large theological library, and to find there scarcely a writer of any note or weight who has belonged to their denomination;"—that no sooner do young persons "evince any seriousness, and seem to be inquiring after salvation, than they are assailed on the subject of immersion, supplied with numerous tracts in support of the practice, and allowed no rest until they are under the water;"—that, "instead of directing the eye of the half-awakened sinner upwards to the cross, it is pointed downwards to the baptistry." And though these and similar generalties are seasoned with insinuations about brandy in the vestries awaiting young women when they return thither, and other accompaniments of which we apprehend few baptists know anything, unless they have learned them from that repertory of inventions that bears the name of Mr. Thorn, yet the author scruples not to say in his preface, "If some readers are staggered at a few of the incidents narrated in the following pages, the writer would assure them that he has withheld several other circumstances far more startling than those which are detailed, and which might have been confirmed by many witnesses, solely because they would supply indications of ignorance, superstition, and prejudice, which would seem incredible."

What there is to correspond with the title of "Confessions of a Convert from Baptism *in* Water to Baptism *with* Water," it is difficult to perceive. The author's confessions are not confessions of his own follies, but of the follies of others. Considerate soul! Generous benefactor! Perceiving that we do not ourselves confess, he kindly undertakes to confess for us. He confesses readily that the baptist pastor had not been favoured with an academic education; that the baptist members were illiterate, vulgar, and addicted to the use of measures adapted to defeat their own purposes; that he was subjected to

numerous annoyances and unworthy proceedings from the narrow-minded men with whom he had been connected; that "few days passed for two or three weeks in which he did not receive one or more anonymous letters, most of them bitter and badly written; and, without one exception, conveying rather the spleen than the sentiments of their writers." But, respecting his own conduct or habits, except it be his early fondness for brandy and water, it is difficult to find anything that can be called a confession. And with what propriety can he designate himself a Convert? At what period of his life does he suppose that we should have acknowledged him as a baptist? His parents were baptists; but he ought to know that we disclaim all hereditary privileges for our children. We do not acknowledge any one as a Christian because he has Christian parents, or any one as a baptist because he is the son of a baptist. He had never been baptized, and therefore he was not a baptist. Nay, while he was yet a child, hearing a discussion on the subject, he thought the independent obtained the argumentative victory, and considered it rather strange, that although his parents believed that Jesus Christ loved his little sister, that he would have taken her in his arms had he been on earth, and that he had actually received her spirit into heaven, they nevertheless refused to present her to God in baptism, as his pious uncle and aunt presented his cousins. As soon as he became in earnest about religion, "having sufficient spiritual discernment to discover that there was a better baptism than that of water, and being much impressed with the solemn conviction that neither circumcision availeth anything, nor uncircumcision, but a new creature," he "began literally to loathe the trite theme, of which" he "had heard so much, though rarely anything that was either useful or new." When he heard a sermon on the subject, soon afterwards, he tells us that he was attentive, but adds, "Not, indeed, that I expected anything properly original, for I had so frequently heard and read what is usually advanced in favour of immersion, as to be perfectly familiar with, and heartily weary of, the flimsy fallacies, the spider's webs, by which the undiscerning are entangled and secured."—It may be fair enough to tell the world that he always had too much good sense to be a baptist, but he cannot possibly have any right to advertise his pages as Confessions of a Convert.

But is it come to this? Is pædobaptism in such a plight that aid of this kind is required by our independent brethren? Will independent pastors degrade themselves so far as to recommend these calumnies to the young people of their congregations? Will periodicals, edited by independent ministers, express their approbation of the work, and encourage its sale? If they do, the world will know what to think of their estimate of the position of their own cause, and of its necessities. We trust that the proffered help will be promptly repudiated. There are men, and not a few, among our congregational brethren, who would say, Perish pædobaptism, rather than sustain it by such weapons as these! The general who fears not to meet his antagonist in the field, will not avail himself of the stiletto of the assassin. Yet, as the John Bull newspaper lauded the work of the alleged Ex-Dissenter, so there may be some of those who handle the pen among our dissenting contemporaries who will commend these "Confessions" to the attention of their readers, as admirably adapted to settle their minds on the long disputed questions to which they refer. Not the men who are most firmly established in their belief of the pædobaptist system;—not the men whose honest convictions in favour of their practice is the most decided;—but the men who ardently wish that logic would render them better service than it furnishes, that scripture was more explicit than it is in favour of their practice, and that the members of their churches were less susceptible than they are to baptist argumentation. There are those, we are informed, who think that Dr. Halley, who wrote like a gentleman, a scholar, and a Christian, has not rendered their cause much service. These will perhaps announce that this is just the sort of book that was wanted. It will, at all events, be useful in one respect,—it will be a test of the good taste and good feeling of the pædobaptist magazines.

BRIEF NOTICES.

The Literary History of the New Testament. London: 8vo. pp. 608. Price 14s.

The recommendations prefixed to this volume by Mr. Bickersteth and Dr. Pye Smith—men differing from each other materially in some of their sentiments and predilections, but both eminent in their respective classes—are a sufficient guarantee of its respectability. The former says, after referring to its component parts, "Thus, without agreeing in all the conclusions of the author of this work, I cheerfully commend it, as likely to be generally useful to all wishing to understand the literary history of incomparably the most needful and the most important book ever given to the world." The latter says, "Having been favoured with opportunities for perusing considerable portions of this work, in its manuscript, and afterwards in the printed sheets, I feel it a duty and a pleasure to bear my glad testimony to the learning, in particular sacred and ecclesiastical, the indefatigable diligence, the wide research, the candour and impartiality, and the sound judgment, which characterise this welcome addition to our national literature." The design of the author was to furnish a popular manual, affording a condensed view of the literary history, chronology, internal evidence, and distinctive features of the apostolic writings. He tells us, and the book itself accords with the statement, that it is "the fruit of the biblical studies of many years, during which the materials have been gradually accumulating in the writer's hands." He has evidently studied the sacred pages themselves with great care, and read extensively the publications of English and foreign investigators who have preceded him. The different parts of the New Testament are examined separately; as much information as can be collected respecting the penmen and the circumstances in which they were indited is applied to their elucidation, and an analysis of each book is furnished. The public generally, and sabbath school teachers in particular, will find in it instruction with which the times in which we live, and yet more the times on which we are entering, render it important that all should be familiar. There are in it, also, many things which deserve the attention of biblical critics accustomed to such researches. The author has exercised an independent judgment on difficult topics, and even where immediate acquiescence in his conclusions may be withheld, it will be perceived that the arguments in their favour deserve respectful attention. This applies to the Apocalypse, on which there are eighty pages, as well as to those parts of the New Testament which it is easier to interpret.

A Version of the Prophecies of Ezekiel; retaining, for the most part, in English, the same Order of Expression which occurs in the Hebrew Original. By the Rev. JAMES M'FARLAN, *Minister at Muiravonside.* Edinburgh: 8vo. pp. 163. Price 5s. cloth.

We are always prepared to welcome the result of an investigation of the meaning of a single book of the original scriptures, to which a man of competent learning and judgment has for several years directed his special attention. Such works will greatly facilitate the production, hereafter, of an English translation of the whole bible superior to any that the world has yet seen; each will be found to have contributed something valuable towards the arduous and important enterprize; and, in the meantime, these translations of single books aid and stimulate diligent students of the sacred pages. The characteristics of Mr. M'Farlan's version are, adherence to Newcombe's first rule—the expression of every word in the original by a literal rendering where the English idiom admits of it; and a steady endeavour to make the Hebrew order of words the English order of words. A few brief expository notes are subjoined, some of which are so fanciful that we fear they will throw unmerited discredit on the whole performance.

The Constitution of Apostolical Churches: or, Outlines of Congregationalism. With Two Addresses suited to the Times. By J. SPENCER PEARSALL. *Second Edition.* London: Snow. 12mo. pp. 141.

The attention of all classes of the religious portion of the community to questions of church polity, is rendered incumbent by the circumstances of the times. The volume before us has claims on our regard as containing a concise statement of the principles of congregationalism, and as being distinguished by precision of style, and by adaptation to general perusal.

The Apostolical Christians, or Catholic Church of Germany. A Narrative of the Present Movement in the Roman Catholic Church; comprising Authentic Documents with Reference to the Coat of Treves; the Confessions, Protests, and Organization of the First Seceding Congregations, the Acts of the General Assembly of Leipzig, &c. Edited by HENRY SMITH, *Esq., Author of "The Pilgrims Staff," &c. With a Recommendatory Preface, by the Rev.* W. GOODE, *M.A., F.S.A., Rector of St. Antholin, Watling Street.* London: Wertheim. 16mo. pp. 200.

A fuller account is given in this volume than any that we had previously seen of the extraordinary transactions which have recently proved very widely spread disaffection to the Romish church among those who were subjected to its sway in Germany. Enlightened Christians will naturally rejoice at the assertion of spiritual freedom, the disposition to investigate divine truth, and the repugnance to the gross abominations of Romanism that have been displayed; though it will be found on examination that the religious views of the reforming party are very defective, both in respect to doctrine and ecclesiastical polity. The spirit in which the account is compiled is good, and the information it contains is interesting.

Thoughts in Affliction. By the Rev. A. S. THELWALL, *A.M., of Trinity College, Cambridge.* London: (Tract Society) pp. 180. Price 1s. cloth.

This little volume is well adapted for the perusal of the afflicted. Evangelical truth is not merely recognized, it is wrought into its texture; it is experimental, and evinces much of what Dr. Owen calls spiritual-mindedness. The author is careful not to impart indiscriminate comfort, and anxious to promote the salutary purposes for which affliction is sent.

Report of Proceedings in the Trial by Libel of John Brown, D.D., Professor of Exegetical Theology to the United Secession Church, at the Instance of Drs. James Hay and Andrew Marshall, before the United Associate Synod, July, 1845. Edinburgh: 8vo. pp. 124. Price 1s. 6d.

If any teacher of Christianity wishes to form an estimate of the blessedness of subjection to a "Reverend Synod," and to uninspired "Standards," he may find materials in the five Counts of the Libel, Answers, Defences, Discussions, and Resolutions contained in this pamphlet. The result of the four days proceedings is embodied in the following resolution:—"The Synod, on a review of its deliberations and decisions during this and the last six sederunts, finds, that all the charges laid against Dr. Brown have been disposed of, being severally declared to be unfounded. Finds that there exists no ground even for suspicion that he holds, or has ever held, any opinion on the points under review inconsistent with the word of God, or the subordinate Standards of the Church. The Synod therefore dismisses the libel; and while it sincerely sympathises with Dr. Brown in the unpleasant and painful circumstances in which he has been placed, it renews the expression of confidence in him given at last meeting, and entertains the hope that the issue of this cause has been such as will, by the blessing of God, restore peace and confidence throughout the church, and terminate the unhappy controversy which has so long agitated it."

The North British Review. No. VI. Edinburgh: Kennedy. 8vo. pp. 266.

The organ of the Free Church has sustained a loss which is mentioned in an article on Dr. Welsh's Elements of Church History, in the following terms:—"We are now at liberty to notice this valuable work. Its author conducted this journal from its commencement, and to his exertions it is in a great measure indebted for the success it has enjoyed. The great Disposer of events has been pleased to remove him to a better world in the midst of his usefulness; and we are now called upon to unite with others, with whom in different relations he was connected, in paying a tribute of respect and admiration to his memory." It is evident, however, that there is a band of contributors connected with this undertaking, too numerous to allow the decease of any individual to interfere materially with its prospects.

Chapters on National Education. By the Rev. R. MAXWELL MACBRAIR, *M.A., Author of "Geology and Geologists," "Goodness of Providence," &c.* London: 8vo. pp. 126. Price 3s. cloth.

The author has collected much information respecting the provision made in many parts of Europe, and in the United States, for the education of the people, and the manner in which it is conducted. He appears to think that those countries which have a national system of popular education contain a larger average of instructed persons than those that are left to the efforts of voluntary zeal, but that the character of the instruction given in the latter case is generally superior to that in the former. Still he is anxious that a system of national education should be established here, and believes that he has discovered a plan that is available. His views are liberal up to a certain point: he sees that it would be "manifestly unjust to form a national system to which all must contribute their support in a way that would favour one particular section, or that would be prejudicial to the interests of any large body of orthodox nonconformists," but to one that would be unfair to heterodox nonconformists, we fear that he would not object strongly. His intentions are evidently good; but, believing as we do, that state schools are no more desirable in this country than state churches, and that the best thing government can do, either for education or religion, is to let it alone, the tendency of such a scheme as he advocates is, in our view, to call off public attention from practicable exertions, and direct it to what is impracticable and inexpedient.

Historical and Miscellaneous Questions, for the Use of Young Persons; with a Selection of British and General Biography, &c., by RICHMAL MANGNALL. *A New Edition, illustrated with Twenty-six Maps and Sixty-four Engravings, and considerably Augmented and Improved: including an Original Outline of Ancient Geography and History, a Compendium of the Elements of Astronomy, &c. By* W. PINNOCK, *Author of the Improved Editions of "Goldsmith's Greece," "Rome," "England," "Pinnock's Catechisms," &c., &c.* London: Arnold. 12mo. pp. 544. Roan.

So many of our readers are engaged in tuition, either professionally or parentally, that we presume it is an acceptable service to mention occasionally publications that are well adapted to educational purposes. The reputation of Mangnall's Questions, as a compendium of general knowledge is, however, so thoroughly established, that we should not have adverted to this volume, had it not contained material improvements on former editions. The maps and illustrative engravings will commend themselves at once to the favour both of pupils and teachers; the new arrangements will be found conducive to perspicuity; and the geographical, historical, and astronomical additions, give to the work a completeness which it did not previously possess.

State of Nations, Past and Present. One Thousand Questions and Answers Selected from Modern History. By P. A. BEDDOME. London: 24mo. pp. 256. Price 3s. cloth.

A careful epitome of the history of Europe, with slight notices of events in more distant regions, in which the common fault of attempting too much is judiciously avoided. Events of importance alone are mentioned; and an endeavour to trace their connexion and social results is made with considerable success. The compiler speaks of his work as "an effort to rivet, on youthful memories, a chain of modern history, in which the formation of national character is traced to the influence of national events."

A Manual for the Religious and Moral Instruction of Young Children in the Nursery and Infant School. By SAMUEL WILDERSPIN, *Originator of the System of Infant Training; and* T. J. TERRINGTON, *Secretary to the Hull Infant School Society.* London: 8vo. pp. 112. Price 4s.

This volume contains many hymns, tunes, and moral songs, well adapted by their simplicity for little children; and these are not disfigured by sectarianism. We wish that we could say as much for the introductory essay, in which national education being recommended, we are asked, "Through what channel ought it to flow but that of our ancient national church, which has been the bulwark against a thousand evils?" and then are lectured on "the excellence of her constitution."

Spinal Affections, and the Prone System of Treating them; being an Inquiry into the Nature, Causes, and Different Methods of Treating Diseases and Distortions of the Spinal Column, with a View to Illustrate the Great Advantages of the Prone System for the Cure of those Maladies. With Numerous Cases. By JAMES COLES, *Member of the Royal College of Surgeons of England, L.A.C.; Senior Surgeon to the Verral Charitable Society for the Treatment of Poor Persons Afflicted with Diseases and Distortions of the Spine, Chest, and Hips; and Surgeon to the Asylum for Distortions.* London: Foolscap 8vo. pp. 344. Price 6s. cloth.

The lamentable prevalence of spinal disease, in its various forms, renders it desirable that intelligent persons, especially heads of families, should make themselves acquainted with its symptoms, causes, and consequences. It is for the use of such persons that this volume is principally intended. The author advocates the recumbent position, as the principal remedial process; yet not as generally employed, but with the face downwards, on a couch constructed for the purpose. His official duties give him the opportunity of seeing great numbers of patients labouring under this and kindred maladies; the cures he records are encouraging in their aspect; and his reasonings appear to be deserving of the consideration of those who are competent to form a judgment of their validity.

Cases and Observations Illustrative of the Beneficial Results which may be Obtained by Close Attention and Perseverance, in some of the most Unpromising Instances of Spinal Deformity. By SAMUEL HARE, *Surgeon.* London: 8vo. pp. 74.

As in religion, so in medicine, nothing is so dangerous as despair. In reference to this very malady, cases have occurred within our own knowledge, in which the persuasion that nothing could be done has prevented the adoption of means which, if employed, would probably have been effective. Mr. Hare's descriptions and wood-cuts are adapted to excite hope where it might naturally be supposed that hope would be futile.

A Portrait of the Rev. William Knibb, taken from life, by JAMES PALMER. London: Dyer. 18 inches by 14.

Though this is not the portrait for which Mr. Knibb sat at the request of some members of the committee of the Baptist Missionary Society, mentioned last month, yet it has intrinsic claims to our respectful notice. As a work of art it deserves high commendation, being a specimen of the very best style of lithography. As a likeness of Mr. Knibb, it cannot be mistaken by any one who knows him—it is characteristic and expressive. It is sold in different states, varying in price from four shillings to ten, the coloured proofs, which are the most costly, being very decidedly superior to the others. A hint is appended to the advertisement of its appearance, which we shall be glad to find generally taken; it is thus:—"Persons desirous of having portraits taken of their ministers, can depend upon a corresponding style of drawing and equal accuracy of likeness as that produced of Mr. Knibb, on application to Mr. J. Palmer, at Messrs. Dyer and Co."—Such little expressions of personal regard are gratifying to a pastor, and to his family, and tend to cement that mutual interest and esteem which conduce materially both to public interests and private happiness.

RECENT PUBLICATIONS

Approved.

Cyclopædia of Biblical Literature. By JOHN KITTO, D.D., F.S.A., Editor of the Pictorial Bible, &c., &c., Assisted by Various able Scholars and Divines. Parts XXI., XXII. *Edinburgh:* 8vo. *pp.* 160. *Price* 5s.

The Domestic Bible. By the Rev. INGRAM COBBIN. Parts XI., XII. *London:* 4to. *pp.* 16. *Price* 3d. *each.*

The Penny Portable Commentary. By the Rev. INGRAM COBBIN. Parts VII., VIII. *London:* 16mo. *pp.* 64. *Price* 4½d. *each.*

Cobbin's Child's Commentator on the Holy Scriptures. *London: Parts XIII. to XV. Square* 16mo. *pp.* 32. *Price* 6d. *each.*

The Eclectic Review. August, 1845. *London* *pp.* 124. *Price* 2s. 6d.

Christian Exertion: or, The Duty of Private Members of the Church of Christ to Labour for the Souls of Men, Explained and Enforced. *London: (Tract Society)* 24mo. *pp.* 138.

INTELLIGENCE.

ANNUAL MEETINGS.

BAPTIST UNION OF SCOTLAND.

The annual meetings of the Baptist Union of Scotland were held in Aberdeen on the 6th and 7th of August. The attendance of the friends from different parts of the country was respectable, and the whole of the business conducted with much harmony and brotherly affection. The annual sermon was delivered by brother Taylor of Airdrie, on Wednesday evening, in John Street Chapel, from Psalm cxxii. 18, "But upon himself shall his crown flourish." On Thursday the preliminary meeting of the Union was held. At this meeting the annual report was read, adopted, and ordered to be printed for circulation among the subscribers and friends. The letters from the churches were next read. From them it appeared that during the past year the churches had enjoyed much peace, and had added to their fellowship a considerable number of new members, there being a clear increase in every church, with one exception, connected with the Union. A long and interesting conversation followed on the subject of education, in the course of which it transpired, that four young brethren, were pursuing a course of preparatory training under the superintendence of brother Johnstone of Cupar, who was engaged to proceed in this department of labour. At this meeting it was unanimously agreed, agreeable to the request of a number of friends in Glasgow, to open a new station in that large city, and also to commence a new periodical, if the proposal should meet with the approval and support of the denomination generally. On the evening of Thursday an interesting meeting was held in John Street Chapel, Peter Brown, Esq., in the chair. After tea, excellent addresses were delivered by Messrs. Henderson, Blair, Taylor, Johnstone, Thomson, and Hedley. Mr. Johnstone of Cupar, gave a very interesting account of a six week's visit to the churches in the Orkney and Shetland Islands, the substance of which will appear in the Union's Annual Report. Three evangelists are now employed, a series of tracts have been published, several small churches have received aid, and after defraying all the expenses of the past year, the treasurer has nearly £200 in hand to aid in carrying on the operations of the current year.

THE BAPTIST BUILDING FUND.

The annual meeting of this institution was held in the Baptist Mission House, Moorgate Street, on Tuesday evening, August the 12th, Joseph Fletcher, Esq., the treasurer, presided. After prayer, the chairman addressed the meeting, and called upon the secretary to read the report, which was as follows:—

The committee of the Baptist Building Fund have pleasure in reporting that the business entrusted to their care has proceeded with perfect harmony and comfort. The recipients express an increased confidence in its advantage; and those who give the claims of the society due attention, acknowledge the paramount importance of its design.

In order to diffuse information and bring the merits of the institution more perfectly before the churches, the committee has published in the last year, its periodical paper, No. I., containing a brief history of the society and its proceedings. This has not been without effect, and it is suggested that such papers continuing to be issued from time to time, might bring out some of those affecting details of devotedness and trial by which the churches requesting aid are often so remarkably distinguished.

The number of applications this year has been very considerable, and those which are waiting for help amount in all to seventy-two. Since the last annual meeting thirteen cases have received grants in gifts amounting to £570; and twelve with sums appended, amounting to £515, are prepared for the consideration of subscribers this evening.

The late Dr. Newman left his property in trust for the benefit of his widow during her life, and at her decease to be divided into several legacies as directed by his will. That event having taken place, his gift of one thousand pounds to the Baptist Building Fund, after deducting the duty, has been paid to the treasurer by the Rev. George Pritchard, the surviving executor, thus placing nine hundred pounds at the unrestricted disposal of the committee. They, upon the suggestion of one of their members, have determined to recommend to the subscribers to use the money as *a loan fund* for the purpose of assisting churches that are oppressed by debt and interest, with a sum not exceeding one hundred pounds to any one church, to be held without interest, and to be repaid in ten years by equal annual instalments, those instalments as they come in to be annually invested in other loans, the whole forming a floating capital to be used for the extinguishing the general debt.

The benefit of thus disposing of the legacy will be evident from the consideration that

a church now having, or hereafter obtaining, a loan of one hundred pounds at five per cent., upon mortgage, has to pay the expense of the security, and in ten years must pay fifty pounds for interest, the debt remaining the same. By the proposed arrangement, that fifty pounds will be rendered a clear saving to the borrower, for in ten years the debt itself will be no more.

Your committee, in submitting to you this proposition, desire to express their persuasion that its intrinsic merit and certain advantage to the churches, will induce benevolent persons by immediate donations and by legacies, very considerably to increase the amount disposable. If ten thousand pounds were so placed in the hands of the treasurer, with that sum your committee would, in ten years, so far expunge the debt of one hundred churches, and a larger sum, or a sum sufficiently large, would, by the same gradual operation, emancipate all our churches from their debt, and their pastors from the personal consequences and family privation, which are inevitable when a heavy interest must be raised by a poor people. It must also be considered, that the money thus proposed to be lent will not be lost, but returned, and the amount entrusted to your committee, be it more or less (with the exception of trifling defalcations in repayment), will remain in perpetuity, and become a revolving source of interminable benefit to our churches. The committee most earnestly recommend these observations to your consideration; they entreat your effectual and generous co-operation. They submit to you that this mode of appropriating the tribute of benevolence given by our departed friend, Dr. Newman, will be an imperishable monument to his memory that shall be consecrated, by the blessings of the members of our churches, to the end of time.

If this proposal is approved, it will be necessary to empower your committee, by a resolution of this general meeting, to lend this and any other money that shall, for a like purpose, be committed to their care, without altering or abating the present system of making grants for the annual subscriptions.

It is to be lamented that the amount of the subscriptions is annually reducing by the removal of persons who assisted in forming the society, and gave to it annually the same amount of donations which previous to its establishment they used to bestow upon the monthly applicants authorized by the Baptist Board to collect for churches in the country. The Hon. Baron Gurney was one of those persons united in its commencement, and continued his large contribution until his removal by death. The committee unite in expressing their affectionate sympathies with his bereaved family upon the solemn event; and they desire a large increase of the number of annual subscribers. The solicitor, William Paxon, Esq., after rendering his gratuitous and unremitting service from the commencement, is now so afflicted and enervated as to be under the necessity of tendering his resignation. In offering to him their sincere regret, and their thanks for long-continued assistance, the committee suggest the necessity for appointing his successor, who should be a man of experience and practice, established and well known, to whose integrity, diligence, and zeal may with confidence be entrusted the examination or construction of the trust deeds of the churches, which by the constitution of your society, it is requisite your solicitor should approve before any money can be given or lent to the churches applying for aid.

The practical details in treating each case require so much attention and so full a command of information respecting the churches, that the secretary has felt the necessity of urging the election of some person more competent to his task; or at least of devolving some of the duties of his office on another individual who might thus become accustomed to the business, and render the society more safe in case of future emergency.

In the blessings which have been granted to the society, an ample encouragement is given for constant perseverance. It has prevented more positive suffering in the ministers of truth than any other society whatever, and it has done more to enlarge and invigorate the activity of the churches. The distressing scenes, connected with bad cases, in London have almost entirely disappeared, and if the fund can be efficiently supported, all that is desirable will be obtained in this department of Christian activity.

The chief motive to which the committee would refer, is the love which Christians owe to their Redeemer and his interests. By this all other motives are absorbed and invigorated; and where this is not in operation, no service can be truly blessed. It forms both the life and rule of all religious action; and its existence and energies may be trusted with the greatest confidence. Where true religion exists, there Christian love exists, and must exist, or religion itself must die.

The committee wish therefore, in resigning their trust, to urge the association of these two facts in the minds of all the professed disciples of their Lord. First, that he most justly claims the devotion of their energies and their hearts; that to him they are bound, by every tie, and trace whatever they possess or hope to have of mercy in this or in the future world. And secondly, that their brethren who compose the distant churches are labouring in poverty and trial to promote the common cause in which that Redeemer must be glorified, and in which

the holy recompense of all his sufferings must be obtained. On this consideration of those two parties, to whom they are related by the dearest ties, the committee plead; confiding and hoping that, how numerous soever the objects of Christian benevolence may now be, they shall not plead in vain.

Besides the inseparable union of all other interests in this, since no society can stand without the prosperity of the churches which support it, the committee make bold to remind the London churches, that by his own words, and those given in the solemn description of his last judgment, the Lord hath appointed their suffering brethren to be, for his sake, the recipients of kindness entertained and cherished towards himself. That which is performed for them, he in mercy places to his own account. Of these labouring churches, with their tried and often deeply afflicted pastors, it is, and it will be said, "Forasmuch as ye did it unto one of these little ones ye did it unto me." The committee are sure that these truths will, when properly impressed on the hearts of Christians in London, inevitably secure a more effectual support for this important society than hitherto it has ever obtained.

The following resolutions were then separately proposed, seconded, discussed, and adopted:—

"I. That the report now read be received, adopted, and printed, under the superintendence of the committee; and that the following be the officers and committee for the year ensuing:—

Treasurer.

JOSEPH FLETCHER, Esq., Union Dock, Limehouse.

Secretary.

Rev. CHARLES STOVEL, 5, Stebon Terrace, Philpot Street, East, London.

Committee.

Mr. G. BAYLEY.	Mr. T. PEWTRESS.
Mr. P. BROAD.	Mr. SAMUEL RIDLEY.
Mr. W. BOWSER.	Mr. JOSEPH SANDERS.
Mr. R. S. DIXON.	Mr. W. H. MURCH.
Mr. JOHN DANFORD.	Mr. ROBERT STOCK.
Mr. THOS. HAWKINS.	Mr JOHN WALKDEN.
Mr. J. HEARNE.	Mr. J. WARMINGTON.
Mr. JONA. DAWSON.	Mr. W. SWINSTEAD.
Mr. JOHN HADDON.	Mr. W. H. WATSON.
Mr. THOS. MERRETT.	Mr. B. C. WILMSHURST.
Mr. JAMES OLIVER.	Mr. R. WILLIAMS
Mr. JOHN PENNY.	Mr. J. C. WOOLLACOTT.

Auditors.

Messrs. BOWSER and HADDON.

Collector.

Rev. C. WOOLLACOTT, 31, Gloucester St., Queen Sq.

"II. That the regulation, No. I., be altered by inserting after the words 'relieved from this fund,' the words, 'by gift or loan.'

"III. That the sum of nine hundred pounds, received by the treasurer as the legacy of the late Dr. Newman, be appropriated as the committee recommend in their report. And in order to carry the proposal into full and permanent effect, it is resolved, That in future there shall be attached to, and shall become a part of this institution, a Loan Fund, to be called, Dr. Newman's Fund for assisting poor Baptist Churches by a loan of money without interest, to defray the expense of building, rebuilding, or repairing their respective chapels. That the committee are hereby empowered to lend such money, in sums not exceeding two hundred pounds to any one church, in such manner, and upon such security as they, in their discretion, shall deem fit and proper to secure the repayment thereof by instalments within ten years then next ensuing. That the whole amount of such fund, together with all repayments thereof, shall from time to time thereafter, be invested in further loans, that the benefit may be rendered as extensive as possible. That the treasurer shall keep a distinct and separate account of the Loan Fund, showing the amount lent to each church, the annual return, and the re-investment accordingly.

"IV. That the (twelve) cases contained in the list be relieved by a gift of the proposed sums (amounting to £515), as soon as the treasurer is in funds.

"V. That the thanks of this meeting be presented to the Rev. John Aldis, with the church meeting in Maze Pond, for the use of that place, and the collection £10 15s. 6d., and to the Rev. Charles Stovel for preaching the annual sermon there, August the 10th, 1845.

"VI. That this meeting learns with deep regret the affliction of their long and tried friend William Paxon, Esq. His service of this society since its commencement has, as its solicitor, been gratuitous and most valuable. By his means many properties have been made secure to the denomination, which must otherwise have been lost. And his interest in this fund never failed, while strength remained to serve it. As his affliction leaves no hope of recovery, and the business of his office requires attention, and he himself requests a successor, it is resolved, That the committee be requested to provide a successor to whom the legal business may be entrusted, and that all deeds and papers connected with the Society, or cases applying to the fund, be transferred to his hands. It is also resolved, That the tenderest sympathies be presented by the secretary, both to Mr. Paxon himself, and his afflicted family.

"VII. That the thanks of the meeting be presented to the Rev. C. Stovel for his unwearied and gratuitous services as secretary of this society.

"VIII. That the thanks of this meeting be presented to Joseph Fletcher, Esq., for his continued service of this society, and for his kindness in presiding on this occasion."

The annual sermon had been preached on the preceding Lord's day evening, at the baptist chapel, Maze Pond, by the secretary of the society, the Rev. C. Stovel.

ASSOCIATIONS.

SOUTH WESTERN.

The following churches constitute this association:—

Falmouth	Isaac Watts.
Grampound	Charles Baker.
Helston	Charles Willson.
Penzance	Charles New.
Redruth	Joseph Spasshatt.
St. Austell	John H. Osborne.
Truro	Elias Tuckett.

The annual meeting was held at Truro, on Wednesday and Thursday, the 21st and 22nd of May. Mr. Stocker of St. Austell, was

chosen president, and Mr. Speechatt reappointed secretary. A sermon was delivered by Mr. New, whose letter, "On the Duty of the Church of Christ to care for Souls," was adopted and ordered to be printed.

Statistics.

Number of churches		7
Baptized	33	
Received by letter	13	
Restored	2	
		48
Removed by death	8	
Dismissed	4	
Separated	5	
		17
Clear increase		31
Number of members		541
Children in sabbath schools		630
Teachers		71
Village stations		7

The next annual meeting is to be held at Redruth, on the Wednesday and Thursday in Whitsunweek.

GLAMORGANSHIRE.

This association, comprehending fifty-one churches, held its annual meeting at Hengoed on the 18th and 19th of June. Brother J. Jenkins was chosen moderator, and brother J. James re-appointed secretary. Many sermons were preached, and prayers offered by different brethren. A circular letter on Consistency of Christian character, was adopted.

Statistics.

Number of churches		51
Baptized, received, & restored	662	
Removed by death, dismis., & excl.	707	
Decrease		45
Number of members		6508
Number of schools		76
Scholars		5948
Teachers		842
Branches and stations		32

The next meeting is to be at Cwmtwrch, on the third Thursday in June, 1846.

NEW CHAPELS.

LONG HOPE, GLOUCESTERSHIRE.

The church and congregation meeting at Little London have for some time past considered it quite necessary to erect a suitable place for the public worship of God, the present chapel, which is composed principally of lath and plaster, being almost down, and much too small for the congregation. This being the case, Mr. Henry Clement Davies, the pastor, applied to the late John Bailey, Esq., of Cheltenham, for pecuniary aid, who generously gave £50. The land required for chapel and burial ground was subsequently presented gratuitously by Mr. James Constance, farmer, Long Hope. On Monday, July the 28th, the foundation stone was laid by the pastor in the presence of many spectators, and in the evening an excellent and appropriate sermon was delivered by the Rev. F. G. White, minister of Lady Huntingdon's Chapel, Gloucester. The chapel, when completed, will be thirty-three feet by twenty-three, the present chapel being only twenty-four feet by fourteen.

ASTON-IN-CLUNSLAND.

A new baptist chapel in the above village was opened for divine worship on Lord's day, June the 22nd, when sermons were preached by the Rev. Edward Evans of Snailbatch, the Rev. Maurice Jones of Leominster, and the Rev. J. Godson of Tenbury, reading of the scriptures and prayer by Mr. Prince of Saintwardine (independent), Mr. Manwaren of Brimfield, and Mr. Lucas of Knighton. The expense incurred has been £120. of which we regret to state £84 are still needed by the fourteen poor persons who constitute the church here.

NEW CHURCH.

EMSWORTH, HAMPSHIRE.

On Sunday, August the 10th, 1845, a church was formed in this place consisting of twenty-three members. The Rev. John Cox of Woolwich presided at the formation, and preached in the morning and evening, and after the evening service, administered the ordinance of the Lord's supper to the newly formed church, and several members of neighbouring churches. The presence of the Great Head of the church had been sought in earnest and special prayer for several weeks previously; and it was realized by many throughout the services of the day. For more than two years, the brethren here have worshipped in an "upper room" of a house, for which they pay £20 a year, and they have many pleasing evidences that the efforts which they have made to promote the divine glory have not been without the approbation of him whose they are, and whom they serve. The congregation and school have increased three-fold. Many have been reclaimed, not a few have been pricked in their hearts, several have been converted, fifteen have been baptized, and a church of twenty-three members, united in heart and devoted unto the Lord, has been formed. But the success which has crowned the efforts put forth, has increased the difficulties experienced. The place has become too straight for the people, and it is necessary to build a larger. Towards this object an appeal to the Christian public will be made, which it is hoped will be responded to in the spirit of liberality and love.

ORDINATIONS.

STRATFORD-ON-AVON.

On Wednesday, July 23, 1845, Mr. J. W. Todd, from Pontypool College, was solemnly designated to the pastorate of the church at Payton Street, Stratford-upon-Avon. The Rev. F. Franklin of Coventry commenced the services of the day with reading and prayer; the Rev. G. Rodway of Gloucester delivered an introductory address; the Rev. T. Morgan of Birmingham asked the questions and offered up the ordination prayer; the Rev. T. Thomas, theological tutor at Pontypool College, gave the charge from 1 Tim. iii. 1; and the Rev. Mr. Neale of Naunton concluded the service. In the evening, the Rev. J. Cubitt of Bourton addressed the church, and the Rev. D. Hunter, minister of Adelaide Road Chapel, Dublin, preached to the congregation. The Rev. Mr. Bakewell, Wesleyan minister in the town, concluded the interesting services of the day. On the following evening, Mr. Rodway preached a very impressive sermon to young people. The place of worship has lately been enlarged by the erection of a new gallery. The congregations were good, collections liberal, and the prospect cheering.

BRIXTON.

Mr. William Pulsford, late of Stepney College, has accepted the invitation of the church meeting in Salem Chapel, Brixton Hill, to become their pastor, and entered on the duties of his office on Lord's day, July the 27th, 1845.

ABINGDON.

We are informed that a cordial invitation has been received and accepted by Mr. Robert H. Marten, B.A., of Stepney College, to become the pastor of the baptist church in this town, and that his labours commenced on the second sabbath in August.

DEVONPORT.

The Rev. W. A. Gillson, late of Kingsbridge, has accepted the unanimous invitation of the baptist church in Pembroke Street, Devonport, where his probation of ten weeks has been blessed with signal success.

BRIDPORT, DORSET.

The Rev. Benjamin Coombs, late of Newnham, has acceded to the unanimous and urgent request of the baptist church in the above town to become the pastor, and has entered on his labours with a pleasing prospect of usefulness.

RECENT DEATHS.

MISS PHILLIPS.

Died, the 23rd of June last, at her residence, Westfelton, Shropshire, Miss Hannah Phillips, aged sixty-nine years. She was for many years a consistent and worthy member of the baptist church in Oswestry, and was remarkable for inflexible integrity and unaffected piety. Kindness and humility also were graces which adorned her whole Christian course. She was afflicted with a lingering illness, but was supported to the end by the powerful consolations of the gospel. The last words she said, referring to her eternal state, were, "I shall not lose my crown."

MRS. COLE.

The subject of this notice was born at Bradford, in 1788, and in 1808 was married to Mr. W. Cole, engineer, Bowling. They were blessed with a numerous offspring, and consequently, besides the pleasures she enjoyed in the midst of her well regulated household, she had many trials from afflictions and deaths in her family, which tended to soften down a naturally high spirit; and although her whole life was marked by affectionate kindness to those around her, by strict morality, and close attention to household duties, yet for many years previous to her decease, her devotedness to her Saviour was more apparent, and manifested itself in that particular sweetness of disposition which careth for others more than self. The first cause which led her to seek an interest in Christ was the death of her mother by apoplexy in 1813, and in the excess of her grief her mind was directed to that Saviour who vanquished death; and on the 28th of November of the same year she was baptized by Dr. Steadman, and joined in Christian fellowship with the church meeting at Westgate, and was one of the twenty-three individuals who formed the new interest in Sion Chapel, Bridge Street, Bradford, of which she stood a member at the time of her decease. She had the gratification of witnessing three out of her twelve children joined to the same church, and had to mourn the loss of five of the number by death. She was seized with inflammation on the 26th of June, 1845, and although every thing was done which medical skill and affectionate solicitude could devise to quell the disease, yet it all proved unavailing; for after much suffering, she breathed her last, surrounded by the whole of her family, on the 2nd of July.

MRS. ANN SQUIRE.

Ann Squire of Evesham, in Worcestershire, departed this life in full prospect of immortality, July 7, 1845, in the eighty-ninth year

of her age. Her life and death beautifully exemplified the existence and influence of the religion of the cross of Christ. She was the oldest member of the first baptist church in this town, having been brought to God through the instrumentality of the late Rev. Lawrence Butterworth, who was for more than sixty years pastor of the above church, and who introduced her by baptism into the same in the month of February, 1789, while the present chapel was being built, she being one of the first four baptized within its walls.

MR. N. FRANKS.

Died, July 27, 1845, Mr. Nathaniel Franks, aged seventy-nine years, having been a member and deacon of the particular baptist church at Malmsbury, Wilts, nearly forty years. He was brought to the knowledge of Christ by the ministry of the late Mr. Moseley, who was at that time pastor of the baptist church at Grittleton, and preached once a month at Malmsbury. Our deceased friend was the subject of much and long affliction, which the Lord enabled him to bear with much patience and resignation to his gracious will. The good man felt this, however, and adopted the language of our apostle, "By the grace of God, I am what I am." Some years ago he was a useful and active officer in the church, and an occasional preacher in the surrounding villages, but age and infirmities have long laid him aside. His last days and hours were peace.

MISS MANNING.

Died at Gamlingay, Cambridgeshire, Aug. 2, in the twenty-fourth year of her age, Mary, the only and beloved daughter of the Rev. Enoch Manning. It was her privilege, at a very early age, to be the subject of serious impressions. About seven years since she was enabled to give up herself entirely to the Lord, and in the following year she was baptized by her father, whose ministry had been instrumental in her conversion, and united with the church. By her life she adorned the doctrine of God our Saviour, and her experience in the prospect of death exemplified the efficacy and worth of true religion.

MR. R. MITCHELL.

Died, near Bacup, Lancashire, August 6, 1845, aged sixty-five years, Mr. Richard Mitchell, farmer, having been upwards of twenty-eight years a warm-hearted member of the first church in that village, and a deacon upwards of seven years. For the last twelve months, his sufferings were of the most painful nature.

With much regret we record the decease of Mr. Robert Stock, many years a deacon of the baptist church in Keppel Street, and during the two last years treasurer of the Baptist Irish Society. He was seized with illness at family worship on the morning of Wednesday, August the 6th, and expired in the morning of the 13th. His death was marked with calm, dignified, Christian composure.

MISCELLANEA.

BRISTOL BAPTIST COLLEGE.

The annual meeting of the friends and subscribers to the Bristol Baptist College was held in Bristol, on Wednesday, June the 25th. In the morning essays were read in Broadmead Chapel by two of the students; one by Mr. David Evans on the Evidences of a Future State of Existence derivable from the Mental and Moral constitution of Man, the other by Mr. Thomas Holman on the Doctrine of Purgatory. The students were then addressed briefly, but very faithfully, by the Rev. J. E. Giles of Leeds, on the Labours of a Minister as calling for Sympathy with those who are committed to his Charge, mingled with Earnestness and Fidelity.

The friends then met in the vestry to transact the business of the society, and to receive the reports of the gentlemen by whom the examination of the students had been conducted, partly *viva voce*, and partly by paper. These reports were satisfactory.

A strong and unabated interest in the welfare of the college was manifested both at this meeting and at the dinner afterwards in the lecture-room of the college; and the highest satisfaction was expressed at the appointment of the Rev. F. W. Gotch as the successor of the Rev. E. Huxtable in the office of classical and mathematical tutor in the college.

In the evening the annual sermon was preached in Broadmead by the Rev. Thomas Gough of Clipstone, from Matt. xxviii., the latter clause of the 20th verse, "Lo, I am with you alway even unto the end of the world." The committee felt particularly indebted to Mr. Gough for kindly undertaking this service at a very short notice. This was occasioned by the severe and dangerous illness of the Rev. Micah Thomas of Abergavenny who had engaged to deliver the annual sermon. It is hoped that Mr. Thomas, who is happily recovering, will be able to perform this service next year.

BAPTISM OF THE REV. R. WALLACE.

The Rev. Robert Wallace, minister of the Scotch presbyterian church, Hope Street,

Birmingham, having become convinced of the nullity of infant baptism, submitted a statement on the subject to the Free Church presbytery of London, last June, which a Committee was appointed to examine, and, after conference with its author, to report upon in July. The committee was not able to convince Mr. Wallace of the incorrectness of his views; and the presbytery in consequence accepted the resignation he had tendered, and declared him no longer a minister of their church. He preached, therefore, a farewell sermon to the congregation to which he had ministered twelve years, on the 13th of July, giving in it the following interesting account of the change he had experienced:—

"More than twelve months have passed since my attention was specially directed to the subject of baptism. The current controversies of the age, and the unscriptural opinions circulated and gaining ground in many quarters in reference to that ordinance in particular, conduced to my desire to renew my reading on the subject. It was not, in so far as I can remember, from any incipient doubt in my mind as to the scriptural view of the ordinance, in all its bearings, held by the presbyterian church, that I commenced to read on the baptist side of the question, but from my attention being, as it were accidentally, called to a work* on the subject by an eminent baptist, but a man still more eminent as an able, and on all the great doctrines of revelation, orthodox divine. And I remember well that it was respect to his general character as a theologian, and the desire of seeing how weak might be the arguments, even of a great and a good man, in favour of what I then esteemed an erroneous and unscriptural view of baptism, that influenced me to commence the reading and study of *his* work on that subject. I soon saw, however, that more could be said in favour of that view than I had anticipated; my old convictions on the subject began to be shaken. I set myself against this; with an instinctive dread and hatred of a changeable and vacillating character, and from various motives, of which none influenced me more than the interest I took in the present position of the presbyterian church in England, I rowed, so to speak, against the stream of new and rising convictions, and by prayer, by meditation, and by reading the word of God and the best books I could procure in favour of pædobaptism, I sought to be re-established, and more and more confirmed in the faith of my church and of my fathers on that subject. At one time I persuaded myself that I had got over my difficulties. But after a time, during which I endeavoured to forget the subject altogether, these difficulties presented themselves to my mind with more force than ever. About that very time it pleased God to lay me upon a bed of sickness, and to bring me to the point of death. During my illness the subject was seldom absent from my mind; and the conviction which then pressed upon me was to this effect:—That whether the baptism of infants were right or wrong in itself, the practice was sinful and unwarranted in me on the principle laid down by Paul (Rom. xiv. 23), 'Whatsoever is not of faith is sin.' I then resolved, that if it should please God to restore me to health, I would study the subject anew. With returning strength I did so; and the somewhat protracted period of my restoration to health afforded me an opportunity of doing so, which in different or ordinary circumstances I could ill have commanded. You know the result. I have felt shut up to the conclusion, that there is no scriptural warrant for the practice of infant baptism. I have conferred with the brethren, individually and collectively, on the subject, and have seen no reason to alter my views. Others see differently from me, and I can respect their conscientious convictions and practice founded thereon. I once saw very differently myself, and it would ill become me to judge or to speak uncharitably of other men. I neither speak nor feel so. Only this I say, that in a matter of this kind every man, and especially every minister, should be fully persuaded in his own mind; and my conviction, in so far as I know myself, is to the effect I have already stated.

"Thus I have given you a very partial, but, in so far as it goes, correct view of the exercises of my mind, and God's dealings with me in regard to this much controverted question. And now let me call your attention to one or two remarks which it may be for your interest to make, and which I conceive the circumstances of the case require at my hands. And,

"1. Let not the change which I acknowledge has taken place in my mind, in regard to an important matter of ordinance, be *exaggerated*. Let no man make more of it than it really deserves. Let it not be supposed, for example, that the foundations of my faith in divine truth are shaken. No, blessed be God! I feel conscious of their being strengthened year by year. There is not a great and fundamental truth I have ever preached unto you which I do not believe this day more firmly than ever I did. The foundation of my own hope as a lost sinner is the same as ever, *Jesus Christ, and him crucified*. Truly as ever, I speak as being fully convinced, yet I trust with humility, I can this day say, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' Were I to continue your minister, you would hear no other truth from me than that you have already heard. Wherever I may be called upon to minister, I shall point the sinner to no other foundation of hope than that to which, for nearly twelve years, I have been privileged to direct your faith, even to Jesus Christ. It may be that on this foundation I am now, in reference to the particular question on which we differ and on which we part, building *wood, hay, stubble*. I can only say, *The day shall declare it*. And, O, most precious truth! you will rejoice in it with me, that even if a man's work which he hath built thereupon be burned at that day, he shall suffer loss, yet, if built himself on that true foundation by a living faith, he shall be saved,

* The late Dr. Carson's work, entitled, "Baptism in its Modes and Subjects;" a work which it is much more easy to carp at than to confute, and the production of a man of whom, whilst living, it was said by an organ of the presbyterian church, "as a profound and accurate thinker, an able metaphysician, a close reasoner, a deep theologian, Dr. Carson can stand 'the ground' against any rivalship;" and whose untimely death, all evangelical sections of the Christian church in this land lamented as a loss to our common Christianity.

yet so as by fire. But it is not for my sake I desire that you do not take an exaggerated view of this change, but for your own sakes; and lest the faith of any one, young or old, in the great verities, the unchangeable verities of God's word should, as by my example, be at all injuriously affected. He who knows us all would never hold you guiltless in this. I have given no cause for this. And at any rate your faith should not stand in the wisdom of men, but in the power of God.'

"2. Neither let this change be *underrated*, that is, considered as having reference to a matter of little moment. Let no man say, it is raising a controversy about a question of no importance. The change may be wrong in me, I ask no one to believe the contrary; but it is not made in reference to a matter of little moment; nor is it a change that I could have been silent under, and continued to discharge the ministerial functions as formerly. No; it is such a change as went to render my resignation of this charge a duty, and the presbytery's acceptance of that resignation a duty in them. And why? Because no ordinance of scripture is unimportant, and every one is bound to act up to the fullest conviction of what is the will of Christ in every particular whatever. There are indeed commandments which Christ himself calls *least*, when compared with other; but he also says, 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.' It is a question in the church of Christ, in reference to many things, 'What is the will of Christ?' And it is melancholy that at this day this question should still be unsettled in regard to such a rudimental subject as that of baptism. But there is no question, or ought to be no question, among Christians, that each man, and each community of men, ought not to act fully up to their conviction of the will of Christ; their conviction, not hastily and prayerlessly taken up, but, to which they have been brought, and in which they have been confirmed, by meditation, prayer, and reading of the scriptures.

"3. I have only farther to remark, that this change has not been hastily come to by me; neither without due consideration of all the interests involved in it; neither gladly. I resisted it, and kept back from avowing it, so long as there remained to my own mind the hope that I should be enabled to see the question in the light in which it is viewed by our church, and so long as I could do so consistently with a feeling of absolute duty. I could have no personal end in view in making it. And to the very last I felt, and I still feel, that it is a tearing asunder of, to me, the most hallowed, cherished, and endearing Christian relationships.

"And now, in conclusion, I have only to express my hope and prayer that this change will be overruled by the God of all grace to the advancement of the cause of truth and righteousness, and that it will turn out for your good. The Lord, I trust, will provide you with a pastor according to his own gospel of your salvation, with meekness and with gladness, and in whose hands the pleasure of the Lord shall prosper in this place. And I trust that, wherever I may be, and however engaged, I shall never live to see that day when I shall not desire and be enabled, with all my heart, to say of you as Paul said of the Ephesians, 'Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers.' Amen!"

On Lord's day, July the 29th, Mr. Wallace was baptized at Cannon Street, Birmingham, by Mr. Swan. An appropriate sermon having been delivered by Mr. Swan, Mr. Wallace presented himself at the baptistry, addressed the assembled multitude, and was solemnly immersed in their presence by Mr. Swan.

The farewell sermon, which is entitled, "The Sure Foundation," with an appendix containing the substance of the statement submitted to the presbytery, is published by Messrs. Dyer and Co. of Paternoster Row. This latter document is a judicious exposition of our principles, especially in reference to the Abrahamic covenant, adapted particularly to the perusal of our presbyterian fellow Christians. We did not receive it time enough to notice it, as we should otherwise have done, in our review department. The address at the water side is also published, at the price of one penny, or four shillings per hundred. These publications, and the report we have received of Mr. Wallace's talents and piety, assure us that he deserves from our body a cordial welcome.

THE REV. C. STOVEL'S LECTURES.

We are informed that the preparatory arrangements for these lectures, a syllabus of which was laid before our readers in May, are nearly completed. They are to be delivered on successive Tuesday and Friday evenings, at seven o'clock precisely, commencing on Tuesday evening, October the seventh, in the library at the Mission House, Moorgate Street. Eight lectures complete the course.

It is desirable that it should be distinctly understood that Mr. Stovel does not come forward on this occasion as the representative of any of our denominational societies, but quite independently. At his request, the committee of the Baptist Missionary Society granted him the use of the library; but on the condition that it should be made known that they were not in any degree responsible for what he might deliver. Some respectable gentlemen have associated themselves together as a committee to facilitate his design; but he will stand up unrestricted, free to utter whatever he may think appropriate to the occasion, accountable to Him alone in whose service he is engaged, and knowing that no others are accountable for his statements. Mr. Whitehorne acts as treasurer, and Mr. M'Laren as secretary; and from these gentlemen tickets of admission may be obtained gratuitously, or on application at the Mission House, or at Messrs. Houlston and Stoneman's. We cordially wish for our brother a large measure of

that wisdom that is from above, in his undertaking, that it may subserve the interests of that kingdom, the promotion of which we are persuaded he has at heart.

KEPPEL STREET, LONDON.

On Wednesday, June 25, fifty years from the opening of the above place of worship, services commemorative of the event were held, when excellent discourses were preached on the occasion; that in the morning by Dr. Liefchild, on Rev. iii. 14; that in the evening by Dr. Cox, on Deut. viii. 2. Messrs. Smith of New Park Street, Peacock of Spencer Place, and Stock of Chatham, conducted the devotional exercises. In the afternoon, prayer having been offered by Mr. Lyons of Albany Chapel, Mr. Davies, minister of the place, read a brief history of the church; after which the meeting was addressed by Drs. Liefchild, Cox, and Hoby; and Messrs. Bowes and Overbury. Collections were made on behalf of a debt of upwards of £100, which had accumulated on the incidentals' fund. This was wholly liquidated, leaving the treasurer a balance in hand. The services were well attended, and the spirit which pervaded them very pleasing. Deep interest was also excited by the presence of friends who attended the services at the opening of the chapel by the venerable John Martin, fifty years since.

STANNINGLEY, YORKSHIRE.

The friends of the Redeemer amongst the baptists at Stanningley, held the anniversary of their chapel on Sunday, August 10, 1845, when, after three very excellent sermons from the Rev. C. H. Roe from Birmingham, and the Rev. J. Edwards from Nottingham, the the sum of £101 17s. 7d. was collected. Last November the church at Stanningley feeling severely the pressure of a heavy chapel debt, resolved, if possible, to remove it during the next twelve months. The object was taken up with great zeal and perfect unanimity. The church and congregation cheerfully subscribed near £300, and the friends of the cause in the neighbourhood very liberally responded to the appeal that was made to them for this purpose. The pleasing result of this spirited effort is that the entire debt upon the premises, amounting to £304, is now liquidated. The following Monday evening, August the 11th, the concluding service of the anniversary took place, when the Rev. J. E. Giles from Leeds delivered a very able sermon. The collection, however, which had been announced was given up, as the sum that was necessary to pay off the debt had been already obtained.

THE CONGREGATIONAL MAGAZINE.

The following paragraphs occur in an account of the recent meeting of the Congregational Union, given in the Evangelical Magazine for June:—"In the course of the proceedings of the Union, Mr. Blackburn, the respected editor of the Congregational Magazine, made reference to the very limited sale of that excellent periodical, and expressed some apprehension, that, unless better supported by the denomination, it could not long continue to stand its ground. This painful intelligence was received with obvious regret by the assembly, and a conversation was held as to the best method for securing the more extensive circulation of a work which has rendered important service to the interests of congregational dissent.

"May we suggest, that, if every congregational pastor throughout the kingdom would make an immediate effort to get one additional copy into circulation, the preservation of this invaluable periodical would be secured. Do let our beloved brethren make trial of such a scheme. We predict that not one of them will fail. In the smaller churches three or four may combine to take in the additional copy. Let this plan be acted on forthwith, and the thing is done."

THE EVANGELICAL MAGAZINE.

In immediate connexion with the foregoing observations we find the following:—"At the meeting, too, the editor of the Evangelical Magazine intimated that the sale of that work had been slightly affected by the competitions of the periodical press. If congregationalists, by any new claims, be they what they may, suffer a work to be depreciated in sale, which realizes a fund of £1,400 for the widows chiefly of congregational ministers, they will have great reason hereafter to deplore the suicidal act which they have perpetrated. We beg also to remind our dear brethren that every thousand copies subtracted from the sale will diminish the fund £60, and as the trustees of the magazine are now going beyond their income, they will be compelled to diminish the sum now granted to each widow, unless the sale can be kept above 15,000 copies per month. Let brethren reflect on the fact, that one hundred and sixty widows are now receiving annual relief from the fund, and then let them say if it is not a sacred duty to use their utmost efforts to keep up and extend the sale of the work."

THE BAPTIST MAGAZINE.

It is desirable that the friends of the Baptist Magazine should be aware that it likewise requires their personal exertions in their respective circles. Its circulation has not recovered from the effects of that unprecedented competition, to which, like its abovementioned contemporaries, it was subjected at the commencement of last year. The arguments which are urged in the preceding paragraph are applicable also to its interests,

and the suggestions of our respected brother of the Evangelical are deserving of the consideration of all the active and intelligent members both of his denomination and our own. The Baptist Magazine, it should be remembered, is the only periodical from which the widows of *baptist* ministers receive any assistance; and to many of the recipients the aid derived from its profits is exceedingly important. The large sum realized by the Evangelical for pædobaptist widows, shows the efficiency of such instrumentality when sustained by energy, perseverance, and union; and it may laudably excite our supporters and friends to a generous emulation.

MARRIAGES.

At the Hall-Green Chapel, Haworth, York, by the Rev. M. Saunders, July the 29th, Mr. RICHARD GREENWOOD, jun., of Haworth, to Miss ELIZABETH SMITH of Sutton in Craven.

At the baptist chapel, Lockerley, near Romsey, Hants, by the Rev. N. T. Burnett, July 30, Mr. JOHN HOWE to Miss HESTER BAILEY, both of Lockerley.

At the baptist chapel, Victoria Street, Wisbech, August the 4th, by the Rev. S. Lillycrop, Mr. H. HOBBS of West Drayton, to Miss ELIZABETH PAYNE of Windsor.

At the baptist chapel, Tunbridge Wells, by the Rev. Henry Hewett, August 4, 1845, Mr. GEORGE EVAN of Halsted, Essex, to Miss HARRIETT RABAN of Tunbridge Wells, Kent.

At Salem Chapel, Hull, by the Rev. John Pulsford, August 6, 1845, Mr. KARLAND CRIDDLE of Manchester, to MARIANNE, eldest daughter of the Rev. Thomas PULSFORD, and sister of the Rev. J. Pulsford, of Hull.

At the baptist chapel, Lockerley, by the Rev. N. T. Burnett, Mr. HENRY LUKE to Mrs. BETTY BURNETT, both of Lockerley.

At the particular baptist chapel, Great Yarmouth, by Mr. H. Betts, August the 18th, Mr. THOMAS KERVIL to Miss SUSANNA HOWLETT, eldest daughter of the late captain Howlett of the above place.

At the baptist chapel, Loughton, by the Rev. S. Brawn, August the 20th, Mr. PETER BUNNELL of London, to HANNAH, daughter of the Rev. W. WEARE of Epping.

CORRESPONDENCE.

LOAN FUND FOR THE ERECTION OR ENLARGEMENT OF CHAPELS.

To the Editor of the Baptist Magazine.

MY DEAR BROTHER,—I was much gratified with the letter of Mr. Joseph Fletcher in your last number, and hope that the plan therein contemplated will be fully carried out: it is, I conceive, a step in the right direction, and I feel persuaded, that should the projected fund be sustained in proportion to the importance of relations to the Redeemer's kingdom, it will confer the highest benefits on our denomination. Besides affording the needed relief to our ministers and churches, I believe it will among other additional advantages,—

1. *Facilitate the erection of a better class of chapels.* Next to the divine blessing on an enlightened, affectionate, faithful, and laborious ministry, the site and character of the chapel in which that ministry is exercised are now some of the most important elements in relation to the furtherance of the gospel in this country. But how are good sites to be obtained? and where are the funds to erect such chapels? In our denomination, at least, however important the opening, or loud the call of duty, we have no public funds for this purpose, and no other means but what arises from the very limited resources of the individual members of our body, who, whenever they are really aroused to the claims of any particular locality, frequently inflict, without intending it, a serious injury on their undertaking, either from the limited character of their resources, a defective judgment, or the pressure of difficulties, which, unaided, they are unable to remove. The chapel is erected; the minister enters on his labours; its locality is found to be unfavourable, or its dimensions are so confined, that if a full congregation be gathered their numbers are still so few that the minister and his family cannot be properly supported. The debt incurred in building the chapel is felt to be a fearful burden, while little or nothing can be done to aid the general institutions of the denomination. The minister is at length discouraged, and embraces, when the occasion offers, a more genial sphere of labour, while the few friends he had gathered around him are left to struggle with difficulties of the most trying character. I could furnish from my observation, as a country minister, many instances in illustration of what has been just stated: the following are only specimens.

The scene of my own beloved brother's labours at Truro was an incommodious chapel, only accessible through a long, inconvenient passage from a confined street. This created difficulties which, as a pastor, continually preyed on his very soul. He made an effort to build another chapel. An admirable site was offered him, and he would himself have provided upwards of £500 towards the object. The people had no resource to look to but the begging system, and not being then able to appreciate the importance of my brother's design, while he had no fund to which he could look as an auxiliary medium of help to himself, or of encourage-

ment to his friends, the project was given up. After this his health failed, his difficulties increased, my dear brother was removed, and the church has been, since that time, struggling for its very existence.

During my pastorate at Taunton, and as the secretary of the Auxiliary Home Missionary Society for the western district, I had occasion to correspond largely with the different parts of the district, and I found there were but few towns in the west of England but in which there were members of our denomination who were willing and anxious to assist in the formation and establishment of baptist churches, while most of these towns themselves presented to the Christian mind the most deplorable destitution of the means of grace. But what could be done? The Home Missionary Society had no funds for chapel building, and to open rooms for preaching stations in towns of respectability was attended with difficulties nearly insuperable. Among other measures I adopted to meet these strong claims, in connexion with some valued friends I made considerable efforts to open a new cause in a populous and wealthy seaport town, and a minister was engaged to commence operations, but disagreeing in some matters with an excellent, but eccentric friend of the object, he declined the service; and having no fund to appeal to for the erection of a chapel, I was forced to give up the object; as in consequence of having my own charge, my village stations and schools requiring my constant attention, I could not do more for a town nearly thirty miles from my own residence. A chapel has been recently erected in that town. I was present at its opening. Its site is not good, and it is far too small for the proper support of such a pastor as the town requires. My friend and brother in the ministry who built the chapel and laboured there, after overcoming great difficulties in its erection, has since removed to another sphere of labour; but whoever may become the new pastor, its size and its locality will be matter of difficulty and lamentation to himself and his friends, while the minister and church will be rendered very unequal to meet the claims of the town, or properly to uphold the interests of the denomination.

Other instances, and some of them still more striking, I had proposed to notice, but these are sufficient to illustrate the necessity for such a fund, the evils it would prevent, and the advantages it would produce.

2. Another material advantage, I conceive, would be, *The existence of a central committee permanently connected with the erection or the enlargement of chapels in the denomination.* The Baptist Building Fund committee receives applications for relief, examines the cases submitted, pronounces their approval or otherwise, and when their funds are collected, transmits to the parties the grants proposed to be given. But here its duties terminate. The committee for the Loans Fund will have other, and far more important functions to perform; it must take security for the repayment of its loans, and until the loan be repaid it comes directly into contact with the party borrowing, and will possess both a moral and equitable interest in the chapel and the cause connected with it. This interest will greatly extend, and it will then supply a place which has long been felt as vacant in our body, and which, from various causes, none of the existing machinery among us could supply. This Loan Building Fund committee, as a central body, will be gradually engaged in the following, among other matters:—

1. As a centre of information respecting the erection of chapels in new localities, or in the repairs or enlargement of old buildings. As in the west, there are in other parts of England yet many towns without a baptist church, while there are few towns without members of our body; but whatever may be their wishes, or even their wealth, they must have many obstacles to overcome, under present circumstances, to commence a baptist interest; as at present there are no parties whose proper business it would be to receive such applications, give the necessary advice, and point out the proper mode of proceeding. I felt this difficulty very greatly when a few years ago I was in a very important town in the north, at the house of a banker, who, with his lady and a large family, had all been baptized, and who would gladly, at that time, have assisted in the formation of a baptist church. The Plymouth brethren afterwards entered, and the opportunity, I fear, is lost. The proposed committee would be a centre of counsel, advice, and help to honourable parties both in the metropolis and the provinces, who might be desirous of promoting the establishment of churches, or building new chapels, or enlarging old ones, while the withholding of its sanction might be happily the means of preventing many of the schemes which might otherwise be set on foot, wasting the public money and injuring the sacred cause of the divine Saviour.

3. While as a centre of information it might counsel and encourage the friends of the denomination towards the erection of suitable chapels, it would be able to protect the property of the denomination, and prevent that wasteful expenditure which is now so frequent. The Loan committee would necessarily have some lien on the property on account of which the loan was advanced. The committee would be obliged, therefore, to make itself acquainted with the circumstances and progress of the church, and from the extent of the loan and other matters, it must have some influence in the state of affairs. It might thus prevent the improper

alienation of the chapel; and in many cases, by its moral influence alone, save churches in distress from the dangers which threaten them. To show that such a power as this is required, I may refer to a case in Devonshire, where about twenty years ago I was requested by my late beloved friend, Samuel Kilpin, to assist him in opening a good chapel in a respectable town. One of the parties connected with the building begged for it through the kingdom, and I have been since informed collected at least three times the amount paid for the erection. The cause struggled a few years; the party referred to, after being a troubler of the church, became a defaulter in trade; the chapel was found to be mixed up with his own affairs; and this place, after all the money raised, is lost. Many other instances have come under my own observation, which, had such a committee as I have supposed existed, and had duly exerted its proper influence, the evils I have described might have been prevented, and the cause of Christ preserved and enlarged.

The congregational form of our churches ought not to be a barrier to our full and harmonious co-operation in all practical efforts for the enlargement of the kingdom of Christ; and something is now much required to combine the energies of the denomination for the enlargement of itself at home. The number of persons in this country, and in Scotland, who are baptists in principle, is far, very far, greater than the numbers who are united in our churches. Among all denominations our people may be found, and I personally know even clergymen who refuse to accept of livings and preferment because they cannot, with their views of divine truth, sprinkle infants; and as I believe that the questions which lie at the root of our denomination are growingly rising in the consideration of good men, the mode of best enlarging our denomination is a matter which claims our prayerful and candid attention, and if these rather too lengthened observations shall call forth the practical counsels of other correspondents to the furtherance of this object, my design in making this communication will be gained.

With fervent gratitude to the God of all grace, I am happy to say, that the erection of our new chapel is a pleasing illustration of the benefits arising from a good situation and a well constructed building. The progress of the cause has been most cheering since Vernon Chapel was opened last year. We are now building galleries to contain upwards of three hundred sittings, besides free seats, and room for two hundred children; so that when finished, the chapel will accommodate nearly one thousand persons, besides the children. Requesting your insertion of the above in your next magazine, and praying that the divine Spirit may be more largely poured forth on all our ministers and churches,

I am, my dear brother,
Yours very truly,
JOHN CLARKE.

2, *Vernon Square, Pentonville,*
Aug. 14, 1845.

THE BAPTIST MANUAL.

To the Editor of the Baptist Magazine.

DEAR BROTHER,—Allow me, through your pages, to express my satisfaction with the management under which the interesting matter which we have hitherto heard of only as the Report of the Baptist Union, now appears as a Manual of the Baptist Denomination. Under this form it is certainly well adapted to obtain the extended circulation among our churches which it desires, and I hope the pastors of our churches generally will make such mention of it as may contribute to this result. I know of several instances in which a slight commendatory reference to the Baptist Manual has been the means of disposing of from half-a-dozen to two dozen copies in a single congregation. Why should there not be many such?

A PASTOR.

EDITORIAL POSTSCRIPT.

With great regret we have learned that the health of our esteemed friend, Dr. Godwin, is in a state which requires, in the judgment of his medical advisers, that he should relinquish his pastoral engagements. He read his resignation from the pulpit on Lord's day morning, August 24th. It is not his intention to leave Oxford immediately; and the two young men placed under his care by the Theological Education Society, will continue for the present to receive his valuable instructions.

Mr. Giles of Leeds has accepted an invitation from Broadmead, Bristol, and is about to take the oversight of the church there.

The Rev. D. Rhys Stephen, says, in answer to the inquiry in our last, "About the same time with the appearance of your next number, Mr. John Hasler, publisher, of Crane Court, Fleet Street, will put forth a prospectus of the 'Memoirs of the Life, Ministry, and Times, including Select Literary Remains, of the late Rev. Christmas Evans.' As soon as Mr. Hasler will have received two hundred subscribers' names, he will put the work in the press, and bring it out with all possible speed. Such of my own friends, as well as those of the late Mr. Evans, as wish to have copies of the work, are requested to communicate that wish as soon as possible either to the publisher or to me."

THE MISSIONARY HERALD.

BAPTIST CHAPEL, GRAND CAY, BAHAMAS.

ASIA.

CALCUTTA.

LAST DAYS OF DR. YATES.

It is gratifying to find that our deceased friend, when sinking under his malady at a distance from his immediate connexions, was unexpectedly provided by his heavenly Father with the soothing aid of a kind and like-minded Christian brother. Mr. Wardlaw, of the London Missionary Society, son of Dr. Wardlaw of Glasgow, was received into the vessel at Madras; and he, though an invalid himself, perceiving the debilitated state to which Dr. Yates was reduced, rendered him all the assistance which the circumstances would allow, as long as human succour was available. Mr. Wardlaw has deserved the cordial thanks of all the friends of Dr. Yates, both in India and in Europe, by his invaluable attentions; and a letter which he addressed to Mr. Pearce of Calcutta, with a copy of which we have been favoured, will be perused with lively interest. It is as follows:—

Saloon of the "Oriental,"
July 12th, 1845.

MY DEAR BROTHER,

It was my wish to have a letter in readiness to despatch from Suez, but I found that if I wrote to you before my arrival there my communication must be extremely brief and hasty. I thought it better, therefore, to defer writing till now, as Captain Shortrede informed me that he was sending you a few lines, which seemed to render a little delay on my part a matter of no consequence. Some time before this reaches you, his letter will bring the painful tidings of the removal by death of your much esteemed and highly valued colleague, the Rev. Dr. Yates. About two o'clock, on the morning of the 3rd, he slept in Jesus, and his spirit was numbered with the "spirits of the just made perfect." His end was peace. For him we cannot mourn. "Absent from the body," he is "present with the Lord." He is gone from earth to heaven; from the sorrows of this life to the joys which are at God's right hand; to the possession of that reward which the Saviour has promised to bestow on his faithful servants. But for ourselves we have cause to sorrow. An able and devoted labourer has been taken from the field; one whose place will not be easily supplied. His loss will be universally deplored by those who have an interest in the cause of Christ in India.

To yourself and all immediately associated with him in the work of the Lord, his removal will be a severe trial. Allow me to express my deep sympathy with you, and especially with those on whom the weight of this afflictive dispensation most heavily falls, his bereaved partner, and all united to him by the tender ties of nature's affection. May the Lord sustain and comfort them. May they find his grace sufficient for them in this "time of need," and be enabled to say in humble and joyful resignation to his will, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" He who has inflicted the wound is able to pour the oil of heavenly consolation into the bleeding heart.

When I came on board at Madras, I found that our dear brother, though rather better than when he left you, was still in a very precarious state. This made me anxious to be with him as much as possible, and as far as the enfeebled state of my health would permit, to minister to his wants. Every morning that it was in my power, I paid a visit to his cabin, and when he was able to hear it, read the scriptures to him and prayed. In the evening the state of my eyesight prevented me from reading, but before he went to rest for the night I knelt beside him and offered up a short prayer; and it was seldom that he had strength for any thing more. He frequently said, as I was leaving him, "Thank you, dear brother, for your kindness;" while I felt it a privilege to be able to contribute in any way to his comfort. I was much with him at other times also, and the more I saw of him the more I loved him, and the more desirous I was to serve him.

After we sailed from Madras, he continued, for a season, to improve. He was able to be a good deal on deck, the weather being fine. His spirits revived, and he seemed to be gaining strength. Hope was inspired that he would be permitted to reach his native land. In the hope which others were fond to cherish, he himself participated, while at the same time he was entirely resigned to whatever it might seem good to the Lord to appoint. I happened one morning to read the 118th Psalm; when I finished he repeated the 18th

verse, "The Lord hath chastened me sore, but he hath not given me over unto death:" adding, "These are remarkable words, they seem so applicable to my case." "Yes," I replied, "the Lord hath indeed stricken you sore, and I sincerely trust that he will not yet 'give you over unto death,' but we know not what may be the ordering of his providence." "No," said he, "and whatever he orders is right: I am entirely in his hands, and there I would leave myself. Let him do what seemeth unto him good."

It was only a few days after this that he had a severe relapse. On the night of the 20th of June, Dr. Jones was called to see him. He found him alarmingly ill. He was suffering from a severe attack of the disease under which he had for many years laboured. The pain he endured was so violent, and the exhaustion caused by it so great, that had the attack continued much longer than it did there is reason to think that he could not have survived it.

From this time all hope of his reaching England was at an end, and fears began to be entertained that he would not live till we arrived at Suez—fears which were but too truly realized.* When both Dr. Stevenson and Dr. Jones expressed their serious apprehensions as to the result, it seemed desirable to let him know their opinion, lest he should have any arrangements to make before his death. I agreed to do so, assured that the communication of such intelligence would not disturb the tranquillity of his mind. Nor did it. He seemed prepared for the information, and said, "Tho will of the Lord be done! He is very gracious, and I have no desire beyond his pleasure."

Shortly after this he became fully sensible that the time of his departure was at hand. As an evidence of this, and as a proof how calmly he anticipated its arrival, he one day put into my hand a small packet, saying, "This contains a likeness of the late Mr. De Rolt; I shall feel obliged if you will take charge of it, and convey it to the directors of your society. I expected to have had the pleasure of doing so in person, but there is no likelihood of that now."

His mind was throughout calm and serene. Even in the moments of most poignant suffering (and he suffered much latterly), I never heard him breathe a "murmuring word." He seemed entirely reconciled to all that his heavenly Father saw meet to lay upon him. I said to him, on one occasion, when he was feeling considerable pain, "You are a great sufferer." "Yes," he replied, "but my sufferings are nothing compared with my deserts, and with what my Saviour endured on my account; and there is a glorious prospect in view. How beautiful," he continued, "is the language of the apostle, 'Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' We have glory for affliction. The affliction is light, there is a weight of glory. The affliction is but for a moment, the glory is eternal."

From the nature of his complaints, it became necessary to administer powerful opiates, consequently he was often unable to converse with me; but when he was able to give expression to his thoughts, he continued to do so as one who had long felt the value of the great truths of the gospel, and who had been accustomed to draw from them the consolation and joy which they are fitted and designed to impart.

For himself he had no anxiety. It was manifest that death, in any form, had no terrors for him. He reposed with lively confidence on the grand doctrine of the cross, and the promises of a covenant-keeping God. I said to him one day, "The promise of the Saviour is, 'I will never leave thee, nor forsake thee.' You feel that he is true to his word?" "Oh yes," he replied, "he is with me now, and will be with me to the end. 'Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.'" He added, "'I know in whom I have believed, and that he is able to keep that which I have committed to him against that day.'" If he had any anxiety it was for those loved ones whom he was called to leave behind. But when speaking of them he said, "The Lord will provide! It is the will of my Master to call me away, and he will take care of those who remain. They are safe in his hands."

A few days before his death I asked him (as was my wont on entering his cabin) how he felt. He replied, "I feel myself sinking; I fear I shall not be long with you now: but I can say with Job, 'All the days of my appointed time will I wait till my change come.'" "And you can add," I continued, with him, "'I know that my Redeemer liveth.'" He went on himself to the close of the passage, "and that at the latter day he will stand upon the earth, and that though after my skin, worms destroy this body, yet in my flesh I shall see God." After a short time I repeated these words, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day;" adding, "You can adopt that language, cannot you?" He remained silent for a few moments, and then said, "With many imperfections, with much that makes me feel myself an unprofitable servant, I have endeavoured during my sojourn in India to do my Master's will, and to fight in his cause."

* Had our brother been permitted to reach Suez, it is my conviction that he never could have crossed the Desert, even had he been as well as he was at the best; and the experience of Captain Shortrede and others corresponds entirely with my own.

"And you feel," I continued, "that it is a good fight in which you have been engaged?" "Oh yes," he replied, "if I had a thousand lives I would devote them all to spend in the service of Christ, and would willingly sacrifice them all for the sake of him 'who loved me, and gave himself for me.' My only regret," he added, "is that I have been so soon called from the field."

The following morning I read the 40th chapter of Isaiah to him. As I closed, he said, "I have found, and still find, in my experience, the truth of these words, 'They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.'" He then proceeded to speak in a very pleasing way of the perfect peace of mind which he enjoyed in a sense of the divine presence and favour, and in a simple and undoubting reliance on the wisdom and love of his heavenly Father. I then read the 15th chapter of the 1st Epistle to the Corinthians. When I had finished, I said, "You, dear brother, can adopt the language, 'Thanks be unto God who giveth me the victory!'" "Yes," he said, "'*through Jesus Christ our Lord*,'" laying all the emphasis he could on these words. "There is," he continued, "an ellipsis of the sense in that verse, but it is easily supplied." He then stated clearly and beautifully (though his voice was so faint that I could scarcely catch what he said), how we had the victory through Christ, as "having by death destroyed him that had the power of death," dwelling especially on the perfection of his righteousness and the all-sufficiency of his atonement. After a little, he said, "Victory is a word full of glory. It is recorded of a great general, that on being wounded to death just as the enemy were about to flee, he exclaimed, 'Mind not for me, the victory is won!' How much more may we exult in the consideration that our Redeemer has triumphed over death, the completeness of the victory being strikingly expressed in his own words, 'I beheld Satan fall as lightning from heaven.'" He seemed to be much exhausted, and I left him to repose a little. During the two succeeding days I saw our brother frequently to inquire how he did; but, from the cause already mentioned, he was in such a state as to be unable to listen to the reading of the scriptures or to engage in conversation.

On the morning of the 2nd of July I found him very far gone. He had begun to suffer from difficulty of respiration. "You enjoy peace of mind?" I said. "Yes," he replied, "and now I long to be released. Come, Lord Jesus, come quickly!" I repeated these words, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord;" and then asked him if he enjoyed the same delightful persuasion with the apostle? "I do," he replied; "It is here (laying his hand upon his heart), and it is deeply, immovably fixed." I then asked him if there was any particular part of the word of God which he would like to hear? He said, "I shall feel obliged if you will read the translation of Elijah." I did so, and then read part of the eighth chapter of the Epistle to the Romans and engaged in prayer; after which he said, "I must lie quiet a little." I left him accordingly.

He dozed the greater part of the day, so that I was unable to have any further conversation with him. About ten at night his servant came to tell me that he was much worse, and that Dr. Jones wished me to come and see him. I went immediately to his cabin. I saw that the hand of death was upon him. The difficulty of breathing had greatly increased; so much so that he could hardly articulate. He was quite sensible, however, and continued so until he breathed his last. "You are happy?" I said. "Yes," he replied. "You rejoice in Christ Jesus!" "Oh yes!" "You suffer much outwardly, but there is peace within?" "Yes." "All then is well!" "Yes." I saw that it was painful for him to answer my questions, and thought it better not to trouble him further. I then took my seat at his side to witness the final scene, and minister to his relief, if it were in my power; and I shall not soon forget the thrilling interest with which I watched over him—an interest rendered the more intense by the circumstances in which he was placed—at sea, and far from those dearest to him! During the few closing hours he was very restless, and never remained for any length of time in the same position. I anticipated a severe struggle, but there was none. An increased hardness of breathing told that the last moment was near. It ceased, and all was over! At ten o'clock in the morning his remains were consigned to the silent deep. By the captain's request, I read the "Burial Service" of the church of England, as I felt that it was every way appropriate in the case of our dear brother. The engines were stopped while I did so, and nearly all the passengers were present in token of their respect for the deceased.

The thought of his thus finding a grave in the dark waters may be painful to natural feeling; but grace can triumph over nature. We know that "the sea shall give up its dead," and, thanks be to God, we can say over the closing billow, as well as over the closing earth, "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them!"

In looking at the melancholy manner in which, perhaps, to our feelings, our brother should

ever have been dear to him from his family and friends. But in reading him both yourself and others acted for the best; and I can testify that all was done for him on board which lay within the power of his medical attendants. We are thus called to regard the issue simply as the ordering of Him who "doeth all things after the counsel of his own will;" "whose judgments are unsearchable, and his ways past finding out." It may be hard for us to acknowledge such a dispensation to be the dictate of wisdom and of love; yet we are sure that it is. The Disposer of events is "too wise to err, too good to be unkind;" and when we come to look back upon time in the light of eternity, we shall see that this and every affliction in our lot was only a part of the means which his grace employed to make us meet for "the inheritance of the saints in light."

May the visitation of his hand be abundantly sanctified! May it lead those now in the field of labour to devote themselves more unreservedly than ever to the great work given them to do, and to unite more fervently than ever in the prayer, that "the Lord of the harvest would send forth more labourers into his harvest."

I must close. I feel that the account which I have given you of our dear brother's last illness is exceedingly imperfect, but you will make every allowance for me when you consider my position as an invalid on ship-board.

Farewell! May the Father of mercies bless you; and in duty and in trial may "the joy of the Lord be your strength!"

Believe me, in Christian sympathy and love,

Ever affectionately yours,

JOHN SMITH WARRLAW.

The Rev. Mr. Pearse.

UNPRECEDENTED EXCITEMENT.

For some time past, the attention of the influential classes of Hindoos has been evidently directed to the progress of Christianity, and the peril to which the prevalent superstitions are consequently exposed. An irritated state of feeling has shown itself in violent opposition to new converts, and especially in hostility to the large educational establishment of the missionaries connected with the Scotch Free Church. Papers which we have received from Calcutta give specimens of the exasperated language of the native press, and of the false reports which are circulated; but the most clear and condensed account that we have seen is a letter from Dr. Duff to Dr. Gordon, contained in the Home and Foreign Missionary Record of the Free Church of Scotland for August, a portion of which we have pleasure in extracting for the perusal of our readers.

Such a succession of baptisms, or of applications for baptism, within so short a space of time, coupled with the fact that there were scores known to be well disposed towards Christianity, and to outward appearance far more likely to embrace it than those who actually came forward, led to the raising of a hue and cry, such as has never before been heard in Calcutta. To the excited imaginations and envenomed feelings of the Hindu community, it looked as if all the hundreds of youth in the institution were immediately to abjure Hinduism, and embrace Christianity; yea, as if Hinduism itself was on the eve of being torn up by the roots, and scattered in vain and impotent fragments to the four winds of heaven. The cry of "Down with Christianity!" "Down with the missionaries!" "Down with the Free Church Institution!" was heard to issue from every lip, resound through every street, and re-echo from every house. It furnished the one all-absorbing theme of conversation to every man, woman, and child—from the highest to the lowest—from the richest to the poorest. It pervaded all places—from the palace to the cottage—from the temple to the shop, from the recesses of the zenana to the marts of public business. It supplied all the newspapers, both English and Bengali, with a teeming progeny of letters and inquiries—calm dissertations and fiery philippics—vehement denunciations and sober defence. Lies the most deliberate, to the injury of Christianity and the Christians, have been invented and propagated in quick succession—lies, without number and without end, the plentiful crop of to-day giving place to the mushroom growth of to-morrow—lies, the most monstrous, wicked, and extravagant, without even the aspect or the semblance of a verisimilitude—lies, whose very excess of effrontery would render them at once incredible in any land where the grossly revolting legends of superstition had not prepared a soil in which the greatest untruths could flourish in the inverse ratio of their credibility!

Nor has this been all. From words they have proceeded to action. Several thousands of invitation notes have been issued to all the

respectable Hindus in Calcutta, calling a general meeting of native inhabitants. One of these has been sent to me by the individual to whom it was addressed. It sets forth, in the strongest terms, the necessity of assembling, in order to consult how the evil and ruinous practices of the Christians may be counteracted, and Hinduism be saved from impending destruction. Meeting after meeting has accordingly been held, attended by all the rajahs, zemindahs, wealthy babus, celebrated brahmins, and other men of note among the natives. Previously, the native community was split up and cantoned into various parties and sects, as hostile to each other as any one of them could well be towards the Christians; but the fearful cry which has been raised of common danger, has for a time inspired them all with a wondrous spirit of coalescence and harmony. The stiff and inflexible members of the *Dharma Sabha*—the rigid upholders of polytheism and idolatry in their most obnoxious forms; the pleaders for infanticide and the ghaut-murders, and widow-burning, and all other atrocities perpetrated under the venerable but insulted name of religion; the professedly theistic, but really pantheistic members of the *Brahma Sabha*, founded by the late celebrated Rajah Rammohun Roy, who, in theory, boast of abjuring polytheism and idolatry, but, in practice, find it convenient to connive at, or even practice both; the avowedly more enlightened members of the *Tattwabodhini Sabha*, who, in nominally upholding the old Vedantism or Pantheism of the Hindu Shastras, are secretly striving, in many ways, to improve and refine upon it, by largely ingrafting, without acknowledgment, many better and more seemly shoots from the more sound and rational systems of natural theology, which have sprung up under the united light of European science and divine revelation—the whole mass of liberal Hindus, who make light of all these Sabhas, not troubling themselves with the subject of religion at all, in any of its forms, orthodox or unorthodox, philosophic or unphilosophic—who eat and drink, and make merry, turning their "bellies," with all the "pomps and vanities" of this world, into the sole divinities whom they choose to worship;—all of these—the Pantheist and the Polytheist, the religious conservative and the religious radical, the metaphysical contemplator of the one supreme Brahma, and the grovelling idolator, the noisy liberal and the stern, unbending bigot—actuated by a new spirit of unanimity, have met as a sworn brotherhood, and "taken counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us."

At these meetings abuse and calumny have been poured out in perfect cataracts on missionaries in general, but particularly those of the Free Church, and most of all upon myself. My name is constantly held up as the very concentration of all the terrific qualities which have ever been joined in savage man or ravenous beast of prey. All manner of schemes have been broached, and successively abandoned. Petitions and memorials were to be addressed to the supreme government here and at home, to have the missionaries immediately banished and extirpated from the land. Next, an appeal was to be made to the whole civilized world, setting forth the wrongs inflicted by the missionaries on the Hindus; that is, the wrongs inflicted on a people by illuminating their ignorance, and striking off the fetters which threaten to keep them everlastingly in a state of the cruelest bondage! The propriety and necessity of addressing a letter of expostulation and complaint to the General Assembly of the Free Church of Scotland have also been seriously suggested! But of all the schemes, the one which has temporarily, at least, assumed a definite shape and form, is the one which, if carried out, as now unanimously agreed upon, will operate with deadliest potency against us, and thereby most effectually consummate their grand design. The scheme is, to establish and endow a rival charitable institution on the same scale of magnitude as our own—to have European literature and science taught in it gratuitously, by competent professors, to at least a thousand pupils—to parcel out Calcutta into districts, under charge of men of rank, wealth, and influence—to draw up a written agreement, and go round, in the first instance, to every house which furnishes one or more pupils to our institution—to leave the parents and guardians no option, but tell them plainly that if they refuse to sign the written agreement, pledging themselves to withdraw their children from our institution, and to send them to the new one, immediate and effective steps will be taken by *all* the *Sabhas* in *conjunction*, to have them at once driven out of caste—a sentence of excommunication which, in the circumstances, would be tantamount to civil death. Such is the scheme finally adopted with the view of beating down our institution. As yet, every step has been taken with a vigour and promptitude which, in the native community, is without a parallel. In order to carry out the scheme into instant accomplishment, a native gentleman of immense wealth has given up one of his houses, a very spacious one, not far from our institution. Large sums of money have been already subscribed. A committee has been formed, with all the adjuncts of president, secretaries, and treasurers. The parents and guardians of almost all our pupils have been fairly warned and threatened. The constancy and faithfulness of our teachers have been tampered with, and put to the severest test.

In the midst of all this, it is impossible that our institution should not suffer. It has suffered, and suffered severely. The only real wonder is, that it is in existence at all—that it has not been swept away, root and branch—that a single pupil or native teacher has been able to cling to it. The boys themselves are overwhelmed with distress. There is not, as far as we have been able to learn—there is not one of them who would have gone away voluntarily—there is not one of them who has not, to the uttermost, resisted being removed. There is not one of them who has not borne scoffs, and taunts, and reproaches of every kind, rather than abandon it, as long as he could make any successful resistance at all—there is scarcely one of them who does not now attend, in spite of the threats and dissuasives of friends and neighbours. To the institution and to us the greater part of them, and more particularly the senior pupils and students, have been deeply attached. Their being thus violently severed from it now, they feel like parting with a hand or foot. Some of them have come to us in tears, representing their sorrow and their helplessness. Reproaches they bore, and all manner of insults; but they could not continue to come, if they were not allowed to live. The parents at last, finding all arguments and threats unavailing, resolved to starve them into a surrender. They literally refused to give them their food or daily bread. Often they came to the institution without tasting a morsel. This, for some time, they made up their minds to endure; but, when they found food refused on their return home, as the penalty for disobedience, they were forced to give way. In other cases, divers other expedients have been resorted to, in order to compass the end. Amongst these may be specified the famous Hindu device of carrying a point, by the petitioner's taking a solemn vow that he shall neither eat nor drink till his request be granted; in which case, if, by being allowed to persevere, he should die, his death would be attributed to the refuser, who would be accounted a murderer. A youth has come to me, saying, "What shall I do? Last evening my father, mother, sisters, and brother, fell down at my feet, vowing that, if I did not promise to leave the institution, they would neither eat nor drink any more, and I would be answerable for their death. To save them, I felt obliged, for the present, to promise to withdraw; but what shall I do? for I am most miserable." It were endless, however, to attempt to recount the varied modes by which, after the most severe and protracted struggle, they have been obliged to succumb. Never has there been so strange and extended a warfare carried on before in the bosoms of so many hundreds of the most respectable Hindu families. In the midst of it all, many a new chink and crevice has doubtless been opened up in the tottering fabric of Hinduism; and many a precious seed of truth has been deposited, to lie and slumber there, till the genial shower come down, amid a glow of heaven's warmth, and cause it to spring up into a "plant of renown."

That, *in the end*, God will, in mercy, overrule all this terrible commotion for good, is what we cannot for a moment doubt. What the immediate outgate of it all can be, it is not so easy to say.

Many of our pupils, and among these the best and most promising, have, in the meantime, been obliged to leave us. This, of course, we cannot but mourn over. At the same time it is consolatory to think, that of those baptized within the last twelve months, three had once been removed in somewhat similar circumstances; that is, under the operation of a temporary but lesser panic. The truth, however, stuck to them like a barbed arrow. So now, many of those who have left, have gone with their minds saturated with divine truth. Indeed of some of them we had fully hoped that, ere now, we might have been privileged to hail them as Christian brethren. But their set time has not yet come. Oh, pray that at some future day they may return, seeking the way towards Zion, with their faces set thitherward!

As to the ultimate success of the new rival institution, arguing from past analogy, I should say that every probability is against it. This, however, will not prevent its projectors from doing much immediate evil. Already have they done a great deal; and they may still do a great deal more, in the way of driving boys from an institution where they were taught the way of salvation, and of preventing others from entering its walls. But that they will be able permanently to consummate their grand design, is in the highest degree improbable. Wealth they have in abundance, if they had only the heart to part with it for good or useful ends. Under the impulse of a spasmodic convulsion like the present, they may give forth a few liberal donations; but having no real moral, or philanthropic, or patriotic principle at bottom, they are likely soon to tire of giving. A period of reaction will come—a dead repose will follow—and the subscription receipts will be returned unanswered, or with the request that they be no more sent. Again, they have no real cementing bond of union among themselves. A more motley group of natural incoherences could not well be found. They are not an assemblage of natural harmonies, but of natural discords, unnaturally brought together under the force of some extraneous compulsion, and made to strike out a certain wild and original music of their own. They resemble not the goodly assortment of living stones, chosen out, under the designing skill of a master-architect, as the materials of a well-proportioned edifice; but rather the

huge conglomeration of heterogeneous substances suddenly and tumultuously thrown up by the cross currents of an impetuous deluge. They are held together, not by the living power of vital heat, but by the freezing principle of congelation—not by the assimilating power of love to God or to truth, but by the repulsive principle of bitter hatred and antipathy towards both. Such a combination cannot, in the nature of things, prove lasting. Whatever mischief it may be temporarily permitted, by a mysterious providence, to work, the day of its dissolution and retribution must come. All such unhallowed confederacies are inevitably doomed to perish. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." "Arise, then, O God; plead thine own cause; remember how the foolish man reproacheth thee daily. Forget not the voice of thine enemies; the tumult of those that rise up against thee increaseth continually." "Let God arise; let his enemies be scattered; let them also that hate him flee before him."

But while we pray that all the counsels, devices, and machinations of the wicked may be brought to nought, we pray unceasingly that the Lord may in mercy be pleased to save their souls. Saul of Tarsus was once a "persecutor, and injurious"—raging like the very heathen against the Lord and his Anointed; but Saul the persecutor became Paul, the very chiefest of apostles; and who can tell but among those who are now raging, plotting, and combining against the Lord and his Anointed, there may be some that shall yet look upon Him whom they have pierced, and mourn—some that may yet unite in chanting their hallelujahs unto him that sitteth upon the throne, and unto the Lamb, for ever and ever? Oh! let the church pray more fervently than ever for the conversion of their souls to God, that they may become living monuments of that grace which they now so daringly despise, and trample so profanely under foot.

Before any of the cases of baptism took place, the *actual daily attendance* considerably exceeded a *thousand*; there being upwards of twelve hundred, or rather about thirteen hundred *bona fide* pupils, a fourth, or thereabouts, being always absent, from various unaccountable causes. The baptisms of Guru Das and Umesh, with the hot weather and its attendant train of cholera and fever, reduced the actual aggregate attendance by about a hundred. Since the great troubles commenced in the early part of last month, the number has been gradually decreasing. This will appear from the precise statistical memorandum herewith enclosed. The decrease in three weeks, you will perceive to be about three hundred. The smallest attendance was on the 27th, when a strange panic from another cause prevailed. The report was universal that a great sacrifice of a hundred and one children was to be offered; and that for this end boys were kidnapped in the streets; with many other such like incredible tales. On the 7th of May, the attendance was nine hundred and sixteen, on the 31st six hundred and eighteen. Now, as already stated, the wonder is not that the diminution has been so great, but that it has not been greater; yea, that it has not been total. Even now, the institution is the most numerously attended one in Calcutta. This, indeed, is passing strange! It is the doing of the Lord. May we praise him!

How long it may continue so, time alone can show. Certainly the sky is as lowering as ever; yea, more so; and, if universally credited reports be credible, matters may get worse ere they begin to mend. The fact that, even hitherto, the institution has survived, in some considerable degree, the earthquake shock to which it has been subjected, only proves how amazingly deep a hold it had caught of the native mind, and what a deep seated lodgment it had secured for itself in the very strongholds of native society. Oh! how can we praise the Lord sufficiently! Help us to sing his praise! Out of all this glory will redound to him, and that ought to be enough for us.

ENCOURAGING PROSPECTS.

The irritation now manifested by the votaries of idols is assuredly symptomatic. It is an indication that the exertions of missionaries in their various departments of labour are taking effect. Of this there is also direct evidence, in communications respecting the successes of the gospel both in Bengal and in other parts of India. The prospects of the church in Circular Road are, we are happy to learn, more pleasing than for some years past; and in the Calcutta Missionary Herald for May, the editor says,

The contents of our present number are, some of them, of such a nature as to call for a grateful acknowledgment of the goodness of God. There is a work of grace going on in the villages near Agra, and a remarkable awakening seems to have begun in the neigh-

boulnoot of Burisal; whilst in the district of Jessore too, the progress of the gospel is very pleasing. The same Spirit who is now bringing souls to Christ, is still able, as in days of old, to convert multitudes in a day. O that he would soon visit this dark land with an abundant effusion of divine grace!

The most satisfactory features in some of the conversions we are privileged to record, are deep distress on account of sin, and a hunger and thirst after the word of God. These are two prominent marks of a Christian character, in which we fear that hitherto there has been a deficiency in this country. May the Lord be pleased to keep the new converts from falling, and to lead them onwards in the way of grace and holiness!

AGRA.

Mr. Williams gives the following pleasing account of success in his village labours:—

April 1st. This morning brother Ganpat and myself left home at five o'clock for Chitaura village, and arrived at eight. We soon had a large and respectable congregation assembled in the chapel; the head-man of the place was also present: the people heard with great attention. After preaching to them a considerable time, until we were quite tired, we dismissed them with some difficulty; they seemed quite unwilling to depart, as if they wished to hear more of the gospel. We then had a very interesting meeting with the native Christians and inquirers, when six persons were finally received as candidates for baptism, nearly all of whom had been in the habit of hearing the gospel from the time of our first visit to the village in August last. A brahman and a pandit were among them. On last sabbath morning I had the pleasure of baptizing seven natives. Brother Makepeace preached a very suitable and impressive sermon from John iv. 35, after which I addressed the native converts, and administered the ordinance. In the afternoon brother Ganpat preached a suitable sermon to them in the native chapel at Partàpàrà; in the evening brother Makepeace preached from Psalm lxxvii. 18, to a large assembly, after which I addressed the native Christians and administered the ordinance of the Lord's supper. Truly this was a day of holy rejoicing, a day of good things, a day which cannot be soon forgotten. May the Lord give us many such refreshing seasons. Oh, for a harvest of immortal souls!

April 26th. You will be glad to hear that I have [illegible] persons who have expressed a wish to be baptized, fourteen of them are natives, twelve from the village of Chitaura. I was there last Monday; our meetings, morning and evening, were deeply affecting and highly interesting. I have never before witnessed any thing to equal it among natives, nor indeed rarely among any people. Some of those who wish to embrace Christianity are in good circumstances in the world, and all of them are in the way of doing for themselves, and they all expressed their willingness to contribute their little mite towards the support of the cause of Christ. I confess I have never seen things on this fashion at any former period; it is the Lord's doing, and it is truly marvellous in our eyes; and then another thing which proves that the Holy Spirit is working in the hearts and minds of the people, is their hunger and thirst for the word of life. Whenever we preach there they crowd into the place, and when we can preach no more, being quite exhausted, they depart with great reluctance, and not without first obtaining a promise to address them again in the course of the day, for a little time. Another pleasing fact is, that those who have been recently baptized meet together for prayer in the chapel every day, and seem very zealous for others to unite with them, which is the case to some extent.

I have been this week on a missionary tour, accompanied by brother Ganpat; we preached the word of life to vast crowds of people in sixteen villages, the farthest twelve kos distance. In almost all places the people heard us very attentively, and we have been greatly encouraged in this great and glorious work. A thanksgiving prayer-meeting for the recent success to missionary efforts, was held in the chapel on Monday evening, at which brother Makepeace presided (for I was not present, being, as I have stated, in the village). It was a most interesting and blessed meeting. Prayer imparts the most important benefit; who shall unfold the prevalence of prayer? But do you know what I am apprehensive of? It is this, that while our cause will gain ground, Satan in some quarter or other (probably where we least expect it) will raise some formidable opposition; but the Lord reigneth; greater is he who is for us than he that is in the world. The account of the formation of the auxiliary with the letter and rules, &c., is now in the press. I will send you some copies in a few days. I trust the Lord will put it into the hearts of his people in this station and else-

where, to come forward and help us by their contributions and their fervent prayers. Our monthly expenditure is now heavy (comparatively), and will be more so in a little time, besides our having to build or purchase premises which will answer for a native chapel, and for the residence of our agents. We cannot get on well without these, and should the Lord bless our labours, as we believingly expect, and earnestly desire and pray for, we shall soon have to build native chapels in the villages around; and we also believe that the Lord will give the necessary means to enable us to do so.

PATNA.

Mr. Beddy writes as follows, April 15th, 1845:—

It affords me much pleasure to be able, satisfactorily to myself, and I trust it will be equally so to you and the Committee, to state my fullest conviction as to brother Heinig's usefulness and fitness for the important position in which as yet he has only been temporarily placed. The more I see of him, the more I know of him, the more I esteem him; and am convinced of his unassuming manners, character, and piety. He continues to afford me the most satisfying proofs of his fitness for the work of an evangelist. His family consists of a wife and sister-in-law: both were members of an independent church in London. Previous to your letter in Mr. Heinig's behalf, they had applied for and were baptized by me. Mr. Heinig has also a young son less than one year old. I am not without a hope of deriving much support in my endeavours to do good and communicate in this place, from Mrs. Heinig, as far as her own domestic duties will permit, but in an especial manner from her sister, Miss J. Carter, who has been usefully employed at home in teaching a sabbath-school, and she now has one consisting of about twenty children in my house. Under all the circumstances of the case, I trust the Committee will feel fully justified in at once enrolling Mr. Heinig among its agents, and in communicating in your next this decision. As you remarked, the six months have long since expired, but of course his engagement goes on as you have directed till I hear again from you. I wish also to request that an addition of £20 be added to his present salary for house rent, which I beg leave to state is really necessary.

Since I last wrote to you my daughter that had charge of our Refuge, has been married to the eldest son of the late Mr. Moore, of Monghyr. This has necessarily dissolved her connexion with the Refuge, not however in any way to the injury of that institution, as notwithstanding she possessed many peculiar qualifications for such an undertaking, I have found in Mrs. Beddy's youngest sister, a young lady of very superior attainments and qualifications, one every way gifted and qualified for the Refuge, but she does not wish to remain longer than till we get a suitable person, which may soon be the case, as I have written home to some of our dear female friends and contributors expressing my desire that some one from among them of a missionary spirit would come out, and promising to do all I can, if the Lord spares me, to render her comfortable and happy.

There are four of the girls who are giving proofs of a work of grace begun. May it be solid and enduring. These, with an elderly native Hindoo woman, comprise all that are evidencing a desire after salvation that I know of among the natives. Our services, in door and out door, are carried on as usual, and I hope that although there is nothing more visible yet that the leaven is going on, prejudices are evidently rolling away, and much of that bitter opposition is travelling into forgetfulness. The people can and do hear with if not approbation, certainly with perfect civility. The reflection is pleasing, nay cheering, that the day of salvation is hastening on, and that that day will soon come when Hindoo and Mahommadan opposition shall cease, and when a people shall here be gathered to the Lord;—if not permitted to see, it is yet very gratifying to feel that come it must and will.

MONGHIR.

The following account of the publication of the gospel to large multitudes, and of the general state of the church at Monghir, is given in a letter from Mr. Lawrence, dated April 11th:—

It is now rather more than a month since I returned from a three weeks' journey to the mela at Karragola, which took place at the latter end of February. I did intend to have sent you some account of my visit by the last mail, but I was too late. Karragola, as you

may perhaps remember, is nothing more than a ghat, about eighteen or twenty kos below Bhagulpore, or about seventy miles from Monghir, on the north bank of the Ganges. A small river, called the Kosee, unites with the Ganges at this place, and the point of junction is esteemed very sacred by the Hindoos. At this mela there is a very large concourse of people every year, though not more than half as large as usually assembles at Hadjipore in November. Many come, not merely to perform the ceremony of bathing, but for the purpose of traffic. A large bazar is formed, and almost every thing in use among the natives is offered for sale. As this assemblage remains for several days, it affords the missionary a favourable opportunity of preaching the gospel to many who might otherwise never hear it. I set up a small tent in the midst of the bazar, to shelter us from the sun, and to receive any who might be disposed to converse with us. Having two native brethren with me, one or more was able to remain in the tent all the day. For three successive days, during the height of the mela, our tent was never without visitors from eight A.M. till sun-set; and the greater part of the time it was crowded. In general our hearers were remarkably attentive, as well in the bazar as in the tent. Some even seemed very desirous to know and understand what was spoken to them, and would constrain us to repeat the same things over and over again, that they might remember them. Our reception this year was much more favourable than it was when we visited the mela three years ago. At that time the brahmins opposed us very bitterly, but this year we met with only two persons that manifested an angry and bitter spirit during the five days we were at the mela. Brahmins, pundits, and gurus came and listened, and went away without opposing. On one occasion a raja and his attendants were among my hearers. After listening for some time to an exhortation to repentance, and faith in Christ, he inquired why I preached so much about Jesus Christ, and taught the people to neglect his gods. I asked, who are your gods? Gunga, Bruhmor, Vishnu, &c. With respect to Gunga, I said, it is evident to all who reflect, that it can be nothing more than a river, and that to suppose its water can cleanse from sin is altogether a delusion; and with respect to the others he had named, a serious examination of their characters would be sufficient to convince a candid mind that they could not be personifications of the true God. After mentioning some of the facts recorded in their own books regarding the evil doings of these supposed deities, I appealed to the people if they would not be ashamed to imitate them, and whether they would not consider it a disgrace for any one of their connexions to be guilty of such enormities; and, in contrast, I endeavoured to show the excellencies of the character of the Lord Jesus, and to exhibit him as the only true Saviour, in every way worthy of our confidence and affection. The people favourably responded to the appeal; and the raja and his pundit, instead of offering an angry reply, as is often done, quietly retired from the crowd, evidently unwilling to hear the real character of their false deities exposed, and perhaps somewhat ashamed that so little could be said in their defence. That opposition to the preaching of the gospel is declining, as compared with former times, is evident; and from it we infer that a change is working in the native mind. The people feel that they are unable to defend their religion; that it is inferior to the Christian religion; and that Christianity possesses excellencies which none can gainsay or contradict. The numbers are by no means few who now openly avow that if the mass of the people would become Christians, they would follow. While this feeling is very far from conversion, it is to be hailed as a step towards the desired end. It is encouraging, inasmuch as it shows that even where there are no conversions, the preaching of the word is not entirely without effect. On the whole, we have reason to be cheered by our reception at the mela this year, and I trust, through the divine blessing, it will prove the means of spiritual good to a few, at least, of the hundreds who heard the truth declared.

In Monghir appearances among the natives continue much the same as they have been for some time past. I am sorry to say we have had no addition to the church this year at present; but there are two or three natives who are very anxious to be baptized. In the church we have had to mourn over the repeated visitations of affliction and death. In February a good old female member, who had long been a great sufferer, was removed to her rest. In March, an excellent man and an exemplary Christian, was taken from us to join the company of the redeemed above. Throughout a protracted illness he was an example of meekness and patience, and died full of faith and hope. About a week ago another of our members was laid in the grave, with a sure hope of the resurrection to eternal life. She, too, had been ill for more than six months, but she was an humble believer in Christ, and bore her affliction with much resignation to the will of God. Her death has deprived us of a very useful member. Thus you see the Lord is laying his hand upon us, and diminishing our number in quick succession. The loss of so many, in so short a time, we cannot but feel severely; still we have cause for praise, since we have every reason to hope respecting all our dear departed friends that "to die" has proved their "gain."

Our dear people that remain, I am happy to say, continue to walk in love and unity; and while they are becoming fewer in number, I trust they are not decreasing in piety.

where, to come forward and help us by their contributions and their fervent prayers. Our monthly expenditure is now heavy (comparatively), and will be more so in a little time, besides our having to build or purchase premises which will answer for a native chapel, and for the residence of our agents. We cannot get on [illegible] the Lord b[illegible] expect, [illegible] shall [illegible] villag[illegible] Lo[illegible]

[illegible] missionaries [illegible] Mrs. Allen and [illegible]s. Lewis, sailed

Mr. Beddy writes as follows

It affords me much pleasur[illegible] [illegible]s in the Medway, satisfactorily to myself, and I [illegible] [illegible]rdon will be united with equally so to you and the C[illegible] [illegible]umgs for usefulness at that station my fullest conviction as [illegible] usefulness and fitness fo[illegible] tion in which as yet b[illegible] porarily placed. Th[illegible] more I know of hi[illegible] and am convince[illegible]

JAMAICA.

character, and [illegible]letter has been addressed and forwarded to the Baptist churches me the most [illegible] It is now inserted in the hope that if there are any churches to the work of [illegible] not been sent, they will regard it as now addressed to them, and sists of a [illegible] members [illegible] have not yet made a special contribution, they will make it before the don, [illegible] year. The lamented death of Dr. Yates, and the necessity of strengthbeha[illegible] tize [illegible] Indian mission, supply additional reasons for leaving as little of the so [illegible] possible to be a permanent burden on the funds of the Society.

To the Pastors and Deacons of the Church [illegible]

Baptist Mission House,
33, Moorgate Street, London, July, 1845.

Dear Brethren,

Allow me to call your attention to the inclosed Resolutions,* and to ask your aid.

Six thousand pounds were voted by the Society, at the last Annual Meeting, towards the Jamaica churches under circumstances of peculiar emergency, and as a parting gift. As much of that sum as is not raised this year is to be charged to the Society as a debt. The Treasurer is upwards of £2000 in advance. New missionaries are accepted for Hayti, Trinidad, Honduras, and Ceylon, and additional funds will be required early in autumn to send them out and to support them. The Society too is pledged to commence a mission in China.

All these circumstances combine to render it most desirable that as much as possible of the £6000 should be obtained at once. Four friends have given £250 each. Other friends have also given largely. £2500 have been contributed in all.

The Committee now apply to their friends generally for aid. The churches in London intend collecting on the second Lord's day in August, and the Committee respectfully suggest that the same day, or the next convenient one, should be set apart by each church in the country, for collecting towards the grant made at the Annual Meeting. Our brethren in the ministry are urgently requested to bring the fact of the case before their people on that day, and to make a special collection for the fund, or if this be impracticable, to solicit donations towards it. Upwards of twelve years have elapsed since the churches in Jamaica were in similar difficulties, and since the Committee made a similar appeal. In that time, the churches in Jamaica have increased from 10,000 members to upwards of 30,000, and the number of chapels has increased in at least an equal proportion.

As it is important that the Society should borrow no more of this grant than is absolutely necessary, and that the Committee should know as early as possible how much is collected, may I beg the favour of your reporting the collection as soon as it is made, that the

* See Herald for June.

waiting for the making up of your annual accounts? On behalf of the Committee,

Yours very truly,
JOSEPH ANGUS, *Secretary.*

P.S. Any information on the circumstances which have rendered the above grant necessary, I shall be happy to furnish in reply to an application from you.

The following letter, embodying the principal facts that have induced the Committee to make the grant, may serve perhaps to give a clearer view of the whole case.

MY DEAR BROTHER,

I have duly received your letter asking further information in reference to the grant of the Committee of the Baptist Missionary Society, to the Jamaica churches, and hasten to comply with your request, trusting that if your friends have not yet made a special collection towards this object, they may be able to do it before the end of the year.

When our brethren resolved to carry on the cause in Jamaica without aid from the Society, they were in debt for chapels to the amount of £12,000. This sum was borrowed in the island, and at very high interest. The total expenditure for chapels has been nearly about £150,000; so that the debt, though large, is comparatively small.

This debt differs from debts on many English chapels, in two respects: first, the minister was himself responsible, his deacons were not in a position to share the responsibility with him; the burden rested mainly and often entirely on him. Secondly, the chapels were not mortgaged for the debt; they were in trust, and free from all liability. This of course increased the burden, by making the minister personally responsible, while it gave him a still stronger claim on the sympathy of our friends at home.

At the time our brethren passed the resolution referred to, their people were engaged in obtaining small freehold residences of their own, a step rendered absolutely necessary by emancipation. Without these they must have continued to reside on the plantations, and while there were of course in the power of their masters. This power was in many instances abused, and the formation of native villages, in other respects desirable, was thus rendered imperative. At the same time, therefore, the people had to build their own houses, to support their minister, and to pay off a part at least of their debt.

These difficulties, in themselves very heavy, were augmented by other circumstances: first came two successive years of drought, wasting the capital of the planters and destroying the provisions of the people, while it depreciated the value of labour. Then came a most oppressive system of taxation, weighing most, and indeed well nigh exclusively, upon the peasantry, and so enormous that the revenue of the island was increased from £150,000 to £390,000; the whole of this increased sum being spent on objects, which to say the least, did not benefit the people.

In consequence great suffering prevailed; several brethren were without the necessaries of life, and have had to live on scanty supplies of some fish and yams. Several schools were closed, all building was at a stand, the banks pressing for their money. Their demands were met only by fresh loans, effected at most ruinous interests; and in the end, after struggling for two years with difficulties which have brought some of our brethren to the very borders of the grave, their chapel debts have accumulated to £18,000, and they are obliged to appeal to their friends in this country for help.

The question was then pressed upon the Committee, "What can be done? Must we again take up the Jamaica mission, and support it? or shall we give our brethren a lump grant towards the liquidation of their debts, and in discharge of all further claims?" The first course was rendered impracticable by the general feeling in this country, and by the position of the Society itself, having taken up other fields, and pledged itself to support them, applying for that purpose the money previously spent in Jamaica. The second course seemed the only open one, and that the Committee have taken, relying on the aid of the friends of the Society. The Committee, though already heavily in debt, have voted £6000 towards the relief of the Jamaica churches, leaving them to supply the rest.

Is not this a case, dear brother, deserving and even demanding your help? Let me hope that your influence will be used in obtaining special contributions towards it, and

Believe me to be very
Sincerely yours,
JOSEPH ANGUS.

DESIGNATION.

Mr. C. B. Lewis, student of the Bristol Baptist College, was designated to the office of missionary to the island of Ceylon, on Thursday evening, July 3rd, 1845. The Rev. Samuel Brown, of Long Ashton, commenced the service by reading the holy scriptures and prayer. The Rev. Joseph Angus, the secretary to the Baptist Missionary Society, delivered the introductory address, in which he described the sphere of Mr. Lewis's missionary labours. The Rev. Thomas Gough, of Clipston, asked the questions, which led Mr. Lewis to assign satisfactory reasons for devoting himself to the work of the Christian ministry, and more especially to that of a missionary to the heathen. The Rev. T. S. Crisp, Mr. Lewis's tutor, offered the ordination prayer, earnestly and affectionately commending our young friend, with his companion, to the care of their heavenly Father. The Rev. Thomas Winter, his pastor, delivered the charge from John xiii. 23, on the importance of his leaning upon Christ, that he might be qualified to testify the gospel of the grace of God with affection and fidelity, and be sustained under all the trials of the missionary enterprise.

FOREIGN LETTERS RECEIVED.

Africa	Bassapu	Ennis, G.	May 15.
	Clarence	Clarke, J.	April —, 1, 12, 17 and 23, May 2, 16, 19, and 20.
		Merrick, J.	April 4 and 21.
		Milbourn, T.	April 29.
		Newbegin, W.	May 1 and 22.
		Prince, G. K.	April 29.
		Saker, A.	April 14 and 29.
		Sturgeon, T.	April 27, May 3.
	Jubilee	Merrick, J.	March 18 and 26.
America	Boston	Peck, S.	August 1.
	Halifax	M'Learn, R.	June 25.
		Nutting, J. W.	August 2.
	Montreal	Campbell, R.	July 29.
		Cramp, J. M.	July 12 and 26.
Asia	Agra	Makepeace, J.	June 10.
		Williams, R.	June 10.
	Calcutta	Thomas, J.	May 31, June 2.
		Wenger, J.	May 31.
	Canton	Roberts, J. J.	Dec. 31, Jan. 28.
	Colombo	Davies, J.	June 10.
	Maulmein	Osgood, S. M.	May 21.
	Patna	Heinig, H.	May 13.
	Samarang	Brückner, G.	April 1.
	Serampore	Denham, W. H.	June 2.
Bahamas	Nassau	Capern, H.	July 10.
		Rycroft, W. K.	July 12.
Jamaica	At Sea off Madeira	Knibb, W.	July 10.
	Annotta Bay	Lloyd, W.	July 7.
	Jericho	Hewett, E.	July 7.
	Mount Carey	Burchell, T.	April 24.
	Mount Nebo	Armstrong, C.	July 21.
	Ocho Rios	Millard, B.	July 21.
	St. Ann's Bay	Abbott, T. F.	July 7.
	Spanish Town	Phillippo, J. M.	July 9 and 22.
		Tinson, J.	June 30.
Normandy	Caen	Francies, E. J.	August 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Rev. M. Saunders, of Haworth, for a parcel of tracts, for *Jamaica*;
Friends at Missenden, for a work-box, for *Mrs. A. Fuller, Clarence*;
Mrs. Sharp, Lisson Grove, for a box of haberdashery, &c., for *Rev. W. Knibb*;
Mrs. Parsons, for a parcel of pamphlets and magazines;
R. B. Sherring, Esq., for two boxes of books, for *various*;
Mrs. Fisher, for a box of clothing, for *Rev. P. H. Cornford*;
Religious Tract Society, for 48 reams of printing paper, for *Ceylon*, and a parcel of French tracts, &c., for *Hayti*;
Mrs. Stevenson, Taunton, for a parcel of clothing and tracts, for *Africa*;
Mrs. Upton's family and pupils, St. Alban's, for a box of fancy articles, for *Mrs. Oughton*;
Juvenile Missionary Society, Hampstead, by Miss M. J. Wilkin, for a parcel of clothing, slates, pencils, &c., for *Rev. J. Clarke, Western Africa*;
R. B. Sherring, Esq., Bristol, for a box of clothing, for *the same*;
Rev. C. Anderson, Edinburgh, for two boxes of books, for *the Mission Library*;
The Religious Tract Society, for 9000 numbers of the "Child's Companion," for *the West Indies and Colonies*;
Miss C. G. Pearsall, Stourbridge, for a box of clothing, for *Rev. J. Clarke, Fernando Po*;
Ladies of Baptist Church, Duncan Street, Newington, Edinburgh, for a box of clothing, &c., for *the same*;
Friends connected with Elder Street Church, Edinburgh, for a box of clothing, medicines, &c., for *the same*;
Young friends, Bromsgrove, for a box of clothing, for *the same*;
A young friend, S. H., Tottenham, for a box of useful and fancy articles, for *Rev. J. M. Phillippo, Spanish Town*.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of July, 1845.

	£	s.	d.
Annual Subscriptions.			
Chandler, Mr. John	1	1	0
Paine, John, Esq., Clapham Road	1	1	0
Donations.			
Friend, by Rev. J. A. Haldane	25	0	0
Hankey, W. A., Esq., for *Jamaica Special Fund*	20	0	0
M. B., for *do.*	25	0	0
Do., for *Tuscarora Mission*	15	0	0
Ridley, Samuel, Esq., for *Jamaica Special Fund*	5	0	0
S. T., for *do.*	5	0	0
Society for Promoting Female Education in the East, for *Entally Female School*	25	0	0
Vines, Joshua, Esq., for *Jamaica Special Fund*	5	0	0
London and Middlesex Auxiliaries.			
Brentford New—			
Coulton, Mr. D...A.S.	1	0	0
Camberwell—			
Collection, for *Jamaica Special Fund*	30	1	0
Nash, W. W., Esq., and Mrs. Nash, for *do.*	20	0	0
Charles Street, Paddington—			
Collection	1	3	6
Finsbury Chapel, Collection, for *Jamaica Special Fund*	19	13	10
Jamaica Row, Bermondsey—			
Collection	2	2	2
Meard's Court	5	15	0
New Park Street—			
Proceeds of Tea Meeting, for *Jamaica Special Fund*	2	11	6
Regent Street, Lambeth—			
Juvenile Society, for *do.*	25	0	0
Bedfordshire.			
Luton—			
Waller, E., Esq.	50	0	0
Berkshire.			
Abingdon—			
Leader, Mrs.	5	0	0
Buckinghamshire.			
Aston Clinton—			
Collection	0	19	3
Contributions	1	8	2
Crendon—			
Collection	1	5	1
Contributions	1	17	0
Gold Hill—			
Collections	2	11	1
Sunday School	0	9	6
Haddenham—			
Collections	5	5	2
Contributions	8	12	10
Long Wick—			
Collection	0	7	0
Quainton—			
Collection	0	18	2
Contributions	1	9	2
Speen	4	1	6
Towersey	2	0	0
Cambridgeshire.			
Ely—			
Collection	2	14	2
Isleham—			
Collections	6	0	0
Contributions	6	10	9
Newmarket—			
Collection, &c.	5	0	0
Soham—			
Collections	5	5	1
Contributions	3	14	11
West Row—			
Collection	2	3	6

	£	s.	d.
CORNWALL.			
annecston—			
Pattison, J. R., Esq., A.S.	1	1	0
DEVONSHIRE.			
Plymouth—			
Batten, Mr., for *Jamaica Special Fund*	5	0	0
ESSEX.			
Langley—			
Collection	1	4	0
HAMPSHIRE.			
Newport, I. W.—			
Collected for *Jamaica Special Fund*	5	0	0
Southampton—			
Collection at Farewell Breakfast Meeting to Rev. W. Knibb (including 5*l.* from W. Betts, Esq.), for *Jamaica Special Fund*	16	8	3
HERTFORDSHIRE.			
Markyate Street—			
Collection	3	2	9
Contributions	6	7	3
Do., Sunday School	1	0	9
Mill End—			
Collection	2	2	6
Northchurch—			
Collection, for *Jamaica Special Fund*	2	8	8
Tring—			
Olney, D., Esq., for *do.*	10	0	0
HUNTINGDONSHIRE.			
Brith—			
Leigh, Thomas, Esq. for *Jamaica Special Fund*	5	0	0
KENT.			
Canterbury—			
Collections	15	15	4
Contributions, for *Jamaica Special Fund*	12	6	2
Dover, Salem—			
Contributions, for *do.*	13	16	1
LANCASHIRE.			
Liverpool, on account	275	0	0
Friend, for *Jamaica Special Fund*	5	0	0
Jeffery, Mr. J. P., for *do.*	5	0	0
Spark Bridge—			
Fell, J., Esq.	5	0	0
NORFOLK.			
Norfolk Auxiliary, on Account	220	0	0
NORTHAMPTONSHIRE.			
Grendon—			
Ward, Mr. B., for *Jamaica Special Fund*	5	0	0
Hackleton—			
Collections	20	3	6
Contributions	3	0	0
Do., Sunday School, Teachers & Children	1	16	3
Piddington—			
Cave, Mr. G., for *Jamaica Special Fund*	5	0	0
NOTTINGHAMSHIRE.			
Collingham—			
Nichols, Mrs., for *Jamaica Special Fund*	10	0	0
SHROPSHIRE.			
Bridgnorth—			
Contributions, for *Jamaica Special Fund*	10	10	0
SOMERSETSHIRE.			
Bridgwater—			
Collections	7	5	6
Contributions	5	8	7
Do., Sunday School	0	7	1
Bristol—			
Hawkins, Rev. W., for *Jamaica Special Fund*	5	0	0
Chilthorne—			
Bowden, Miss	0	10	0
Bowden, Miss A.	0	10	0
Frome—			
Olive, E. C., Esq.	1	0	0
Taunton—			
Stevenson, G., Esq., for *Jamaica Special Fund*	25	0	0
Wellington—			
Elworthy, W. L., Esq.	1	0	0
Horsey, W. D., Esq.	0	10	0
Small sums	0	10	0
SUFFOLK.			
Barton Mills—			
Collections	11	2	0
Contributions	8	2	10
Bungay—			
Farrow, Mr. Joseph	1	0	0
Debenham—			
Peck, Mr. John	1	1	0
Ipswich—			
Goodchild, Mr.	1	0	0
Sudbury, Old Meeting, by Rev. W. Wallis	1	0	0
WARWICKSHIRE.			
Birmingham, on account	165	0	0
Middlemore, Jas., Esq., for *Jamaica Special Fund*	10	10	0
Leamington—			
Rawson, George, Esq., for *Jamaica Special Fund*	5	0	0
Wythall Heath—			
Collections	5	0	0
WILTSHIRE.			
Downton—			
Collections	7	1	5
Contributions	12	10	3
Do., Sunday School	0	13	11
Trowbridge—			
Page, Mrs., for *Jamaica Special Fund*	20	0	0
Do., for *China*	10	0	0
YORKSHIRE.			
Bradford, Sion Chapel—			
Collection	17	3	0
SCOTLAND.			
ABERDEENSHIRE.			
Stuartfield—			
Congregational Church, Society for Religious Purposes	2	10	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

PRIVILEGE AND DUTY.

The privileges bestowed on his servants by the Great Head of the church, are both numerous and great. They are not given, however, to advance their own spiritual interests merely. They are attended with solemn responsibility to others. This should never be forgotten. A believer is not only to love Christ, but to pity his fellow-creatures who are perishing in their sins; and to do all that he can to send the gospel to them. David understood this; when praying that God would bless Zion, he used this plea, *That thy way may be known upon earth, and thy saving health among all nations.* In like manner the apostle, when urging some primitive Christians to liberality and effort, pressed his exhortation in these words, *Freely ye have received, freely give.*

We owe Ireland a large debt. Long, too long, has she been neglected. We have suffered the grand apostasy to push its conquests without any adequate effort to check its progress. Centuries of wrong doing have aggravated the evil. The name of Christianity has been blasphemed; for these wrongs have been done in her name. The gospel of Christ affords the only remedy for the evils under which Ireland groans. We have it; we enjoy its privileges; we rejoice in the hope of future glory, which it inspires. If we would perpetuate these mercies to our children we must meet our responsibilities; for this law seems to pervade the administration of our heavenly King, that he gives blessings to those who most earnestly seek them, and who are most anxious and diligent to improve them when they are given.

Our privileges become, therefore, a reason for helping this mission. Our duty to do so, corresponds with our privileges; and as they are so numerous and vast, the duty becomes all the more imperative. Success, too, adds to this obligation. The pressing calls which augment every month, give new force to the plea, and impart greater urgency to the demand. Oh! listen to it. Give us help. The time is propitious. Be true to your privileges and your duty. Your own mercies will be more abundant; and the blessing of those who are ready to perish will come upon you.

Mr. Wilson communicates the following instances of usefulness. They are more than commonly interesting.

I have lately baptized three persons. One a young woman about sixteen years of age. She had, for a considerable time previously, given good evidence of being a disciple of Jesus. On a recent occasion, I urged on her the duty of openly avowing her attachment to the Saviour. Finding that such was her desire, we were soon on our way to a certain water, in company with some friends, and I baptized her. One of the others was her father. He began to attend my ministry about five years ago. He was the slave of intemperance, and was often reduced to a most pitiable condition. He came to me one morning saying that he had left home with the intention of destroying himself. But the truth obtained possession of his heart, and broke the fetters which had so long bound him. His eyes were opened to see his guilt and danger. Believing in Jesus as the Lord our righteousness, he was enabled to rejoice. Since that period, more than a year ago, his conduct has been exemplary. A few days after his daughter's baptism he called to ask me to baptize him also. The next day was the sabbath, and having announced at one of the preaching stations, that I should administer the ordinance at the sea side, in the afternoon, we had an immense congregation, including many Romanists. The greatest attention was paid to the discourse, and in general the people behaved with great decorum. It was a profitable season. The other person referred to in the earlier part of this letter, was a spectator on this occasion: he had long been studying the New Testament on this subject, and as I knew him well, I acceded to his request shortly after. There

has been much inquiry on the subject since I, and I expect that many more will follow these examples.

The attendance on public worship has considerably increased. On Lord's day afternoon, I generally preach in the open air to large and attentive congregations.

Mr. Bentley states, July 23rd.

On the morning of the 8th inst. I baptized the aged person referred to in my last. There was a considerable number present on this occasion; I should think *twice* as many as *before*, all of whom behaved with great decorum. It was very interesting to see so old a person, for he is past seventy years of age, and whose grey hairs seemed to say that he had nearly finished his course, manifesting love to Jesus by attending to this ordinance. He is a man of great intelligence, and was formerly one of the shrewdest opponents of our views, which this locality could furnish.

Owing to these baptisms, I suppose, and my lectures on the subject, our opponents are endeavouring to frighten the people, and prevent them from hearing anything on the subject, by false reports. They represent us as *holding baptism to be a regenerating ordinance!!* Every advantage is taken of the prevailing ignorance as to our real views. This will, however, stir up the people to greater inquiry. Such efforts cannot prosper, for the people *will* think; and the day *must* come when truth shall prevail over error.

Mr. Berry, July 7th, communicates an interesting fact.

About a fortnight ago I was preaching at Maryborough, and noticed a stranger eagerly attending to what I had said. After preaching he requested an interview. He unfolded his mind, and I found he was a Romanist, from the county of Limerick, and had met with a New Testament some time ago. *Without any human teaching*, he had not only discovered the errors of Rome, but had seen the all-sufficiency of the Redeemer's work. I was surprised at the knowledge he had attained. There are, he says, *four families* who with him were studying the scriptures, and but for fear of persecution would have openly declared their views. He has a situation at M——, where he can carry out his wishes and desires. The following Lord's day he came here to the service, and I hope to see him again soon.

Mr. Hardcastle, who has had much affliction in his family, and whose eldest son is hastening to the grave, writes as follows, and his communication will develope some of those discouragements with which our brethren have to contend.

When I last wrote to you, I mentioned that I was not without my exercises as regarded our church affairs. We have already lost three members this year; one by death, one by withdrawal, Mr. W., who has returned to those with whom he was formerly connected, chiefly on account of his wife steadily refusing to accompany him, and the injurious influence of such a division on the family, and one by emigration, Mr. B., with his family, an estimable member. On his departure, his employer and fellow-workmen attended him to Passage, and presented him with a silver snuff box as a token of their esteem. We had previously lost his son and daughter-in-law, since baptized at Montreal, and now we are about losing a *family of eleven*, two of whom are members. They go to Toronto. Such a gap, as you well know, is not easily filled up. Then sickness has been prevalent with our members confining them to their abodes, and scarlatina has been cutting off the younger children. But I must not omit to state any other circumstances of a different cast. Mrs. H.'s brother has worshipped with us for some time, and a family formerly with the brethren, two of whom have thoughts of uniting with us in fellowship. The former of these lately adverted to the unfavourable situation of our place of worship, and intimates his intention of giving £100 if a suitable site could be obtained for another.

Mr. Moorse seems to have at Carrickfergus, some encouraging tokens of success. In his letter of the 5th ult. he says.

We have rented the little meeting-house, where I preach twice on the Lord's day, and during the week; but we do not know how long we may continue to have it. During the last fortnight I visited more than sixty families, and preached several times. Protestant bigotry has shut up another door against me, in a place where I had preached many times. But others are becoming more friendly, and ministers of the methodist bodies have invited me to their pulpits.

A few weeks ago I preached to large congregations in several towns in the county of Derry. In one of these several Romanists were present. I recently baptized two persons, whose piety and devotedness our friends have a high opinion of.

The following extracts from Mr. Mulhern's letter, of July 20th, are [illegible] gratifying and satisfactory.

Although we have not lately had any additions to the church, we still go on comfortably, and enjoy peace among ourselves; and I hope our members are growing in knowledge and holiness. The congregations at my different out-stations continue to be encouraging. I preach in this town on week evenings in two different places, where we generally have as many to hear as we can accommodate, many of whom never hear the gospel anywhere else. A woman who attended preaching at one of these stations, and whom I frequently visited, lately died of consumption, but not until she had found peace with God through the blood of the cross. When I first became acquainted with her she was, though of moral character and naturally of an amiable disposition, living without God and without hope in the world. But it pleased the Lord to accompany the word with power to her heart, and she soon became an enlightened and devoted Christian. She expressed her determination to join the church; but she was seized with consumption, and bore her protracted illness with entire resignation to the divine will; constantly urged on her friends the sin and danger of neglecting the "great salvation;" sweetly expatiated on the peace of God which she enjoyed, and on the blessedness of a good hope through grace. She calmly and sweetly slept in Jesus, in the confident hope of a blessed immortality.

I lately, at the request of the friends there, paid a second visit to Dungannon and its neighbourhood. I arrived on the Thursday evening, preached in the Court-house both on Friday and Saturday evening. The congregations were not so good as they would have been but for the inclemency of the weather, the rain falling in torrents, particularly on the Friday evening. On Lord's day forenoon, I preached in a storehouse of Mr. Tener's to a goodly number of very attentive hearers, and joined the church in commemorating the dying love of the Redeemer. In the evening I went out three miles in the country where the friends had given notice that I would preach in the open air, as they expected more would come than could be accommodated in the house I had preached in before. The evening, however, came on wet, and we were obliged to keep within doors. The house, notwithstanding the inclemency of the evening, was crammed, and, after about one hundred and fifty had been admitted, some had to remain outside. The people heard with eager attention. On Monday I preached in a school-house in Mollycar to a good congregation. On Wednesday I preached at Dunnanghmore, two miles from Dungannon on the ordinance of Christian baptism. The appointed house proving by far too small to accommodate the number that came, and the evening being very fine, *we took the open air.* The assembly was large, and, without exception, appeared to hear with great attention. Many of them I observed to turn in their bibles to the numerous passages referred to, and mark them, while others were busily employed in taking notes. After preaching I went, accompanied by a number of friends, about two miles to a river where I baptised three disciples who were to be added to the church in Dungannon. On Thursday evening I preached in the independent chapel in Moy, four or five miles from Dungannon, at the urgent request of the excellent minister of the place, Mr. Shaw, who afterwards warmly invited me to preach for him when I may again visit the neighbourhood.

Wm. Hayden, a reader, recently appointed to the Kilcooley Hills, writes to his superintendent, Mr. Sharman.

I am happy to be able to say that I find many of the Roman catholics willing to hear the word of life; many of them come to my house to read or hear. Two or three of them frequently come to read it themselves, and they are also ready to receive and read the tracts. *I find them in general more willing to receive me and to hear the word of God than the protestants are.* I visit four to six families each day, reading, expounding, conversing, and praying, when I have an opportunity of so doing; and I find it refreshing to my own soul to be directing my fellow-sinners to a crucified Jesus. I feel thankful that the Lord has added four to our number. May he add to our graces also, weaning us from the world, and may the little one become a thousand and the small one a great city.

Patrick Murray, in writing to Mr. Bates lately, observes.

From the instances which have come under my notice of the willingness of many to receive tracts, and hear the scriptures read, I conclude that our labours are not in vain. Some that I come in contact with are careless, and confess they do not trouble their heads about religion; but others, who feel they need salvation, hope to obtain it by their good works.

Among the latter class a tract, *on the novelties of popery*, has been useful in turning one man from the broken cisterns, to the fountain-head of truth. The priest hearing of his boldness, came to his house, and asked his reasons for reading tracts, which tended to endanger his soul's salvation. He replied, *I have been all my life worshipping saints and angels, but from this forth I hope I will worship the true God, and Jesus Christ who alone is able to save my soul.*

Some time since PATRICK BRENNAN gave an interesting account of a poor man employing his time in teaching children, and trusting to their parents for a little food. He asked whether any Christian friend would give £4 per annum, to enable him to continue at this work. Our lamented treasurer did so, and he had the pleasure of reading before his decease, the report which we now subjoin.

You will be glad to hear about the school at K——. I visited it lately and found nineteen children in it. They were all clean and orderly. Eight of them repeated four chapters in the gospel by John, and some verses of a hymn. The good man has also a Sunday-school. Mr. Jackman visited it with me. He gave an address to both old and young. Several of the parents were present. I opened and closed the school with prayer, and I trust the Lord will make it a blessing to the whole neighbourhood. I am sure that our kind friend, will not grudge the £4 which he has so benevolently given, which is all the support the poor schoolmaster can calculate upon. I hope many will follow the example of our friend, and thus much good will be done. A good gentleman went to see this school a few days ago, and after hearing the children read, he was so pleased that he gave each scholar a shilling, and his lady told a young woman that if she would attend to instruct the girls in sewing and knitting, she would pay her. So this young woman is doing all she can to assist the schoolmaster.

We trust that some benevolent friend who may read the previous report, will not allow the death of Mr. Stock to be the occasion of loss to the poor man, who was employed at that gentleman's sole expense. BRENNAN also observes.

In my last letter I said something about the tract I gave to a Christian friend, on the subject of baptism. I told how the clergyman tried to put a stop to their circulation. When he found this would not do, he gave notice of a public lecture on these strange tracts. So many did go to hear him, and they say they were more convinced of the truth of the tracts by his arguments, than they were by the tracts themselves. He could bring no scripture proof against the tracts, nor for his own practice of infant baptism. This showed the people he wanted to support a practice which had no authority in the word of God. Since that time there have been many more reading the tracts than the clergyman is at all aware of.

POSTSCRIPT.

It is our mournful duty to record the sudden and lamented death of the Treasurer, ROBERT STOCK, Esq., which took place at his residence, Kentish Town, on the 13th ult., after a severe illness of a week. He had acted on the Committee for many years, and always took the liveliest interest in the Society's affairs. He accepted, though with reluctance, the office of Treasurer on the resignation of Charles Burls, Esq., and continued to discharge its duties to his death, with the greatest ability and attention. He was warmly attached to the Mission, and always ready, at any sacrifice of time, to attend to its claims. His loss will be severely felt; and it is due to his memory, to record the deep sense which his colleague in office entertains of the kindness and zeal so uniformly manifested by his lamented friend.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
Margate, J. Cobb, Esq.	2	2	0
Sabden, George Foster, Esq.	50	0	0
Dungannon, The Church	1	10	0
Stockport, T. Eskrigge	1	1	0
D. S. donation	100	0	0
Sopley, Hants, E. Budden	1	0	0
Nottingham, collections and subscriptions	32	0	0
Dunstable, ditto	7	5	6
Houghton Regis, collections and subs.	3	12	0
Thrapstone, ditto	4	10	0
Newark, ditto	1	14	8
Loughborough, ditto	4	7	6
Leicester, ditto	41	9	0
Ludgsdon, Mr. and Mrs. Datchett, by Rev. S. Lillycrop	1	0	0
Pembroke Dock, Bethany, by Miss Parkins	0	5	0

Subscriptions and Donations thankfully received by the Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

PRAYER FOR APPROPRIATE AGENCY.

The Committee are frequently prevented from adopting stations of importance and promise by the inadequacy of their resources. A much more serious difficulty however, the source of much perplexity and anxiety, is occasioned by the limited supply of appropriate agency. Applications for employment, indeed, even from men of decided piety and good intentions, who thirty years ago would have been regarded as good home missionaries, are at all times sufficiently numerous. But men of sound understanding, general information, popular address, and laborious habits—the only agents likely to succeed in these stirring and eventful times—are heard of much less frequently than the necessities of our Home Missionary institutions require. We have many labourers whose qualifications for their work are admirable: their talents and success demand our thankfulness; but unless we can speedily obtain several more of the same class, our agency in various places will come far short of the proper standard of efficiency. An extract given below, from the letter of our valued friend Mr. Burton, relative to the Yorkshire district, gives deserved prominence to this important subject. Will the pastors of our churches seriously ponder it? Will they bring it under the consideration of their flocks; and by their exhortations and example, encourage their people to pray, not only with reference to foreign lands, but with special reference to their own country, that the Lord of the harvest would send forth more labourers into his harvest?

Mr. Burton says:—

Respecting the work of God in this county, I may observe that we are beginning several new stations; and one of them at a place where we expect to form a church in about a fortnight, where there are thousands of people living together, having only one small place of worship, belonging to the primitive methodists, before we began. Our friends in Yorkshire come forward with noble generosity to raise funds for home missionary efforts. Several last year gave five pounds, or ten, or twenty, who had formerly given only one or two. It is deeply felt that the demand is urgent. In many places, as compared with the population, the religious instruction is most inadequate. Infidelity is in many places spreading its poison; and in some instances casting its seed into the churches. Open violation of the sabbath is in most places becoming more prevalent; and I am sorry to say many of our churches are in a very languid state.

We want zealous men of God for the ministry. At this very time we have several very important stations without ministers. The committee here have resolved on giving enough to make a minister comfortable in his circumstances; and have also resolved on seeking to engage only those who are likely, through the blessing of God, to be useful. Never, never, apparently, was it so necessary as now to urge the supplication that the Lord of the harvest would thrust forth labourers into his harvest. We have fields for useful labour set wide open—promising fields—and we have money, but want *men*.

I should be glad to write more on this very important topic; but perhaps you feel it in your part of the country as we feel it in the north.

The following letter is from Mr. Cubitt, of Bourton-on-the-Water, secretary to the New Gloucestershire Auxiliary. His difficulty, just now, is in relation to funds. The committee would gladly help him; but they already expend much more in Gloucestershire than they receive from it.

Mr. Webb has been permanently engaged as our missionary; and our treasurer, Mr. Comely, has paid him, some time since, his

first quarter's salary. I may add, that we have also rendered aid, as usual, to Mr. Dunn. We shall therefore feel obliged if you will, at your convenience, order us the payment of that proportion of the amount which was promised by the parent society.

Since I wrote to you last we have fitted up a small meeting-house at Aston Blank (one of the stations of the missionary), as the cottage we previously occupied was much too small for the services and the Sunday-school.

Our esteemed friend and coadjutor, Mr. Cross, of Gloucester, preached at the opening of this place to a crowded and very attentive audience. About eighty persons remained outside during the whole service, not being able to obtain standing room inside the building. We have experienced some little opposition in Aston; and a Sunday-school has been commenced at the church since ours was commenced; but notwithstanding this we are well attended, both with children at the school and with adults at the service. One young man, who was notorious for his wickedness, came sometime since and requested to be taken into the school as a scholar, and has regularly attended from that time both at school and at the preaching, and gets on well in learning to read.

I think I named Stow among the places visited by our missionary. There has been an interest here in connexion with our denomination for many years, but from a variety of causes it has long been on the decline. Lately the church has been dissolved, and the chapel, with the entire management of the affairs of the place, has devolved on Mr. Cross, in connexion with our district association. At considerable inconvenience we have kept the pulpit supplied for some months, hoping that we might be able, after a time, to obtain a suitable minister; such a one we have now in prospect in the person of Mr. Acock, at present of Shipston-on-Stour, but for many years the laborious and much-esteemed minister of Naunton and Guiting.

Mr. Acock is willing to undertake Stow provided we can find him —— per annum; but the Stow people cannot raise more than —— at the utmost, at present; and every farthing we raise, and more than this, will be needed for our missionary and Winchcombe.

What is to be done? Stow is a most important station, a market town, the principal one in the neighbourhood, with a population of 2000 persons, and situated in the midst of populous villages, destitute of evangelical instruction. Can you help them? I think they would not need it very long, but the difficulty is at the beginning.

The following extracts, which relate to various places and particulars, are from the latest reports of the agents. From *Middleton*, Mr. MELLIS writes:—

"I am happy to be able to say, that the cause in this place continues to improve. The congregation has doubled since I came; and the attendance still keeps steady. We have had several additions to the church. We have three village stations; and the number attending the various places will average about three hundred. The cause appears to be assuming a permanent form; and by exertion and prayer I have no doubt we shall make more progress than we have ever yet made. We have three brethren engaged in preaching the gospel. With their assistance we are able to hold meetings in private houses in the village for preaching the word. These meetings are very useful, and have tended to increase our congregations.

From *Stockton-on-Tees*, Mr. LENG writes:

The parent Sunday-school has recently been in a very flourishing condition; it contains nearly 100 scholars. The other school is at Marton, about six miles distant from Stockton. To this station several of our young friends accompany the preacher on the Lord's day, and conduct the school morning and afternoon with much promise of success. The average attendance is upwards of twenty. We have not more than a dozen efficient teachers: several more are occasionally employed. Lately we have been obliged to call some of the older members into the field, since we have sent a supply of junior teachers to Marton.

We have no day-school connected with any of our stations. We have recently commenced a night-school for the benefit of our Sunday-scholars, conducted by a hired teacher, assisted by the members of the church, who take their turns according to a prepared plan.

We have had a visit from Mr. Sample, who spent four or five days with us, and held services every night. The services were well attended during Mr. Sample's stay, and afterwards; for we continued them some time after Mr. S. left us. They were no doubt beneficial, particularly to the members of the church. There was a decided improvement in the tone of piety among our people, and several new plans for usefulness originated with those meetings.

We have five brethren capable of preaching with acceptance, but only three of these are available on a Lord's day; two must always be at home to conduct the school, and none of them can assist me during the week excepting occasionally at home. We have about a dozen capable of conducting prayer-meetings, and half a dozen employed in tract distribution, beside what I distribute myself. I have distributed about 1000 tracts during the past year among seamen who visit this port, and for whose benefit I have frequently a distinct service. We have four deacons who chiefly

assist me in visiting the sick, and in looking after absentees from public worship.

From *Dorchester*, Mr. SINCOX writes:

Our congregations are good on the sabbath, and the people have come forward very promptly to meet a debt of £15, occasioned chiefly by the repairs of the roof. This untoward circumstance has prevented me from bringing forward a plan for removing the greater part of the debt. I see that it would be unwise to attempt anything at *present*, but I shall *seize* on the *very first opportunity*. I hope the committee will continue their aid till I can accomplish this; as it would sadly cripple me to take the whole burden on my own shoulders at present. There never was a better prospect of this than there is now. Still, we must not lose sight of the Psalmist's language, "It is better to trust in the Lord," &c.

From *Attleborough*, Mr. Spooner writes:—

I have obtained the use of the general baptist chapel at Nuneaton for a week-evening service. They have no settled minister; and it is the only week service in the midst of a dense population. I am aware the place is not in connexion with our body, but I thought if I could be useful the committee would not object. I have also obtained the use of the methodist chapel at Stockingford for the same purpose. The number of hearers on an average is as follows:—Attleborough, 180; Nuneaton, 60; Stockingford, 50. We have two Sunday-schools. Number of children, 120, and about twenty teachers. We have no day-school in connexion with our place, but the elder scholars are met in classes twice in the week, when they are taught spelling, writing, &c., and instructed in the principles of the gospel. We do not employ the class system.

A few months ago Mr. PULSFORD visited the church at Bluntisham, at the earnest request of the pastor and people. His labours there in connexion with the judicious efforts of our brother SIMMONS were, through the divine blessing, productive of the most pleasing results. The following communication from the pastor will be read with interest:—

We hereby send you thirty pounds three shillings, as a token of gratitude for your permitting brother Pulsford to visit us. Several of our young friends have also united in presenting Mr. Pulsford a token of their personal esteem. Since the commencement of his labours in March, above a hundred have been added to us. We have been led to adopt the system of revival unions in the church, and have found the same conducive to peace and prosperity. Our attendance both on the sabbath and week-days has considerably improved, and we have not had to regret any instance of premature reception. Many of those received were persons of whose piety we had no reason to doubt for several years previous, but who, from various causes, had been kept back from making a public profession of the Saviour. Several have also been added to Woodhurst and neighbouring churches, as the result of the labours of Mr. Pulsford here, and there appears to be a very powerful impression produced upon many of our sabbath-scholars, some of whom we have taken into the revival union classes, but we have not yet received into the church any under fifteen years of age, and very few so young. We are happy to hear that Mr. Pulsford is expected to labour again in this neighbourhood, and pray that the blessing of God may attend him.

Mr. PULSFORD has recently laboured at Hereford, where the church has been much revived; and at Ledbury, where a new church has been formed.

CONTRIBUTIONS SINCE THE ANNUAL MEETING.

	£	s.	d.
BRECKNOCKSHIRE.			
Brecon—			
Bright, Mrs.	0	3	0
Jones, Mr.	0	2	6
Jones, Mr. Evan	0	5	0
Jones, Mr. (chemist)	0	5	0
Matthews, Miss	0	2	6
Traw, Mr.	0	2	6
Williams, Miss, Collected by,	0	2	6
Smaller sums	0	15	0
CARMARTHENSHIRE.			
Carmarthen—			
Church Gift, Priory St.			
Rev. W. Price	1	0	0
Jones, Mr.	0	5	0
Roberts, Mr.	0	2	6
Williams, Mr.	0	10	0
Carmarthenshire Association	8	8	7
GLAMORGANSHIRE.			
Caerphilly	2	9	8
Cardiff—			
Barry, Mr.	0	5	0
Davies, Mr.	0	10	0
Edy, Mr.	0	10	0
Edy, Mrs. (Collected by)	0	5	1
Hiley, Mrs.	0	5	0
Hopkins, T. Esq.	1	0	0
Hopkins, Miss	0	5	0
Hopkins, Mr. J. B.	0	10	0
James, Mr. J.	0	10	0
Morcom	0	5	0
Rees, Mr.	0	2	0
R. A. P.	0	2	6
Sully, Mrs. (Coll. by)	0	10	0
Sully, Mr. Bridgewater	0	10	0
Vachell, Dr.	0	10	0
Williams, Lewis, Esq.	1	10	0
Dowlais—			
Collection at Rev. W. R. Davies's	1	10	0
Davies, Rev. W. R.	0	2	6
Gilbert, Mr.	0	5	0
Glamorganshire Association	4	8	6
Merthyr Tydvil—			
Collected at Ebenezer, (Rev. Abel Jones's)	0	15	0
Charles, Mr.	0	5	0
Oakey, Mrs.	0	5	0
Protheroe, Mrs.	0	5	0

	£	s.	d.
Thomas, Mr. S.	0	4	0
Williams, Rev. Enoch	0	10	0
Neath—			
Buckland, Mrs. sen	1	0	0
Collection by English church, (Rev. W. Stone's)	1	19	8
Davies, Mrs.	0	3	0
Rees, Mrs.	0	1	0
Newbridge—			
Collected by the Rev. J. Richards	1	6	3
Swansea—			
John, Miss Sarah	0	5	0
Millward, Mr.	0	2	0
Protheroe, Mr.	0	1	0
Stroud, William	0	10	0
Thomas, Mrs.	0	2	6
Walters, D., Esq.	1	0	0
Walters, T. Esq.	1	0	0
Walters, Mr. James	0	10	0
Wilkins, Mrs.	0	5	0
Monmouthshire.			
Abergavenny—			
Collect., Frogmore St.	2	2	8
Collected by Mrs. Daniel—			
Conway, Mr.	0	10	0
Daniel, Mr. J.	0	10	0
† Daniel, Mr. C.	0	10	0
Penny, Mr.	0	12	6
Wyke, Mr.	0	10	0
Small sums	0	10	7
Collected by Miss Ann Conway	1	3	7
Coll. by Miss Evans	1	10	0
Coll. by Miss Michael	1	1	6
Baseleg—			
(Ebenezer) Collection.	0	12	8
Griffiths, Mr. E.	0	5	0
Rees, Mr.	0	10	0
Cefn (Bethesda)—			
Collection	0	8	5
Griffiths, Mr.	0	5	0
Caerleon—			
Collection	0	19	0
Price, Miss	0	5	0
Price, Mr. John	0	2	6
Llanwenarth—			
Collection	2	0	9
Do. at Tudor Street, Abergavenny	0	13	7
Monmouthshire Association, Collected at	4	2	1
Nantyglo (Hermon)—			
Collection	0	10	1
Church Gift	0	7	0
Collected by Mr. T. Jones—			
Bevan, Rev. T.	0	2	6
Howels, Richard	0	2	6
Jones, Thomas	0	2	6
Lewis, David	0	2	6
Lewis, B. and E	0	2	6
Phelps, Richard	0	1	0
Richards, Mr. Wm.	0	6	0
Rogers, Wm.	0	2	6
Collected by J. Powell	0	1	6
Newbridge, (Beulah)—			
Collection	0	10	1
Church Gift	0	7	0
Newport—			
Blackwell, Mr.	0	5	0
Crossfield, A., Esq.	2	2	0
Davies, Mr. T.	0	5	0
Evans, Mr.	1	0	0
Getting, G. Esq.	1	1	0
John, Mrs.	0	5	0
Lewis, J Esq.	0	10	0
Lewis, Mr. G.	0	5	0
Lewis, Mr. T.	0	5	0
Penny, Mr.	0	10	0
Phillips, Mr.	1	0	0
Rogers, Mr.	0	5	0
Saunders, Mr.	0	2	6
Ponthir—			
Collection	1	12	2
Hiley, Mrs.	0	10	0
Jenkins, J. Esq.	1	0	0
Jenkins, W. Esq.	1	0	0
Jenkins, Miss.	1	0	0
Jenkins, Mr. J. D.	0	5	0
Jenkins, Mr. W.	0	5	0
Pontrhydyryn—			
Conway, C. Esq.	1	0	0
Conway, Mrs. B.	0	5	0
Evans, Rev. D. D.	0	5	0
James, Mr.	0	5	0
Pontypool—			
Conway, Mr.	0	2	6
Davies, Mr.	0	10	0
Davies, Mrs.	0	5	0
Fletcher, Miss.	0	3	6
Lewis, Mr. B.	0	2	0
Phillips, W. Esq.	2	2	0
Phillips, Mrs.	0	5	0
Phillips, Miss	0	5	0
Phillips, Miss A.	0	5	0
Phillips, Miss E.	0	5	0
Thomas, Rev. T.	0	5	0
Thomas, Rev. G.	0	5	0
Williams, Mr.	0	5	0
Williams, Mr. J.	0	10	0
Rhymney—			
Collected at English chapel	0	15	6
Tredegar—			
Collected at English chapel	0	6	8
Cambridgeshire.			
Cambridge, Collection	22	0	0
Cards	0	9	0
Cornwall.			
Redruth—			
Miss Mitchell	0	10	0
Devonshire.			
Plymouth—			
Mrs. Milcham	1	1	0
Essex.			
Braintree—			
Collection	3	16	7
Mrs. Craig	0	10	0
Miss Hart	0	10	0
Cards by,			
Miss Challis	0	14	0
Miss J. Challis	0	6	0
Miss Cousins	0	5	6
Miss Eliza Walters	0	11	0
Ford St. near Colchester—			
Mr. Blacklock	10	0	0
Earls Colne, Mr. Tawell	0	10	0
Halstead—			
Collection (less local expenses)	4	18	0
Mr. J. Bentall	1	0	0
Mr. Alfred Sewell	0	5	0
Harlow Collection	3	14	0
Saffron Walden—			
Collection	6	0	0
F. Gibson, Esq	1	0	0
A Friend, (don.)	1	0	0
Mr. White	0	10	0
Mr Salmon	0	10	0
Miss Rumsey	0	5	0
Per Mr. Fuller	2	0	0
Potter St. Collection	1	12	0
Sawbridgeworth	0	14	0
Gloucestershire.			
Coleford—			
Herbert, Mr. James	0	10	0
Nicholson, Mr.	0	2	6
Teague, Mr. P.	0	10	0
Thomas, Mr. James	1	0	0
Thomas, Mr. J. T.	0	5	0
Trotter, Mr. J. R.	1	0	0
Trotter, Mr. Isaiah	0	5	0
Trotter, Miss Esther	0	5	0
Trotter, The Misses	0	5	0
Turner, Mrs.	1	0	0
Trotter, Mr. George	20	0	0
Herefordshire.			
Hereford—			
Collection	11	13	0
Huntingdonshire.			
Huntingdon—			
Contributions	30	3	0
London.			
Church St. Auxiliary	14	9	4
Devonshire Square	13	1	0
Hackney Auxiliary, on account	2	10	6
Islington Chapel	7	3	0
John St. Auxiliary	20	0	0
Lion St. Auxiliary—			
Mr. Collings	0	4	0
Mr. Burgess	0	8	0
Mr. Scarborough	0	5	0
Mr. Gover	0	10	0
Mr. Perry	0	10	0
Mr. W. H. Watson	0	10	0
Mr. Bennettfink	0	5	0
New Park St. Aux.—			
Mr. Low	0	10	6
Miss Gase	0	10	6
Mrs. Taylor	0	10	0
Mr. Rosaiter	0	10	0
Mr. T. Olney	0	10	0
Mr. Burgess	0	10	0
Subs. in smaller sums	7	8	10
Prescott Street	8	0	0
Providence Ch. Aux.	3	10	0
Spencer Place Aux.	7	11	7
A. B.	0	5	0
Friend, per Mr. Angus	10	0	0
—— per Secretary	2	0	0
E. Y.	5	0	0
Gregson, Joseph, Esq.	1	0	0
Humphrey, Per W. L. Esq. (a Dec. Friend.)	5	0	0
"It is the Lord"	5	0	0
One who in the time danger obtained deliverance	5	0	0
O. K.	5	0	0
Price, Mr. W.	0	10	0
Standing, Mr. J.	0	10	0
Williams, Mrs Cowley Grove	1	0	0
Northamptonshire.			
Northampton—			
Per Mrs. Bartram	0	10	0
Sundries	3	19	8
Northumberland.			
Newcastle—			
"Peace Offering"	5	0	0
Nottinghamshire Auxiliary—			
On account	60	9	1
Swanwick	3	11	0
Rutlandshire.			
Belton—			
Contributions	4	10	0
Warwickshire.			
Kenilworth—			
Ranson, Geo. Esq.	10	0	0
Worcestershire.			
Worcester—			
Crowe, Rev. W.	0	10	0

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THE

BAPTIST MAGAZINE.

OCTOBER, 1845.

MEMOIR OF THE LATE REV. JOHN MACK.

A BIOGRAPHICAL sketch of the late pastor of the baptist church at Serampore is supplied in two documents published in India since his lamented decease. An account of his early life was given in a funeral sermon preached at Serampore by Mr. Leslie of Calcutta: his character in mature life, and his recent engagements, are depicted in an article in the Friend of India, written by Mr. John Marshman. We present our readers with both; beginning with the statement of Mr. Leslie.

"Though born and brought up in the same city with him—the city of Edinburgh, in Scotland—yet my acquaintance with him did not commence till we met together as students in the baptist college at Bristol, in England. Coming, as we did, from the same place, our intercourse was not, as will readily enough be imagined, very long in beginning. In the college, whither he had for some time preceded me, I found him, though in point of years, and of residence too, almost at the foot of the list of students, yet occupying the very first place in point of attainments, his only competitor being the present worthy, talented, and learned president of the baptist college at Bradford—the two constituting but one class, and that the highest class in the institution—so much were they both in advance of the others. I cannot say that Mr. Mack was either a hard or a diligent student; but possessing a mind naturally quick, and having, from his very earliest days, enjoyed the greatest advantages, he shone conspicuously among others, who, though more persevering, had not been equally favoured. His disposition was at that time, what I believe it continued ever after, one of the most frank, open, kind, attached, and sympathizing that ever possessed a human breast. He was with all his fellow-students a favourite in the very highest degree, sincerely loving all, and being sincerely loved by all in return. I thought him then perhaps a little too much inclined to levity; yet it was, as far as others were concerned, a levity of the most innoxious kind, it hurt none but himself; but himself, I am sure, it did occasionally hurt. I have reason to

believe that he was frequently deeply humbled and deeply depressed on account of this and similar failings; failings with which the most of us as students were more or less too much chargeable. As an instance of the workings of his mind in this respect, I may relate to you the following circumstance:—A few of us were accustomed to meet very early every sabbath morning, in one of our studies, for the purpose of praying together, and chiefly of mentioning to each other our several experiences in religious things during the past week. Of this little band (for it did not consist of more than six or eight), our deceased friend made one. On one of these occasions I recollect him, and the recollection is as distinct and as vivid as if the event had occurred only this morning, telling us, that of all his recent religious exercises, prayer had been to him the most appalling, and so appalling that he had felt as if he could hardly engage in it at all. And whence was this? I do not remember that he entered into any statement as to the cause or causes of such feelings; but this was not needed. We could all, without any explanation, sufficiently understand him; and perhaps, too, we could all, or at least the most of us, sympathize with him, being ourselves bound in fetters formed out of the same kind of materials with his, or perhaps of even worse than his. We were not all, however, equally open with him, nor all equally disposed to display our imperfections to each other's eyes as he. But concealment was no part of his nature; nothing having been more abhorrent to his mind than hypocrisy on the one hand, or feigned humility on the other. When he spoke, he uttered his heart; and when he told his experience, all knew that the truth flowed from his lips. Whether any of the others were benefited by the incident to which I have now referred, I know not; but I know I was. His statements on that occasion showed me more powerfully than I had at any former time perceived, some at least of the causes that hindered fellowship with God, and also the close connexion that subsisted between spirituality of mind and freedom in pouring out the heart in prayer. Never, I think, till the present moment, have I mentioned this part of Mr. Mack's experience to a human being upon earth; but I have thought of it scores and scores of times since then; and it has, in various ways, been of more uses to me than I can at present enumerate. Perhaps in future days it may prove equally serviceable to some of you.

At what time, or through what instrumentality, Mr. Mack was brought to the knowledge of the truth as in Jesus, I have, though I believe I once knew the particulars, entirely forgotten; but so much as this do I remember, that he, whilst as yet but a boy, was not only deeply concerned about his own salvation, but strangely thoughtful about the perishing state of the heathen. Being, according to a practice too common with the members of establishments, designed, from his very earliest days, by his friends, for the ministry of the gospel in the church of Scotland, his education was, with a view to this, begun, carried on, and at an unusually early period of life almost completed; and so fully and so constantly was this course of life kept in his eye by those who were immediately around him, that though his interest in all missionary proceedings was uncommonly great, he, reading with avidity everything that came in his way, and listening with the most fixed attention to everything that was said in his presence on the subject, yet I know not that he ever once anticipated going himself as a missionary to the heathen. But the designs of his friends and the designs of God were somewhat different; for whilst the former were preparing

him for work at home, the latter, by so occupying his mind with the missionary field, was evidently preparing him for work abroad; and the sequel shows who succeeded, God or the relatives of the strangely pondering boy.

Mr. Mack having passed through a number of the classes of the university of Edinburgh, but being as yet too young to enter into the ministry, it was deemed advisable by his relations that he should, with a view chiefly to his acquiring a thoroughly English style in speaking, spend some time in the southern parts of the kingdom. Accordingly, an ushership was procured for him in a classical and respectable school in the west of England, the principal of which was a leading member of the Society of Friends, a man whom I knew, and a man who was not only a scholar, but a Christian, in the highest sense of the term. In the neighbourhood of this gentleman, too, lived a very intelligent baptist minister, who, in the course of years, had drawn around him one of the most pious and enlightened circles into which it was ever my lot to enter. There Mr. Mack was placed; and with many in this society he was accustomed to associate. Having never, whilst in Scotland, attended to what is called the baptismal controversy, he found, when he went to England, the question thrust upon him by his quaker friend, who on the one hand denied water-baptism altogether, and by his baptist friends who denied every thing like baptism to infants on the other. For a time he was sorely perplexed; but resolving to study the controversy thoroughly for himself, the result was his adoption of baptist sentiments, and his putting on Christ by immersion in the face of a congregation of a thousand people.

This change in his views was a sad blow to his relations in Scotland, and particularly to his mother, who regarded him as the flower of her family, and whose heart was set on his being a minister of the church of Scotland. In her first moments of disappointment, she, if my memory fails not, wrote to him, saying, that she never wished to see him again in the flesh, and I think, went so far as to forbid his ever returning home. But being a woman of strong religious principle herself, she not only soon relented, but previous to his sailing for India, received him again joyfully to her heart and to her house, and gave him the most ample credit for having, in all that he had done, acted according to his convictions of what he believed to have been truth and duty.

The way having thus been closed to his entering into the church of Scotland, he turned his thoughts to the home ministry among the baptists; and with a view to this, it was deemed advisable (some additional advantages being thereby to be gained) that he should reside for a time in their college at Bristol. It was there, as I have already stated, that I first became acquainted with him. I rather think, however, from all that I can recollect, that it was more from the persuasion of his baptist friends that he thought of devoting himself to the ministry at home, than from any choice of his own; they judging that he possessed talents both natural and acquired, which eminently fitted him for some distinguished place among themselves. His own mind having, as I have formerly mentioned, been even from his boyhood deeply interested in the state of the heathen world, I have some vague recollection of hearing him say in England, that from the time at which he had separated himself from the church of Scotland, his own inclinations tended strongly towards the missionary life; but that, having just then put himself under the direction of others whose judgments he regarded to be superior to his own, he resignedly went forward in what appeared to him to be the path

in which God would have him to walk. It was not, however, long ere a circumstance occurred which finally determined otherwise his lot and his calling in the world. Whilst both he and I were pursuing our studies at Bristol, our college was visited by the late Mr. Ward, a man whom some of you have known and loved, and whose name must be familiar to you all. Well do I remember this devoted servant of his Master coming amongst us, seating himself in the midst of us at our fireside in our long dining room, and conversing with us on various topics of a religious kind, some of which, though some twenty-five or twenty-six years have passed away since then, I remember to this day. Little, I think, did the most of us suspect that the excellent missionary was even then at work for India, being in reality at that time in search of a suitable person for the college at Serampore. His eye fastened itself on John Mack, as we were then accustomed familiarly to call him, having, no doubt, been first directed thither by our venerable president, the Rev. Dr. Ryland, who well knew the different capacities and acquirements of his students. The call was altogether unexpected by Mr. Mack; but so obviously did it appear, both to himself and even to those friends who had been so desirous of keeping him at home, the call of God, that not only did *he* almost immediately yield himself up to it, but *they* encouraged him to proceed on his way.

Having, after this, spent some time elsewhere in the study of chemistry and other branches of natural philosophy—things which at that time it was intended that he should teach in India—he returned to the neighbourhood of Bristol in order to be set apart as a missionary to the heathen. I, along with some others of my fellow-students, attended at his ordination, which took place in the chapel where he had been baptized. It was a most interesting season. Many tears were shed by the congregation as he told us of his experience, and of the articles of his faith. The prayer then offered by Mr. Waters of Pershore (years ago gone to his rest), was perhaps the most affecting I ever heard in my life. Of the charge which was given to our deceased friend, I have no distinct recollection; but the speaker of that, too, the excellent Mr. Winterbotham, has long since passed away from our world. They have all three now met in heaven, and I have no doubt they have all three already talked over the affecting ordination service which took place at Shortwood, in Gloucestershire, in the year 1821.

What Mr. Mack has been as a minister, as a missionary, and as a tutor since he came to India, is probably better known to many here than it is to me; suffice it for me to say, what I have already intimated, that, in the little intercourse and correspondence which I have had with him in this land (our residences being till lately very remote from each other), I always found him to be the same open, frank, kind, attached, and sympathizing character that he was as a student; perhaps, too, I have discovered also somewhat of the defects in him which belonged to him then. But on these it is unnecessary further to dwell. They were certainly not such as, in the smallest degree, to affect his Christianity. All mourn his loss, and all have cause to mourn it. He was a most faithful preacher of Christ's gospel. He was a most liberal, cheerful, and disinterested friend. He was no common pastor in the native church, labouring, I believe, to his utmost, in declaring in their own tongue the word of life to its members, advising them, comforting them, providing for them, and reproving them, according as he thought they required. As it regards his talents, both natural and acquired, it always appeared

to me that he was fitted by them for even a wider and more exalted sphere than that which he occupied at Serampore. But he himself was contented with his lot; and, no doubt, it was the very station for which providence deemed him the most qualified. He was cut off, as you all know, by cholera on the last day of the preceding month (April, 1845), after the brief illness of a single day, and shortly after the completion of his forty-eighth year."

Mr. Marshman writes as follows:—"He arrived in this country at the beginning of 1822, and immediately entered on his duties as professor in Serampore College, and was actively and successfully engaged for fourteen years in directing the studies of the youth connected with it, and more especially in training up young men for missionary labour in this country. From a congeniality of disposition, he soon contracted a strong attachment to Dr. Carey and his colleagues, and, in addition to his engagements in the college, rendered them every assistance while they lived, and endeavoured to carry forward their labours, as they were successively removed to their eternal reward. In all their trials and difficulties he adhered to them with unshaken fidelity and affection. When this journal was established, in 1835, he took an active share of its editorial management, and as long as he could command leisure, enriched it with his contributions. On his return from a tour through the eastern provinces of Bengal, the Cossya Hills, and Assam, in 1836, he was attacked with a fever, from which he recovered with great difficulty, and which rendered a voyage to England indispensable. While residing there, it became his painful duty, in consequence of the death of friends and supporters at home, and the declining health of Dr. Marshman, to make over to the Baptist Missionary Society the missionary stations which he and his associates had been instrumental in establishing and supporting. From this transfer the establishment at Serampore, the original seat of the mission, was excepted. Mr. Mack returned to India at the beginning of 1839 with a determination to devote his energies to the maintenance of the labours of his deceased colleagues in the contracted sphere to which they were now reduced. From his own love of independence, as well as from a hope of usefulness, he took charge of the seminary which the death of Dr. Marshman had left vacant. He soon raised his reputation to the highest degree, and rendered it the first private establishment of education in India. While engaged in the laborious duties of a teacher, he sustained the pastoral charge of the church at Serampore, both European and native, directed the missionary efforts of the station and its neighbourhood with the warmest zeal, and gave his cheerful and invaluable aid to the general cause of missions in India. Few men have ever come out to this country who appeared to be so eminently fitted for public usefulness, by the extraordinary endowments of nature and his personal acquirements, as our deceased friend. He was a well read classic, and an able mathematician; and there were few branches of natural science in which he was not at home, and in which he did not succeed in keeping himself up to the level of modern discoveries. He was especially attached to the science of chemistry, which he had cultivated with success under the most eminent professors in London. Soon after his arrival in India, he gave a series of chemical lectures in Calcutta, the first ever delivered in the city; and at a later period, prepared an elementary treatise on this science, and translated it into the Bengalee language for the use of native pupils. It was,

however, the originality of his mind, and the solidity of his judgment, by which he was so remarkably distinguished. The depth of his observations on all subjects to which his attention was turned, whether religion or science, or the political, social, and moral condition and movements of society, gave them a peculiar value. He seemed to seize instinctively upon the exact bearings of the most complicated question, and to unravel all its difficulties by the simplest process, and to place it at once in the clearest point of view. But the energies of his mind, and the strength of his affections, were above all things consecrated to the study of the sacred scriptures, and of the system of divine truth revealed in them; and it was in the clear exposition and the forcible inculcation of those truths that he rendered himself so eminently useful. On all subjects he was a ready and persuasive speaker, and left a strong impression on the mind; but it was in his pulpit ministrations that he attracted the largest share of public attention. There was a uniform elevation of thought in his discourses, which, combined with a lofty train of reasoning and the fervour of pious zeal, not only convinced the judgment, but captivated the heart; so that his hearers seemed to be carried irresistibly along with him as he unfolded the doctrines of the gospel, and enforced them on the conscience with all the power of language. Yet in his noblest flights of eloquence, there was nothing meretricious, studied, or affected; there was apparently no effort; his mind seemed to rise spontaneously to the greatness of the subject, and the audience felt themselves enraptured with his majestic views of Christian truth. On some occasions he seemed to attain that highest point of human eloquence where admiration of the speaker is entirely lost in the contemplation of the subject with which he succeeds in filling the mind.

His attachment to the missionary cause was the leading principle of action throughout his Indian career. There was no exertion and sacrifice which he was not prepared to make for its advancement. To have been associated with the founders of the Protestant Mission in Bengal, with Carey, Marshman, and Ward; to have assisted in their labours, and participated in their joys and sorrows, he considered the glory of his life. He had relinquished all idea of returning to his native land, and had resolved to devote himself to the end of his days to the promotion of this cause. In the more immediate sphere of his labours, he gave all the leisure which he could obtain to the superintendence of the native church, and of the missionary efforts connected with it; and his intimate knowledge of the native language and character, and that rare union of firmness, discretion, and kindness, which he possessed, rendered his services invaluable. At the same time, he watched over the general cause of Indian missions in all parts of the country with parental solicitude, and omitted no opportunity of promoting its interests; and he had just laid down a scheme of more extended usefulness in which he had hoped to take an active share, when he was suddenly removed from his labours.

As a public writer, he had few equals among us. His compositions bore the exact impress of his mind, and were remarkable for their purity, clearness, and vigour. He cultivated his style with no little assiduity, and was remarkably happy in clothing his thoughts in the strongest and most appropriate expressions. In all he wrote, however, his great object was to discover and exhibit the truth, without any undue partiality, either for his own pre-conceived notions, or for the authority of others. He wrote with much deliberation, and seldom modified the structure

of a sentence, or even changed a word. Some of his ablest papers were sent to press without the alteration of more than a phrase or two. That correctness and elegance of diction which some men attain only by the most painful and elaborate emendations, was exhibited in the first draft of his composition.

He was by nature of a warm and impatient disposition, but by conscientious and unremitting effort, under the blessing of God, he succeeded in obtaining a most remarkable control over his own feelings and passions. His patient endurance of provocations, when influenced by a sense of duty, and his calmness and self-possession in the most trying emergencies, commanded the constant respect and admiration of his friends. So complete, indeed, was the self-possession he had acquired, that it seemed as if no irritation could disturb the equanimity of his temper. Like his colleagues, he had the most perfect contempt for money, except as it could be made subservient to the benefit of others. What he gave he gave cheerfully and unostentatiously; his liberality was scarcely limited by his means; and it was probable, that if he had possessed the most ample fortune, his generosity would still have risen above the level of it. But he had the far more rare and difficult virtue of generosity of feeling. He was ever ready to make allowances for the failings and weaknesses of others, to put the most friendly construction on all their actions, and to respect the integrity of their motives. He was remarkable for the simplicity of his character. He entertained an instinctive abhorrence of every thing that was tortuous, or even disingenuous, in morals or religion, or in social intercourse. His own principles were adopted after deep investigation, and on the most thorough conviction of their truth, and they were maintained with firmness and consistency, and without bigotry. Though his predilections were strong, he manifested great consideration for all who differed from him in opinion or principle, provided there was no manifest insincerity in their professions. Both in public and in private, he exhibited great moral courage in the unflinching defence of what he believed to be the truth. He appeared in a great measure to be free from the influence of prejudice; so much so, indeed, that one almost felt ashamed to exhibit any such weakness in his presence; and if on any occasion, any appearance of prejudice was apparent in his conduct or conversation, it was evidently to be traced to the strength of his principles, and not to the littleness of his mind.

In the circle in which the influence of his personal character was more distinctly felt, he has left a void which will not easily be filled up. To him all resorted in trouble and difficulty, as if by a natural attraction, with the assurance of meeting with the most affectionate sympathy, and the soundest advice. The clearness of his views on all subjects, and his freedom from prejudice and excitement, made him in every case the surest guide. With all these elements of true greatness in his character, few men have been so free from pride, or entertained a more humble sense of their own worth and importance. In the intercourse of life he invariably exhibited the utmost cheerfulness, and even playfulness of disposition. There was so complete an absence of all moroseness in his composition, and his countenance was so perpetually lighted up with a smile, as to render him the most delightful of companions. In him true religion may be said to have worn its most attractive form, and his whole life was a comment on the instructions he delivered from the pulpit.

If it should appear to any of our readers that we have dwelt longer on

the excellencies of Mr. Mack's character than is usual in such obituary notices, we must beg to remind them, that in the extensive circle of his friends and acquaintances his death is justly considered even more as a public than a private loss. Such a tribute as we have endeavoured to offer, was, moreover, due to the memory of the last of those great and good men, whose public labours, during the last forty-five years, have so powerfully attracted the affections of the Christian world to the Serampore mission. If on such an occasion personal feelings may be permitted to mingle with public considerations, we shall not be censured for indulging our individual grief on the loss of the beloved associate, whose counsel and friendship we have had the privilege to enjoy for nearly a quarter of a century, without the slightest interruption."

May some one be found speedily to occupy the post of this esteemed labourer, who shall carry forward the work in which he was engaged with great efficiency and success!

THE PERFECTION OF THE DIVINE WAYS.

BY THE REV. G. W. FISHBOURNE.

When it is affirmed that all that God does in providence and grace is perfect, the following propositions, at least, are implied. That his ways are free from any injustice or impropriety; that no wrong, no fraud do in any way attach to them;—that he always does what the necessity of the case requires, and what, under all circumstances, is best to be done;—that he always does what is worthy of himself and reflects honour upon him; and that however his procedures may be reflected on, when viewed by our prejudice and unbelief, and judged of by our finite reason, they cannot be justifiably found fault with, or complained of;—that he always does that which, on the whole, will tend to secure the greatest amount of good to his intelligent creatures.

The proper ground upon which this doctrine rests, appears to be the perfection of the divine nature, because God is what he is: "Your Father which is in heaven is perfect." He has a perfect knowledge of what is right and best. His understanding is infinite. All things are naked and opened unto the eyes of him with whom we have to do. The past, the present, and the future, with every event and circumstance that either has transpired or can happen, are certainly known to him. He, therefore, cannot be mistaken. He is infinitely wise; the source of all wisdom. All intelligences, whether human or angelic, have derived whatever wisdom they possess from him, as its common and only source. He, therefore, cannot be deceived. He is infinitely powerful. He created all things by his word. He still sustains all things. He doeth according to his will in the army of heaven, and among the inhabitants of the earth. His kingdom ruleth over all. He, therefore, cannot be effectually resisted in the accomplishment of his purposes. It consists, then, with these attributes, and follows from them, that his ways are perfect, and admit of no improvement.

Our belief, however, in the freedom of the divine procedure from all that is wrong or imperfect, rests not upon any physical inability in the divine Being to do what is just or unwise, nor our

belief in the presence of that procedure of all that is righteous, and wise, and good, upon his natural attributes alone, but pre-eminently upon his essential love of right, the infinite rectitude and holiness of the divine nature, which is manifest in all his works, and in which, as in his other attributes, he is the Father of lights, with whom is no variableness, neither shadow of turning. Holy, holy, holy is the Lord of Hosts." "Thou art of purer eyes than to behold evil, and canst not look on iniquity." "A God of truth, and without iniquity, just and right is he." "The righteous Lord loveth righteousness." We have thus, in the natural attributes and moral perfections of God, the strongest possible assurance for believing that the divine ways always have been, and always must be perfect.

What a contrast is presented by this to *our* ways! By nature our way is morally imperfect; sinful and unholy; the way of disobedience and rebellion, of opposition and enmity to God. We have neither wisdom, nor goodness, nor the love of right to guide us. Our hearts are selfish and debased; our affections earthly; our path morally and fearfully dark, and its end ruin. There is also natural, as well as moral imperfection. Our ignorance is great; we are easily deceived and led astray, and even when our intentions are good, often do those things that add to the discomfort and injury both of ourselves and others.

What an example does it furnish for our imitation! "Be ye therefore perfect, even as your Father which is in heaven is perfect." Our thoughts, our words, our ways, should be guided and regulated by the principles of uprightness and integrity. Our conversation should be as it becometh the gospel of Christ. Sins, shortcomings, and imperfections should be mourned over, watched, prayed against, and avoided. With respect to all our ways to God, to ourselves, and our neighbour, His will should always be consulted; become the man of our counsel and the guide of our steps. As Christians, we profess to take Christ for our great pattern and example. We must therefore seek to have and manifest the spirit and mind that was in Christ. We must tread in the steps which he has marked out for us. We must testify our love for him by keeping his commandments. We must show the reality of our being God's children by letting our light so shine before men, that they, seeing our good works, may glorify our Father. To this end we must put away all wrath, malice, envy, evil speaking. We must be kind, tender-hearted, forgiving one another. We must visit the fatherless and widow in their affliction, and keep ourselves unspotted from the world. We must grow in grace, and in the knowledge of our Lord Jesus Christ. In short, we must present our bodies to him a living, holy, acceptable sacrifice, which is our reasonable service, and be followers of God as dear children.

What a ground of confidence and consolation does this furnish to the Christian in afflictions of various kinds; our personal sufferings; the illness, trials, and death of our friends and members of our families! These trials may be numerous. We may have to suffer in several different ways at the same time. There may appear to us much darkness and mystery as to the designs and proceedings of the Lord, yet God's way is perfect He knows what is best for us, and the best method of accomplishing his good pleasure, and advancing our real interests. Moreover, he will do what is best. His knowledge and wisdom, his kindness towards us, warrant our believing, that as he has no pleasure in our suffering, but intends our good; our afflictions, whether personal or relative, will not be heavier

than we require, nor continued longer than is needful.

It is also a ground of consolation with reference to the triumph of evil over good in this world, whether it be of shorter or longer continuance. God's people are often oppressed and injured by the wicked. The righteous are often trampled on by the great of this world, who hate the Master they serve and the cause to which they are devoted. Opposition is for a time often successfully employed against the extension of the truth and the kingdom of the Redeemer. Ungodliness, in various ways and places reigns, while virtue and purity are treated with scorn and contempt. We sometimes feel constrained to ask, Why is it so? Why he, who has all power, permits such a state of things? Still, however inexplicable the case may be to our finite understandings, his way is perfect: and although we see not the reason now, yet it shall be made clear to us hereafter. In his light we shall see light.

It is also a ground of consolation with reference to the whole of our affairs. When we know what our God is, how perfectly satisfied we may be with all the schemes of his providence. In that plan, none is too great to be beyond its control, none too mean to have an interest in its wisdom and goodness. How stupendous is that scheme! But perfection being stamped upon it, how well contented may we be to leave all in his hands! How thankful should we be that our times are in his hands; and with what entire resignation may we say, "The Lord's will be done," being certain, that when in his light we shall see light, we shall then gladly confess, he hath done all things well.

How fearful is this subject to the wicked! If God's way be perfect, then he cannot tempt you to sin; and although at times you may endeavour to throw the blame on him, yet he cannot be tempted of evil, neither tempteth he any man, but every man is tempted when he is drawn aside by his own lust, and enticed. If God's way be perfect, then he cannot be pleased with, or approve your sinful conduct, though judgment be delayed. He is merciful and long-suffering; not desirous that any should perish, but that all should come to repentance and live. The blessings of his goodness, which you continually receive, are not to be regarded as evidences that God is pleased with your course, but as motives and inducements for you to repent and turn to him. Beware, therefore, of hardening your heart, and having it fully set in you to do evil, because judgment upon your evil deeds is not executed speedily. If God's way be perfect, then, if you continue finally impenitent, you cannot escape his anger. He has said, "The soul that sinneth it shall die." "The wicked shall be turned into hell, and all the nations that forget God." As the perfection of his way implies of necessity, faithfulness to his promises, so in like manner it implies faithfulness to his threatenings. And as a want of truth would be an essential defect in the nature of the divine Being, so would a want of faithfulness. If you persevere in sin and neglect the great salvation, it is an absolute impossibility that you should escape punishment. If God's way be perfect, then, however dreadful your torments in the eternal world may be, they will be no more than you have deserved. Those torments are represented by the most striking expressions:—"Outer darkness," "everlasting burnings," "where the fire is not quenched," "where the worm dieth not," "where there is wailing and gnashing of teeth." Fearful as all this may be, shall not the Judge of all the earth do right? The truth, then, is plain, whether viewed in relation to the righteous or the wicked in this world or the next—"as for God, his way is perfect."

Bratton.

AN INTERESTING RETROSPECT.

A few days ago the editor received a letter from his valued friend, Dr. Godwin, an extract from which is placed here, in the hope that its publication will not displease the writer, and the assurance that it will both please and profit many readers. To those who are labouring amidst discouragement and opposition, its language is, "Let us not be weary in well-doing: for in due season we shall reap if we faint not."

> **"Let those who sow in sadness wait till the fair harvest come:**
> **They shall confess their sheaves are great, and shout the blessings home."**

The meeting at Lydney, in Gloucestershire, mentioned at the close, afforded, on a small scale, an illustration of that bright and glorious assembly in which, as we are assured, both he that soweth and he reapeth will rejoice together.

Here I am once more among the scenes of my early life, where, amidst the kindness of friends and the beauties of nature, I am seeking and enjoying for a season that relaxation which a system rather the worse for wear renders necessary. There are few places in the kingdom which could afford to me associations of a more touching kind than the neighbourhood in which I now find myself. Early in the spring of 1806, I left Bath, crossed the Severn, and placed myself in a neighbouring village, with a view, under the patronage of a pious and wealthy friend, of trying an evangelical experiment among a population then extremely ignorant of the gospel, deeply prejudiced against all serious religion, and much behind a great part of the country in civilization. But I was young and ardent, full of heart and hope, ready for any enterprise, and earnestly desirous of promoting that sacred cause to which I had recently devoted myself. At Ailberton and Alvington I regularly preached, besides in some villages and on the adjacent commons; and in these villages, particularly the former, had to sustain an almost incessant storm of persecution. There would have been a pretty good attendance at most of the places where I preached, but for the continued annoyances of various kinds to which all who frequented our meetings were exposed. I was pelted with stones and rotten eggs, and frequently interrupted in carrying on divine worship. Bills were pasted up in several of the villages denouncing me and all the meetings which I held; a song couched in no very delicate terms was made and published concerning me; and no means were spared to bring me and the efforts which were made to evangelize the neighbourhood into contempt. Sparrows were put in through the window when the candles were lighted; an owl was brought to fight with a cat; and at another time, a tall fellow presented himself with one half of his face blackened and the other half white, having on a bushy wig with the hind part before. And seeing that none of these things prevented our proceeding, the place in which we worshipped was broken into by night, and the benches destroyed. These having been replaced, and the windows and door securely fastened, an opening was soon after effected in the wall, and in the morning the benches and pulpit were found split into pieces, and even the books torn to fragments, and their leaves flying about in all directions in a neighbouring field. Still we went on, having closed the breach in the wall, placing planks for benches, and converting a chair into a pulpit, till others could be made. Other means of annoyance were then employed. As I was preaching one evening, the churchwarden, who together with the steward of Mr. B. Bathurst, whose seat was adjoining the village, came in and placed himself

before me, making grimaces and attempting a mockery of devotion; presently a band of music was heard under the window making the utmost possible noise, with which were mingled the shouts of the rabble. We were obliged to close. My wife, in attempting to escape across the road, had the candle knocked out of her hand by a stone; and the churchwarden with mock courtesy took hold of my arm and offered to escort me. Immediately the band and the crowd surrounded me, and I was thus paraded up the street till I made my escape into the cottage of a friend, who afforded me an asylum till the mob dispersed. Our third set of benches were destroyed before they were brought from the maker's work-shop; and finally, the place was forcibly entered by night, the floor, the walls, and the ceiling covered with disgusting filth, and the door fastened up.

After sustaining this opposition for about a twelvemonth, encouraged and aided by some friends at Coleford, especially the late Mr. Nicholson and Mr. Teague, and after having had the pleasure of seeing several instances of conversion, it was thought desirable that I should leave. In token of the triumph which it was supposed was thus achieved, the bells of two villages rang us through as myself and my wife quitted the country.

About thirty-nine years or nearly have rolled on since then. How many and how great are the changes which have passed on human society during that period! I have now revisited the scene of my former labours, but in circumstances how different! Here are the fields and the lanes, the roads and the commons which I trod with a light heart and a joyous step, which all the opposition I experienced in the sacred work of the ministry could scarcely disturb; but now time has done its work, the season of vigorous action has passed, and after an interval of nearly forty years, I come seeking repose and relaxation amidst these beautiful scenes of nature, with many kind and kindred spirits bidding me welcome, and proffering their Christian hospitalities.

And how different is now the moral aspect of this place! On Wednesday last about twenty ministers and other friends, amounting to a full congregation in a neat chapel, assembled to clear off the whole of a debt incurred by building commodious vestries and furnishing the chapel with a baptistery; and a most refreshing day it was to many, who could say, "It is good for us to be here." Mr. Hinton preached in the forenoon from Psalm lxxiii. 24, "Thou shalt guide me with thy counsel, and afterward receive me to glory." Mr. Davies of Swansea, in the afternoon, from Rom. x. 12, "For the same Lord over all," &c.; and myself in the evening from John xii. 26, "If any man serve me," &c. Through the liberality of friends, the zealous efforts of the little church and congregation, aided by the collecting cards of several active females, the whole of the debt was at once cleared off.

On the following sabbath, that is, yesterday, five persons followed the Saviour in the ordinance of baptism, and I had the pleasure of preaching on this interesting occasion, the first time, I believe, that ever a service of this kind was witnessed in this village. How truly may we consider that prediction verified in the circumstances of this neighbourhood, "The wilderness and the solitary place shall be glad; the desert shall rejoice and blossom as the rose." Thus shall the cause of Him whom we love and serve go forward; enemies may oppose, friends may grow old and die, but "he must reign till all his enemies are made his footstool." "And blessed be his glorious name for ever, and let the whole earth be filled with his glory, Amen and Amen."

GOD—ALL IN ALL.

BY THE REV. BENJAMIN COOMBS.

"Quocunque te flexeris, ibi Deum vides occurrentem tibi; nihil ab illo vacat; opus suum ipse implet."—SENECA, DE BENEF. lib iv. cap. 8.

"Permittes ipsis expendere numinibus, quid
Conveniat nobis, rebusque sit utile nostris.
Nam pro jucundis aptissima quæque dabant dî.
Carior est illis homo quàm sibi."—JUV. SAT. x.

All things, thou source of all! are types* of Thee—
All things untouched by sin's polluting hand;
Whate'er in nature's wondrous works I see,
Or fair and beauteous, or sublime and grand.

Thy name,† O King of kings! inscribed I find,
And spell in symbols broad thy boundless reign;
The shadows of those glories that would blind,
Undazzled view, unsated view again.

Though veiled thy face, thy finger prints are seen,
That they may trace and trust in thee alone,
Alike by tenants of this globe terrene,
And glowing seraphs that surround thy throne.

The flowers of earth, and stars, the flowers of heaven;
The lovely roseate smile of waking day;
Sol's fiery car when to the zenith driven,
Or flinging radiance o'er its western way;

The vernal scenes of innocence and love,
When youthful nature 's all instinct with life;
The summer's prime, when valley, hill, and grove,
Of charms mature are redolent and rife;

When generous Autumn his rich bounty pours,
Each storehouse opes for man, and beast, and bird;
When winter's rigid face is seen and lours,
His cold hand 's felt, his hollow voice when heard;

These all thy glorious, lovely self pourtray—
The storm thy power,—the light thy purity;
Revolving scenes and gifts, thy w se, kind sway,
Majestic, mild, they all adumbrate Thee!

If friendship shine with steady genial beam,
And competence its full enjoyment give,
Thy changeless love to shadow forth they seem,
Thy heart of hearts in all I thence receive!

Religion, too, and far beyond the rest,
Reveals thy grace, thy truth, and holiness;
Thy glorious lineaments are here impressed,
To save from sin, and with thy converse bless.

And bless'd with this, of all beside bereft,
Though friends forsake and earthly aids depart,
I 'll reck not, Lord! for Thou to me art left,—
My friend, my wealth, my joy, my all Thou art!

Bridport.

THE PUBLICAN'S PRAYER.

BY THE REV. CORNELIUS ELVEN.

With broken heart and sin oppress,
I smite upon my guilty breast;
Yet as thy grace is rich and free,
O God be merciful to me.

Far off I stand with weeping eyes,
Nor dare I lift them to the skies;
The blood of Christ my only plea;
O God, be merciful to me.

No works of righteousness I boast,
Lord, save me or I must be lost;
My hope, my all is fixed on thee,
O God, be merciful to me.

Then justified by faith, I 'll tell
How Jesus rescued me from hell,
And this in heaven my song shall be,
"God has been merciful to me."

Bury St. Edmunds.

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* "Aristotle tells us that the world is a copy or transcript of those ideas which are in the mind of the first Being, and those ideas which are in the mind of man are a transcript of the world."—*Addison's Spectator, No.* 166.

† "Dic, quibus in terris inscripti nomina regum
Nascantur flores?"—*Virg. Ecl.* iii.

REVIEWS.

Bunyan's Whole Allegorical Works: comprising The Pilgrim's Progress in Three Parts, with Notes by the Rev. Thomas Scott, Rector of Aston Sandford; also The Holy War, the Life and Death of Master Badman, and Visions of Heaven and Hell. To which is added a Memoir of the Author. Embellished with a finely engraved Portrait, and Vignette Title-page. Glasgow: Fullarton and Co. Royal 8vo. pp. 563.

The Pilgrim's Progress. By JOHN BUNYAN. *With a Memoir of the Author's Life, by the Rev. Thomas Scott, Rector of Aston Sandford, Bucks, and Illustrative Notes by the Editor.* London: Arnold. Folio pp. 192.

The Pilgrim's Progress, from this world to that which is to come: Delivered under the Similitude of a Dream. By JOHN BUNYAN. *In Two Parts. With Two Hundred and Seventy Engravings, from entirely new Designs.* London: Bagster and Sons. 8vo. pp. 282.

The Pilgrim's Progress, from this world to that which is to come: Delivered under the Similitude of a Dream. By JOHN BUNYAN. *In Two Parts. With Two Hundred and Seventy Engravings, from entirely new Designs.* London: Bagster and Sons. Small 8vo. pp. 246.

The Pilgrim's Progress from Earth to Heaven. An Epic Poem, by the Rev. GEORGE BURDER, *Author of Village Sermons. Being a Metrical Version of the inimitable Allegory by John Bunyan. The First Part. The Pilgrim's Progress from Earth to Heaven. An Epic Poem, by the Author of "Scripture Truths in Verse." Being a Metrical Version of the inimitable Allegory by John Bunyan. The Second Part.* London: Bagster and Sons. Small 8vo. pp. 154.

The Pilgrim's Progress Versified. Complete in Two Parts. London: Painter. 12mo. pp. 159.

The Life of John Bunyan, written by himself, and published under the title of "Grace Abounding to the Chief of Sinners." With the Addition of some Particulars of his Examination before his Committal to Prison, and a Continuation to the time he joined good Christian in Glory. London: Bagster and Sons. Small 8vo. pp. 103.

Lectures on the Pilgrim's Progress, and on the Life and Times of John Bunyan, by the Rev. GEORGE B. CHEEVER, *D.D.* London: Fullarton and Co. Royal 8vo. pp. 182.

WE cannot introduce our observations on these works more suitably than by quoting the following just and beautiful paragraphs from Dr. Cheever.

"We meet in the life of Bunyan some of the most remarkable illustrations to be found any where on record, of the manner in which God has chosen the weak things of the world to confound the mighty, and base things of the world, and things which are despised, and things which are not, to bring to nought things that are; to abase the pride, and rebuke the pretensions of all human glory. Bunyan's preaching, which was the means of the conversion of so many souls, how utterly despised and counted like insanity was it, by all the wise, the noble, the esteemed of this world! And Bunyan's Allegory, when it first appeared, with how much contempt was it regarded, as a sort of story or ballad for the vulgar, by the lords, gentlemen, and ecclesiastics of the age. If any prophet in those days could have gone to the bishop and justices, under whose jurisdiction Bunyan was thrust into the common jail, and left twelve years in prison, and could have said, My lords, there is one John Bunyan, formerly a tinker, and now a tagged lace-maker in a cell in the prison of Bedford, imprisoned by your lordships for preaching the gospel, who hath composed and published an allegory which shall work more to the accomplishment of God's counsels, and to the establishment of sound piety and morality, and to the usefulness and glory of the literature of this kingdom, than all that your lordships, with all the preachers and authors in this civil and ecclesiastical circuit, shall have accomplished in your whole life-time; he would have been regarded as void of understanding, if not imprisoned for contempt of the higher authorities.

"And yet, such a prophet would have spoken but the simple truth; for into how many languages this book hath been translated no man can tell, and how many editions it has passed through still less may any man enumerate, nor how many souls it may have guided to eternal glory. It has gone almost wherever the bible has gone, and has left the stamp of the best

part of English literature, where neither Milton nor Shakspeare were ever heard of. Indeed, it may doubtless be said of Bunyan as of that woman of sacred memory in the New Testament, Wherever this gospel shall be preached in all the world, there shall that, which this man hath done for Christ, be told for a memorial of him. The alabaster-box of very precious ointment, which that woman poured upon the Saviour's head, was an unutterably precious offering, because her heart went with it; but this alabaster box of genius and piety, the fruit of these twelve years' imprisonment, was the work, both the offering itself and the feelings with which it was offered, equally of Bunyan's heart, filled with love to the same Saviour. And wherever the bible goes, doubtless, in all time, this book will follow it.

"As the book itself is an illustration of this great principle of God's administration, so was his own selection of Bunyan as his instrument to do so mighty a work. Disregarding the claims of great establishments and mighty hierarchies, passing by the gorgeous state-religions of the world and all their followers, passing the archbishop of Canterbury, and the see of London, and the great consecrated shrines of applauded genius and piety, even the genius of Milton, and the pulpits of Jeremy Taylor, and Howe, and Usher, and the wise, and mighty, and noble together, he entered the prison cell in Bedford, and poured this unction of his Spirit upon John Bunyan, and touched his lips alone with this hallowed fire, and dipped his pen alone in these colours of heaven. There were as great boasts, if not of the apostolical succession, at least of the ecclesiastical establishment, in those days as in this; and God saw that a lordly hierarchy, and many a lordly bishop, were proclaiming to all the world this lie, that there could be no lawful worship of God, and no true church of Christ, without a prayer-book and prelatical consecration, without episcopacy, confirmation, and a liturgy; but all this was as wood, hay, and stubble; and divine providence selected, to make the brightest jewel of the age as a Christian, a minister, and a writer, a member of the then obscure, persecuted, and despised sect of baptists."—*Pp.* 62, 63.

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"We enter the prison of John Bunyan. It is, you are aware, the common jail of Bedford. It is said to have been the damp and dreadful condition of this prison which first set Howard's philanthropic spirit in exercise, for the improvement of the prisons throughout Europe. Bunyan's prison stood upon the Bedford bridge. It was a bridge of sighs to many, though, by God's grace, not to him; its walls were probably almost as damp as the dungeons in Venice, but it was not sea-water that washed its foundations, and trickled its rusty iron grates with moisture. There was no court-yard, no space for out-of-door work, or exercise in the open air; there were stone walls and iron bars, a bridge and a river. The window in his cell was grated, so that he could not look far or freely out of it; but he could see the sunlight, the water, the fields, and the clouds. The glimpses of sweet nature in this world were not so clear to him here, as were the perspective visions of the Holy City coming in upon his soul. His cell was small and comfortless, as was the whole jail; and when he would step farther than the few paces back and forth between the walls of that cell, he must go into the common room of the prison. In those times of persecution, it was crowded; there were at one period more than sixty dissenters incarcerated along with Bunyan, some for hearing the gospel, some for preaching it. He had, it is said, the experience of some cruel and oppressive jailers, though others were very kind to him. Twelve years of imprisonment are long to bear,

'Long years, it tries the thrilling frame to bear,'

and for six or seven of those it has been said that there is no reason to believe that he ever was permitted to set his foot outside the rocky threshold. Perhaps he had died, says the continuation of his own life, which is supposed to have been written by a brother baptist minister intimately acquainted with him,—perhaps he had died, by the noisomeness and ill usage of the place, had not his enlargement been procured from his hard and unreasonable sufferings. Unable to pursue the honest trade at which he had always hitherto wrought for the support of his family, he now learned, assisted, doubtless, by them, to make tagged thread laces, by the sale of which they might procure what must have been, at best, a scanty subsistence. A beloved wife and four children were dependent upon him, and were permitted at times to visit him; and that dear blind child, in regard to whom he has, in so artless and affecting a manner, related the trial of his feelings, was permitted to abide with him through the day, a solace to his heart, a companion in his work, and one to whom he could talk as artlessly as to his own soul; their conversation must have been often as the prattle of two children, for Bunyan had in him the freshness and simplicity of childhood, even in riper years; a mark of genius, which a great and profound writer has pointed out as one of its most precious and undoubted characteristics.

"Now let us enter his little cell. He is sitting at his table, to finish by sunlight the day's work, for the livelihood of his dear family, which they have prepared for him. On a little stool his poor blind child sits by him, and with that expression of cheerful resignation with which God seals the countenance when he takes away the sight, the daughter turns her face up to her father, as if she could see the affectionate expression with which he looks upon her, and prattles to her. On the table and in the grated window there are three books, the bible, the Concordance, and Bunyan's precious old copy of the Book of Martyrs. And now the day is waning, and his dear blind child must go home with the laces he has finished, to her mother. And now Bunyan opens his bible, and reads aloud a portion of scripture to his little one, and then encircling her in his arms, and clasping her small hands in his, he kneels down on the cold stone floor, and pours out his soul in prayer to God for the salvation of those so inexpressibly dear to him, and for whom he has been all day working So daily he prays for them and for her, and daily he prays *with her*, and teaches his blind child to pray. This done, with a parting kiss he dismisses her to her mother, by the rough hands of the jailer.

"And now it is evening. A rude lamp glimmers darkly on the table, the tagged laces are laid aside, and Bunyan, alone, is busy with his bible, the Concordance, and his pen, ink, and paper. He writes as though joy did make him write. His pale, worn countenance is lighted with a fire, as if reflected from the radiant jasper walls of the Celestial City. He writes, and smiles, and clasps his hands, and looks upward, and blesses God for his goodness, and then again turns to his writing, and then again becomes so entranced with a passage of scripture, the glory of which the Holy Spirit lets in upon his soul, that he is forced, as it were, to lay aside all his labours, and give himself to the sweet work of his closing evening's devotions. The last you see of him for the night, he is alone, kneeling on the floor of his prison; he is alone with God."—*Pp.* 49, 50.

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"There are two characteristics that reign both in the first and second parts of the Pilgrim's Progress; the most important, and the one which is diffused through the whole work, constituting its spirit, and pervading it like a warm, clear, sunny atmosphere, is the love of Christ and the cross. This was the grand trait in Bunyan's Christian character, and all his writings are deeply penetrated with it. The blood of the slain Lamb is every where present; this is the precious hue that suffuses the work, and gives to all its colours such depth, such power and richness. The heart of the work is Christ; Christ's love, Christ's atoning sacrifice, Christ's righteousness, Christ's precious intercession, Christ's meekness and gentleness, Christ's ever-present grace, Christ's prevailing merits, Christ the victory over sin, Christ our wisdom, righteousness, sanctification, and redemption. This secures to the book the ever-present influences of the Holy Spirit; this makes it a stream of the water of life, clear as crystal, flowing through the world; this makes it a book beloved by the heart of the pilgrim, just in proportion as every thought and feeling are brought into captivity to the love of Christ.

"The second reigning trait of the whole work is its sober, practical, and affectionate wisdom. It is the wisdom that cometh from above, pure and peaceable, gentle and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy. The views of the Christian life here inculcated are judicious; its trials and its dangers not at all concealed, yet never overrated; its enjoyments tinged with a sober colouring, though rich; the King's highway often rough and beset with difficulties, yet passing through scenes of inexpressible loveliness, and provided here and there with deep springing wells of comfort. The practical spirit of this book is of indescribable value and importance. An allegory like this, one might suppose, would make rather an imaginative than a working pilgrim; and in some hands it would have tended to produce a dreaming mystic, instead of a sober, experienced Christian. But there is hardly a book of greater practical wisdom in the world, and certainly, with all its imagination, no more correct map of the Christian pilgrimage. Its wisdom is that of dearly bought experience, heaven-taught and heaven-descended."—*Pp.* 178, 179.

The book from which these passages are extracted is an importation from the United States. It contains fifteen lectures, which are said to have excited much interest there, and which will be equally acceptable to British Christians. They are in fact dissertations on subjects, an acquaintance with which is necessary for the full understanding and appreciation of the Pilgrim's Progress, and on the principal personages and scenes in the narrative. The titles of lectures are Bunyan and his Times—Bunyan's Temptations—Bunyan's Examination—Bunyan in Prison—Providence, Grace, and Genius, in Bunyan and the Pilgrim's Progress—The City of Destruction, and the Slough of Despond

—Christian in the House of the Interpreter—Christian on the Hill Difficulty —Christian's Fight with Apollyon in the Valley of Humiliation—Christian in the Valley of the Shadow of Death—Christian and Faithful in Vanity Fair—Doubting Castle and Giant Despair — The Delectable Mountains and Enchanted Ground, with the characters of Ignorance and Little Faith—The Land of Beulah and the River of Death—Christiana, Mercy, and the children. Among the chief qualifications of the author of these lectures are extensive information—intense admiration of Bunyan—thorough accordance with his sentiments and spirit — and ability to express luminous thoughts in glowing language. This is not a volume which is likely to disappoint its purchaser.

Dr. Cheever has made good use of the work originally entitled, Grace abounding to the Chief of Sinners, a valuable piece of autobiography, which, though written before the Pilgrim's Progress, throws much light on its contents. It was dedicated by Bunyan "to those whom God had counted him worthy to beget to faith by his ministry in the word," and it gives a detailed account of his mental history from his childhood to his forty-sixth year. Before he concluded it, he had lain in prison, he tells us, "complete twelve years," and was waiting to see what God would suffer his enemies to do with him. Had it come down to us merely as the history of a man called to sustain the pastoral office at Bedford, it would have been an interesting narrative, but the insight it affords into his celebrated allegory imparts to it additional worth. When God created Bunyan, he gave him good sense, a warm heart, and a lively imagination. These endowments were necessary for the work he was to perform; but many a Christian has had these, probably in an equal degree with Bunyan, who could never have produced the Pilgrim's Progress. It was Bunyan's education that fitted him for the achievement. This was not an education at school or at college, not an education given him by parents or ministers, but an education which he received for the specific purpose from him who had originally destined him to the work. The mental conflicts through which he passed when burdened with sin, anxious for salvation, unacquainted with the gospel—those terrific mental conflicts which for several years excited his spirit and often brought him to the verge of despair—were an important part of the preparatory process. The habit which he formed of watching minutely the workings of his mind, and expecting suggestions from evil spirits, though carried to an extent which was detrimental to himself, gave him ability to describe such exercises, in a figurative style, so as to be interesting and advantageous to others. The persecutions he met with in the pursuit of that course to which his religious convictions impelled him, resisted as they were by inwrought principles, rendered him the more determined, and the more skilful in drawing that picture of determination which gives a powerful charm to the character of his hero. His deep impressions of spiritual realities and intense earnestness, caused a directness and simplicity of purpose, conducing to that plainness and energy of style which adapted all he wrote to those classes of the community who were the most ready to attend to his instructions. The fact that his theological knowledge was derived almost exclusively from the scriptures, preserved him from sectarian diction and common-place opinions, and imparted to his perceptions the charms at once of novelty and truth. When he began to understand something of the grace of Christ revealed in the gospel, but before his views were at all definite, he was for a long time, as he expresses it, "never out of the bible either by reading or meditation, still crying to God that he might know the truth, and way to heaven and glory." Being afterwards brought into contact with abettors of error, he was "driven to a more narrow search of the scriptures, and was, through their light and testimony, not only enlightened, but greatly comforted and confirmed in the truth." In teaching others, his method was, we are informed, "to keep close to the scriptures, and what he found not warranted there, himself would not warrant or determine, unless in such cases as were plain, wherein no doubts or scruples did arise." He determined to die "rather than deal corruptly with the blessed word of God." He was conversant with every part of the inspired volume. His mind was completely saturated with scripture; and though his applications of scripture were sometimes visionary, and his temptations

seemed to express themselves in scripture language as well as his comforts, yet his phraseology, figures, and habits of thought were so scripturalized, if we may thus speak, as to render his communications peculiarly attractive, holy, and majestic. To all this must be added the leisure for meditation afforded by his long confinement, especially as his access to books was exceedingly limited. Thus a key to the Pilgrim's Progress, and a picture of its author's mind is found in "Grace Abounding." In the present edition of this work, a few pages containing additional facts are judiciously added to Mr. Bunyan's narrative.

Of the Pilgrim's Progress itself, it is not necessary to speak. It is too well known and too highly esteemed to need our commendation. Suffice it to say, that the editions mentioned in the preceding list are of a superior order. To all who delight in large, clear, handsome type, and paper of the best quality, Mr. Arnold's folio edition will commend itself at a glance. It is pleasant to look at it and think of the facility it will afford to many an aged pilgrim, to renew the sweet remembrance of Christian and Hopeful, and contemplate their reception of the welcome message, You have but two difficulties more to meet with, and then you are in the city. This edition has also Bunyan's own marginal notes, which are important to any one who desires to ascertain the author's meaning in the obscurer passages. It is greatly to be regretted that in many modern editions which are in other respects good, these marginal notes are omitted.

The octavo edition published by Messrs. Bagster is a volume of great beauty, and illustrated by two hundred and seventy wood-cuts. For family use, especially, these will recommend it strongly, the designs being generally well conceived, and adapted to interest the feelings of the young. They are small, but executed with great precision. The same embellishments are inserted also in the minor edition, which is a respectable book for the pocket, and is sold at less than half the price of the larger.

The large, double-columned volume, published by Messrs. Fullerton, as Bunyan's Whole Allegorical Works, includes with the Pilgrim's Progress, several other pieces. One of these, the Holy War, ought to be universally read by professors of the gospel. It is ranked next to the Pilgrim's Progress by most of Bunyan's admirers, and by some it is preferred. The allegory, which is totally distinct from that of the Pilgrim, is not so natural, and is perhaps not quite so well sustained; but the degree of ingenuity displayed in it is greater, and there are passages which exceed in pathos anything that we remember in the works of other English writers. The subject is, "The Holy War, made by Shaddai on Diabolus, for the regaining the Metropolis of the World; or, The Losing and Taking again of the Town of Mansoul." The piece which follows this, "The Life and Death of Mr. Badman, or a familiar dialogue between Mr. Wiseman and Mr. Attentive," is not an allegory; but was intended by the author to be a sort of supplement to his Pilgrim. "It came again into my mind," he says, "to write, as then of him that was going to heaven, so now of the life and death of the ungodly, and of their travel from this world to hell." This work was eminently adapted for usefulness among Bunyan's contemporaries; but modern refinement would take exception to some parts of it. Two other pieces are comprised in this volume which are not generally ascribed to Bunyan. One is entitled, The Pilgrim's Progress, Part III. It gives an account of the journey of Tender-conscience, an amiable young man who, having left the city of Destruction, goes along the road which Christian had trodden, calls at many of the places which he visited, meets with some companions and adventurers, takes part in some very long conversations, and at length arrives at the Celestial City. The author, whatever might be his name, possessed some talent, but we have not the slightest hesitation in denying that he was the celebrated person he professed to be. The language is the language of the eighteenth century, not of the seventeenth; the current of thought is flat and spiritless in comparison with that of Bunyan; and the sentiment, though not generally objectionable, is many degrees less pure and evangelical than that which pervades his genuine publications. Nor can we discern any tokens of legitimacy in the piece entitled, "The World to come, or Visions of Heaven and Hell." We do not find any traces of Bunyan's originality of conception, or of that delicacy of taste and judgment which so often

excites the admiration of his readers; while such phrases as "graphical description," "terrene enjoyments," "mystic epithalamium," "bodies transparent and diaphonous," remind us of nothing in Bunyan except his address to his second Pilgrim, when referring to some claimants to the honour of his lineage,—

"But yet they, by their features, do declare
Themselves not mine to be, whose e'er they are;
If such thou meet'st with, then thine only way,
Before them all, is to say out thy say
In thine own native language, which no man
Now useth, nor with ease dissemble can."

The two foundlings, however, do not occupy much room; and it was probably thought that the *Whole* Allegorical Works of John Bunyan being announced, it was better to include the doubtful than to omit anything that a purchaser might expect.

All that remains now is to notice the poetical versions, and of these we shall not say much. It has always appeared to us that an attempt to improve the Pilgrim's Progress by turning it into verse was one of very doubtful expediency. It was poetry as it came from the hands of the author,—poetry of the highest order. There is a charm in Bunyan's diction, of which every reader of taste is susceptible, entirely superseding the necessity of rhyme or metre. We will not, however, prejudge the case, but give our readers specimens of what has been performed.

Above forty years ago, the Rev. George Burder published Bunyan's Pilgrim's Progress versified, for the entertainment and instruction of youth. It was an abridged version of the first part of the Pilgrim alone. This is now re-published by Messrs. Bagster, and adorned with the wood-cuts already mentioned. The following is the account given of the interesting scene in which Christian, after his visit to the house of the Interpreter, is permanently relieved of his heavy burden:—

"By these and other lessons taught him here,
Christian was led at once to hope and fear:
But still his mind was on his journey bent;
He therefore took his leave, and onward went.
Uphill he labour'd with his heavy load,
But resolutely kept the narrow road.
And now—deliverance to his soul draws near,
Soon shall he lose his burden and his fear.

"Behold, close by his path, a cross he viewed,
Here Christian stopp'd awhile and musing stood;
Gazed on his blessed Lord's accursed tree,
And then exclaimed, 'That Saviour died for me!'
No sooner had he spoke, than, strange to tell,
That moment from his back the burden fell,
Relieved at once from all his guilt and pain,
He wept for joy, then gazed and wept again;
His inward gladness burst into a song,
And thus he warbled as he went along.

"'Thus far I came, sore burdened with my sin;
'Nor aught could cure the misery I was in,
'Till I came hither:—What a place is this!
'Here I begin to taste eternal bliss!
'Must here the burden fall from off my back?
'Must here the strings that bind it to me crack?
'Blest cross! blest sepulchre! blest rather be
'The Man that here was put to shame for me.

"To aid his joy, three shining forms appear,
And words of peace salute his ravish'd ear.
'Pilgrim,' said one, 'your sins are all forgiv'n,
'Now fearless travel safely on to heav'n.'
'Here drop your filthy rags,' another says,
'And let this royal robe supply their place.'
A third his forehead marks and gives a roll,
(The evidences of a gracious soul);
'Read here,' says he, 'with joy your pardoned state,
'And show it when you reach the heavenly gate.'"

A metrical version of the Second Part having been now made by the author of "Scripture Truths in Verse," in a style very similar to Mr. Burder's First Part, is included in this volume. It commences thus:—

COURTEOUS COMPANIONS.

"Once I did essay
To tell you of the Christian's dangerous way,—
How he forsook his children, wife, and home,
Because he dared not meet its certain doom.
Pleasant it was to me, to you not vain:—
So I have wished more tidings to obtain
Of those he left behind; but by that way
I have not passed (through business) many a day.
At last what I had wished I did obtain,
Near to the place I went and dreamed again.
Methought, an aged man, as there I lay,
Came by; I rose and joined his company;
Began to question him, and found he knew
About good Christian and his travels too.
He told me then about the townsfolk's rage,
When first poor Christian went on pilgrimage.
'But now,' said he, 'that he is gone away,
''Tis wondrous what of him the people say;—
'That in a glorious land of dazzling light,
'Decked with a crown of gold, he walks in white;
'And that the Prince who did the place prepare,
'Has granted him a noble mansion there:
'That, at the King's own table now he eats,
'Enjoys his smile, and feeds on dainty meats.
'Indeed they say the Prince himself will come
'Into these parts inquiring what was done;
'For the indignities to Christian shown,
'They say, he reckons as if all his own.'
Quoth I, I 'm glad to hear it; now he reaps
The end of all his toil, and tears, and griefs;
I 'm glad to hear, too, of the townsfolk's stir.
But of his wife, sir, know you aught of her?

'Who? Christiana? why her sons and she
'Are like as happy as he is to be;
'For they have seen the folly of their sin,
'And have packed up and followed after him.'
Better and better still! but did you say
That wife and children too were on their way?
Said I.—'Yes,' he replied, ''tis really true;
'But I 'll narrate the whole affair to you.'"

The volume entitled the Pilgrim's Progress Versified, published by Mr. Painter, consists of a metrical version much fuller than the preceding, in what is usually called the Spenserian stanza. The concluding verses are as follow:—

"Then Standfast summon'd him who was the Guide,
And said—'Tho' I have not been long with you,
Nor did you much over my steps preside,
Yet ever since that we acquainted grew,
I have deriv'd from you advantage true.
When I left home, I left behind me there,
A wife and five small children: this I sue—
At your return (for thither you 'll repair,
So that you may more pilgrims guide where we too are),

"'That you unto my family will send,
And let them be inform'd what me befel,
With what shall happen to me in the end.
Of my arrival here, I pray thee tell—
Describe my past and present state as well.
Tell them of Christian—Christiana, too—
How with her husband she came forth to dwell,
And with her children did his steps pursue:
Declare her happy end, call where she's gone to view.

"'Little or nothing have I home to send,
Except it be my tears for them, and prayer;
Of which it will suffice if news you lend,
If peradventure they may profit bear.'
When Standfast had arrang'd all matters there,
And time was come for them to haste away,
He also did unto the stream repair.
Now, lo! there was a great calm on that day;
Wherefore, when half way in, he stood, and thus did say,—

"'This river has to many caused great fear—
Yea, and the thoughts of it would oft me fright;
But now, methinks, I 'm easy standing here.
My foot is fixed where priests did once alight,
Bearing the ark of covenant with might,
While o'er this Jordan Israel did go.
The waters cold, to taste are bitter quite;
But then the thoughts of what I 'm sure to know,
Do lie upon my heart, and like a coal do glow.

"'I see myself now at my journey's end—
My toilsome days are ended, and no more.
I 'm going to see that Head which low did bend,
And which for me the crown of thorns once bore—
That face which once was spit upon so sore.
Hearsay and Faith my life's ingredients were;
But now I go where all's my sight before.
I shall be with him, and shall have, as heir,
All the delights which I in his blest presence share.

"'My Lord, when spoken of, I 've lov'd to hear;
And where I 've seen the impression of his shoe
On earth, in any part of my career,
I 've coveted to set my footstep too—
His name 's to me been civet-box most true—
Yea, sweeter than of perfumes the most sweet:
His voice to me 's more sweet than honey dew;
And for his face, I 've longed that more to greet,
Than any 've craved the sun to make night's thick shades fleet.

"'His words I used to gather for my food—
They were for antidotes, lest I should faint;
He 's held me up, and kept me ever good—
Yea, and my steps were strengthen'd by restraint."
Now, while all this he did describe and paint,
Over his countenance a change there came,
His strong man bowed beneath him as he went;
'I come to Thee, take me,' he did exclaim:
After that ceased to be within the eyesight's aim.

"But glorious 'twas to see the open air—
How horses, chariots, pipers did appear;
Singers and trumpeters seen plainly were,
And players on stringed instruments, to cheer
The Pilgrims who Gate Beautiful drew near.
As for the children and their families, I
Did not stay where I was till they got clear;
But I have heard that they did not then die,
But were yet living—and this was the reason why—

"That they in that place, where they situate were,
Might, by their influence, the church sustain;
That so it might increase, and produce bear.
For a time, therefore, they on earth remain:
Should it my lot be to go there again,
I may give those who information crave,
Some notice of what here suits not my strain:
Meantime, my readers my best wishes have—
Farewell! I bid them all, and may the Lord them save."

BRIEF NOTICES.

The Domestic Bible. By the Rev. INGRAM COBBIN, *A.M.* London: Small 4to. pp. 214.

The combination of great utility with extraordinary cheapness, gives to this work a special claim to public favour. A number containing sixteen pages is issued every fortnight, of the appearance of which we have from time to time apprised our friends, in the list of Recent Publications Approved; but now, the Pentateuch being completed, and made into a volume, some further development of the plan pursued may be seasonable. In the centre of each page are two columns of marginal references, with the usual

marginal readings, and occasionally a brief explanatory note. At the foot of the page there are other notes in small type, and short reflections to be read at the end of each chapter. In the text, there are interspersed a great number of good illustrative wood-cuts; brackets, indicating that the chapter or paragraph included may be advantageously omitted in family reading; words, also in brackets, which, in the judgment of the editor, might be substituted beneficially for objectionable terms in the common version; and hints for the guidance of those who wish to read the scriptures in chronological order—a practice of far greater importance for the right interpretation of the bible and perception of its harmony than is generally supposed. At the close of the chapter there are also a few questions, designed to keep alive the attention and inform the minds of children and servants. These are the chief features of a plan which is executed very respectably in all its parts. It may be of little avail to say that unless there is an immense sale, the publisher will lose much by the enterprise, though this is a fact—there are but few purchasers, we fear, who are influenced by such reasons; but it is true also that the use of this work will render family reading far more interesting and instructive than the use of a bible containing the common English text alone, and that the publisher engages that when it is complete the price shall not exceed twenty shillings.

The Baptist Irish Society; its Origin, History, and Prospects: with an Outline of the Ecclesiastical History of Ireland, and a Lecture, enforcing its Claims on the Sympathy and Efforts of Christians in England: London: 8vo. pp. 162. Price 2s. 6d.

The largest portion of this volume is occupied with a sketch of the Ecclesiastical History of Ireland, from the earliest times to the close of the eighteenth century. This has been prepared by Mr. Gould, pastor of the baptist church in Dublin; and it evinces diligence, skill, and judgment. He has taken pains to ascertain the facts which it was desirable to lay before the reader, and to teach him to look at them in the light afforded by sound principles, especially in those matters which relate to state-endowments. The second part of the work, that relating to the Baptist Irish Society, was written partly by Dr. Belcher before he left England, and partly by Mr. A. G. Fuller: of course it consists, in a great degree, of matter derived from the thirty annual reports. Dr. Massie's Lecture, delivered at the annual meeting of 1844, gives a comprehensive view of the ecclesiastical aspect of Ireland, in glowing language, expressing the opinion that "the church of England in Ireland is itself a cancerous sore, a wound of long standing; but the presbyterianism of Ireland has been a plaster thrown over it, to hide its deformity, and to conceal the evil working in the whole community." It is desirable that this publication should be circulated extensively. Now is the time for British Christians who adhere to New Testament modes of procedure, to exert themselves in Ireland; if they are apathetic now, we are fully persuaded that before many years elapse they will regret it bitterly. The society from which this work emanates deserves confidence and support; if its operations are few or feeble, the fault lies not with its managers, but with the public.

The Female Disciple of the First Three Centuries of the Christian Era: her Trials and her Mission. By Mrs. HENRY SMITH. London: 16mo. pp. 297. Price 6s.

That women professing godliness must have experienced far more than an average share of the difficulties and trials endured by the followers of Christ in the first ages will be readily acknowledged by all; but the degree in which their lives were embittered by the opposition of heathen connexions, and the innumerable sources of grief by which their steps were surrounded, cannot be imagined by any one who is not familiar with the manners and customs then prevalent. The writer of the volume before us has studied these, and made herself acquainted with historical records illustrative of her theme, and the result of her researches will be interesting and useful, we trust, to thousands of her countrywomen. Her work contains chapters on the Benefits of Christianity to Women—Judaism at Rome—the Women of Heathen Antiquity—the Christian Female in the Apostolic Age—the Communication of the Gospel to Gentile Women—the Christian Bride—the Christian Wife—the Attire of the Christian Mother—the Christian female as a Member of the Church—the Christian Wife and Heathen Husband—the Christian Daughter—the Christian Slave—and the Death of the Christian. In the discussion of these topics, many of our female friends will find much that will be new to them, and all will find impressive representations of facts calling forth their sympathy towards their sisters of less favoured times, their gratitude for the tenderness of divine providence towards them, and their sense of obligation to adhere firmly to principles for which others have suffered so acutely, and to aid in their dissemination throughout those lands which still sit in darkness.

Stories of the Primitive and Early Church. By SOPHIA WOODROFFE. *Edited, with an Introduction to the Subject, by G. S. Faber, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury.* London: Seeley and Co. 16mo. pp. 207.

Of this volume we cannot speak favourably. The venerable editor is very hostile to what he deems semi-popery, as exhibited by the Oxford tractarians, but his own system is in our view full half way towards it, and such works as this appear to us to prepare their readers to receive it. The ecclesiastical authority recognized is what we deem usurpation. The nomenclature is not that of Paul, Peter, and John, but that current in subsequent centuries. Mr. Faber endeavours to sift the grain, but his sieve retains much that we think worthless and even baneful.

The English Gentlewoman: or, Hints to Young Ladies on their Entrance into Society. London: Henry Colburn. Post 8vo. pp. 257.

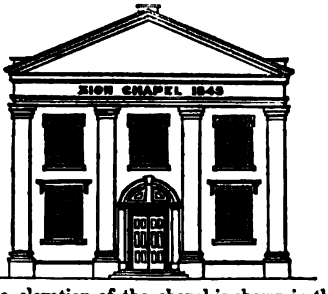
This work is intended chiefly "for young ladies of the upper classes of English society,"

—"for those who must live, more or less, in communion with the gay and the opulent, but who wish to live unspotted in the world." In much of the advice given there is good sense; the practices on which the writer animadverts, as prevailing extensively in aristocratic circles, are such as it is desirable her readers should avoid; but respecting many of the subjects discussed, we are utterly incompetent to give an opinion, for want of acquaintance with those scenes in which she professes to have passed her life. A sentence in the preface will enable the reader to form some judgment of the character of the reforms she advocates. Having stated that the strictures upon dress, amusements, and the laxity of morals in trifles, have been dealt out with an unsparing hand, the writer adds, "The time may not be far distant when we may find that they have not been too rigid; and when the English lady, modest in principle, pure in thought, may again dress as a respectable woman ought ever to do, and dance like a gentlewoman; when the Morning Prayers of our own church may not be followed by the nightly waltz, or the indelicacy of the French play—when, in short, our amusements will be brought in unison with the tone of our own minds, and not our minds levelled to the vulgarity of foreign tastes."

Fifty-three Plain and Practical Sermons. By THORNHILL KIDD. *Fourth Edition.* London: Aylott and Jones. 8vo. pp. 424.

These discourses were published first about thirty years ago, under the title of "Sermons, chiefly designed for the use of Villages and Families." They then constituted two volumes, but are now, by the use of a full page, brought into one. The new title describes them rightly as plain and practical: it may be added, that the subjects are diversified and important, and that direct reference to the great truths of the gospel pervades them.

A Brief History of the Origin and Formation of a Church of Christ, assembling at Zion Chapel, Gravesend. London: pp. 32. Price 6d.



The elevation of the chapel is shown in this cut, which is also a specimen of the elegance of the small publication of which it forms the frontispiece. In addition to the narrative, an address delivered by Dr. Godwin at the formation of the church is included, with a sermon on the same occasion by the pastor, Mr. E. S. Pryce, to whom, as the author, the tract is in every respect creditable. May the blessing of heaven attend his labours.

The Faith and Order of the Primitive Churches: deduced from the Scriptures only. London: Wacey. 32mo. pp. 99.

With many things that are excellent, this small volume contains some that do not commend themselves to our judgment. So certain are "the authors," however, of the accuracy of their own deductions, that they maintain "that Christians can hold no religious communion whatever, whether public or private, with any who, from whatever cause, refuse to join themselves to the church, constituted, according to the apostolic pattern, a description of which has been here attempted."

Petra: the City of the Desert. A Poem. Nehemiah: A Poem. By JAMES TALBOYS WHEELER. Oxford: 8vo. pp. 16.

As the first appearance of these poems was in our pages, our readers have had opportunity to form their own estimate of their excellence. They are now printed elegantly and done up in cloth for separate circulation.

A Manual of Phonography; or, Writing by Sound. A Natural Method of Writing by Signs that Represent the Sounds of Language, and adapted to the English Language as a Complete System of Phonetic Short Hand. By ISAAC PITMAN. *Seventh Edition.* London: 16mo. pp. 64. Price 1s.

This is one of several publications designed to recommend and teach an art by which, the ordinary spelling being superseded, words shall be expressed by signs regulated solely by sound. We cannot say that we think favourably of the practicability of the proposed reform, or of the safety of the study for young persons who are to spell words in accordance with the established system; but as it is not our desire, in such matters, to inculcate our opinions, but merely to aid our readers by furnishing them with information, we apprise them that there are also, The Phonographic Class Book, by Isaac Pitman—A Plea for Phonotypy and Phonography, by A. J. Ellis, B.A.—The Phonotypic Journal, published monthly—a Sheet of Phonotypic Wafers, very pretty and adhesive, and several tracts, and papers illustrative of the subject; all of which may be purchased at Messrs. Bagster's. There is, it seems, at 5, Nelson Place, Bath, what is called "The Phonographic Institution."

Scottish Controversial Works on the Atonement.

It is known by our readers than an earnest controversy has been carried on in Scotland of late respecting the nature and extent of the atonement. This is a subject on which we cannot enter cursorily with any propriety, and an opportunity to discuss it deliberately we have not found, and are not likely at present to obtain. For the sake of those readers, however, who are anxious to investigate its merits, and of those authors who have favoured us with their productions, we give the titles of those which we have recently received. 1. *An Inquiry into the Completeness and Extent of the Atonement with Especial Reference to the Universal Offer of the Gospel, and the Universal Obligation to*

Believe. By ROBERT S. CANDLISH, *D.D., Minister of the Gospel, Edinburgh.* Edinburgh: Johnstone. 16mo. pp. xlvi. 157. 2. *Letter to the Rev. R. S. Candlish, D.D., occasioned by his Remarks in the December Number of the Free Church Magazine, on the Atonement.* By JAMES ROBERTSON, *Minister of Portsburgh Church.* Edinburgh: Oliphant and Sons. 12mo. pp. 20. 3. *The Two Gospels: or, Brief Notes in Support of the United Associate Synod's View of the Doctrine of the Atonement, as Opposed to that of Dr. Andrew Marshall and others. Dedicated to the Elders of the Secession Church. By the Rev.* P. DAVIDSON, *Edinburgh.* Edinburgh: Oliphant and Sons. 12mo. pp. 48. 4. *Statement made, April* 1, 1845, *before the United Associate Presbytery of Edinburgh, on asking their Advice. By* JOHN BROWN, *D.D., Senior Minister of the United Associate Congregation, Broughton Place, Edinburgh; and Professor of Exegetical Theology to the United Secession Church. Printed at the Request of the Presbytery for the Information of the Church. Second Edition.* Edinburgh: Oliphant and Sons. 12mo. pp. 32. 5. *A Brief Sketch of the History of the Atonement Controversy, as agitated in the United Secession Church within the last few years. With some Remarks upon the present aspect of things. By the Rev.* ANDREW ROBERTSON, *Stow.* Edinburgh: Oliphant and Sons. 12mo. pp. 28. 6. *The Continuation of a Brief Sketch of the History of the Atonement Controversy, as agitated in the United Secession Church within the last few years. By the Rev.* ANDREW ROBERTSON, *Stow.* Edinburgh: Oliphant and Sons. 12mo. pp. 30. To this list we subjoin, as pamphlets of a similar character and relating to kindred subjects, the following:—*The Entire Correspondence between the Four Congregational Churches in Glasgow, and the Congregational Churches at Hamilton, Bellshill, Bridgeton, Cambuslang, and Androssan: on the Doctrines of Election and the Influence of the Holy Spirit in Conversion. With an Appendix.* Glasgow: Macklehose. 8vo. pp. viii. 191. *A Sequel to "The Entire Correspondence," &c., being the last Letter of the Church in Androssan, to the Four Churches in Glasgow.* Glasgow: 8vo. pp. 8.

RECENT PUBLICATIONS

Approved.

Cyclopædia of Biblical Literature. By JOHN KITTO, D.D., F.S.A., Editor of "The Pictorial Bible," &c., &c. Assisted by various able Scholars and Divines. Parts XXI., XXII. *Edinburgh: 8vo. pp.* 160. Price *5s.*

A Lecture on the Ejectment of Two Thousand Ministers from the Church of England, by the Act of Uniformity, on Bartholomew's Day, 1662; containing an Account of this Important Event in English Ecclesiastical History, with References to Several Cases of a Local Interest, Delivered in Badcox Lane Meeting House, Frome, August 24, 1845. By C. J. MIDDLEDITCH. *London:* 12mo. *pp.* 35. *Price* 6d.

Black Bartholomew! Dominant Popery always the same, whether Rome Papal, or Rome Protestant. A Glance at Ecclesiastical History relating to Popish Cruelty and Protestant Intolerance, as delivered in a Commemorative Service, on Bartholomew's Day, August 24, 1845, at Jireh Meeting, Brick Lane, Old Street. By J. A. JONES, pastor of the church. *London:* 24mo. *pp.* 24. *Price* 2d.

St. Bartholomew's Day Commemorated; or the Principles of Congregational Dissent Explained and Defended. By A. EWING, M.A. *Halifax:* 16mo. *pp.* 37. *Price* 4d.

Popery the Enemy and Falsifier of Scripture: or, Facts and Evidences, illustrative of the Conduct of the Modern Church of Rome, in Prohibiting the Reading and Circulation of the Holy Scriptures in the Vulgar Tongue; and also of the Falsification of the Sacred Text in Translations of the Bible executed by Romanists. A new Edition, Corrected and Enlarged. *London: Painter.* 16mo. *pp.* 122.

A Right Spirit. A Tract for Professors of Religion. By. T. DAWSON. *Bacup: pp.* 12. *Price* 1d.

Friendly Hints to Tradesmen's Assistants, on their Duties, Difficulties, and Encouragements. *London: (Tract Society)* 32mo. *pp.* 104. *Price* 8d.

The Lads of the Factory; with Friendly Hints on their Duties and Dangers. *London: (Tract Society)* 12mo. *pp.* 172. *Price* 1s.

Exercises in Orthography on an Improved Plan; containing much Valuable Information on Various Subjects. Sixth Edition, with Extensive Additions. By HENRY HOPKINS, A.M. *London:* 16mo. *pp.* 257. *Price* 1s. 6d.

Exercises in Composition, on an Improved Plan containing much Valuable Information on Various Subjects. Fourth Edition, with Extensive Additions. By HENRY HOPKINS, A.M. *London:* 16mo. *pp.* 257. *Price* 1s. 6d.

The Teacher's Manual of Exercises in Mental Arithmetic; containing Twenty-five Thousand Questions, with the Answers and the Rules for their Calculation. Forming a Key to the Pupil's Manual of Mental Arithmetic. By HENRY HOPKINS, A.M. *London:* 16mo. *pp.* 232. *Price* 3s. 6d.

The Pupil's Manual of Exercises in Mental Arithmetic; containing Twenty-five Thousand Questions, with the Rules for their Calculation. By HENRY HOPKINS, A.M. *London: Relfe and Fletcher.* 16mo. *pp.* 120.

Steill's Pictorial Spelling and Reading Assistant. Part II. Explaining terms used in Literature, Science, and Art. *London:* 12mo. *pp.* 116. *Price* 1s. 6d.

Steill's Royal Pictorial Toy Book Grammar. *London:* 16mo. *square, pp.* 32. *Price* 1s.

Connected Scripture Lessons, and Monitor's Question Book for Junior Classes. With Suggestive Notes for Additional Questions. Second Edition. By WALTER WILLIAM KING *London:* 24mo. *pp.* 42. *Price* 2d. The Four Lessons on Separate Sheets, Royal Folio. (Twenty inches by twelve and a half.) *Price* 6d.

Cobbin's Child's Commentator on the Holy Scriptures. Parts XVI.—XVIII. *London: Ward and Co.* 16mo. *square, pp.* 48.

The Eclectic Review. September, 1845. *London: Ward and Co.* 8vo. *pp.* 120.

The Herald of Peace. September, 1845. *London Ward and Co.* 8vo. *pp.* 16.

INTELLIGENCE.

ASIA.

DISSOLUTION OF THE CONNEXION BETWEEN BHOODISM AND THE BRITISH GOVERNMENT IN CEYLON.

It will afford our readers pleasure to learn that the representations of the impropriety of this connexion, which have been so frequently made to the British government, have at last proved effectual. The fact has been announced in papers published in India; and Mr. Pegge, whose persevering labours in this cause are well known, has favoured us with copies of letters in which it has been communicated to him by his friend the Rev. R. S. Hardy. The following is an extract:—

"April the 23rd, 1845, a levée was held in the pavilion in Kandy, which was numerously attended by the native chiefs and priests; and his Excellency the governor (as reported in the Colombo Observer), informed the assembly, that in consequence of a communication from the secretary of state, Lord Stanley, he can no longer appoint any priest to office as heretofore under his seal and signature; and that the government agent will not be allowed to interfere, in his official capacity, in the ceremonies of Bhood, nor to have the custody of the keys of the temple in which the tooth of Bhood (so called) is enshrined; all these things are in future to be managed by the priests themselves. This resolution is not yet carried into effect, as it will require a little time for the priests to agree upon the course they will adopt in consequence of the new position in which they are placed. They are about to petition the queen upon the subject; but we have no fear from that source. It is reported they are about to take the principal establishments connected with idolatry, entirely away from the city of Kandy; but as there are many different rumours upon the subject, I know not which to credit. The church is called upon to be very thankful to God on account of this event, as it is a very severe blow to heathenism. But it must be remembered, that in proportion as we effect the downfall of superstition, we are called upon, as a matter of stern duty, to increase our efforts to supply its former victims with the truth."

Under date June 9, Mr. Hardy states:—"The connexion of our colonial government with idolatry has entirely ceased, or is only continued until the priests resolve upon what course they must adopt. With very slight interruption Bhoodism has been the religion of the interior of Ceylon more than 2000 years. This has now ceased, and I trust for ever. The priesthood not being a question of caste as among the Brahmins, not being personally respected, we may hope that, as their political influence is taken away, the religion itself will the more speedily perish. But it is so specious, and has so strong a hold upon the native mind, that it will probably exist in reality—living after its name is universally repudiated. The aid you rendered by your letters to the secretaries of state was of the most essential service, and I have no hesitation in expressing my firm belief, that if it had not been for your interference, no step whatever would have been taken officially to sever the offensive connexion. The books you were kind enough to send, have all come safely to hand, and I have distributed them in places where I thought they would be likely to render the most essential service in the good cause. To me personally they have been of great assistance, as they have supplied me with information I could obtain from no other source on some subjects I have had to bring before the public in this colony.

"The present circumstances of the Ceylonese are peculiarly trying from the almost total disruption of their old habits, in consequence of the great influx of settlers. Though we are not without tokens of the divine approbation, we do not see that rapid progress of the work that we long to witness. The death of Mr. Daniel was a great loss to us. In personal, out of door, real missionary labour, he was perhaps superior to any other missionary that has entered the Indian field since the the days of St. Thomas, if this apostle ever crossed the Indus; and it is little to say, that he came nearer to my idea of a perfect missionary than any other man I ever knew. I need not ask a returned missionary to pray for his brethren that are yet engaged in the strife of battle, but I may ask you never to forget, in your supplications, the little band in Ceylon. May we meet in heaven."

ASSOCIATIONS.

BERKS AND WEST MIDDLESEX.

The following is the list of churches in this association:—

Addlestone	W. C. Worley.
Ashampstead	H. J. Fuller.
Bagshot	J. Franks.
Beech Hill	J. Young.
Brimpton	C. Rixon.
Datchet	J. Tester.

Harlington	J. George.
Horshill	B. Davis.
Newbury	D. Trotman.
Reading	J. Statham.
Staines	G. Hawson.
Sunning-Hill Dale	J. Chew.
Uxbridge	J. Y. Holloway.
Wallingford	J. Tyso.
Wantage	C. E. Birt.
West Drayton	J. Faulkner.
Windsor	S. Lillycrop.
Wokingham	C. H. Harcourt.

The ministers and messengers having assembled at Windsor, May 13, Mr. Tyso was chosen moderator, and Mr. Statham secretary. Sermons were delivered by Messrs. Hatch and Birt; and the circular letter, on the Necessity of Cultivating and Maintaining Brotherly Love, written by Mr. Harcourt, was read and approved. The following resolution, among others, was adopted:—

"That this association, regarding all state-endowments for the support of religion as alike opposed to the dictates of the word of God, and the best interests of mankind, would express its firm and decided disapprobation of the measure introduced by her Majesty's government, and supported by so large a number of the professed representatives of the people (contrary to the wishes of their constituents) for the increase and permanent establishment of the grant to the Roman catholic College of Maynooth; as also its deep regret at the pertinacity and haste with which the obnoxious measure is pressed forward in direct opposition to the expressed wishes of the people, from whose pockets the money will be drawn."

Three churches in the preceding list were received, which are not included in the following summary of

Statistics.

Number of churches		15
Baptized	63	
Received by letter, &c.	35	
Restored	3	
	—101	
Removed by death	17	
Dismissed	26	
Withdrawn	11	
Excluded	9	
	— 63	
Clear increase		38
Number of members		1264
Sabbath school children		899
Teachers		138
Village stations		33

The next association is to be held at Reading, on the Tuesday and Wednesday in the Whitsun-week.

BUCKINGHAMSHIRE.

The following churches and ministers constitute this association:—

Amersham	J. Cocks.
Aston Clinton	T. Avery.
Buckingham	W. H. Carryer.
Chenies	B. Bartlett.
Chesham	W. Payne.
Long Crendon	
Cuddington	T. Timberlake.
Fenny Stratford	T. Carter.
Gold Hill	D. Ives.
Haddenham	P. Tyler.
Harefield	W. Lake.
Ickford	C. Dodwell.
Missenden	D. Marsh.
Mursley	J. Symonds.
Quainton	D. Walker.
Princes' Risborough	J. Dawson.
Seer Green	G. Norris.
Speen	E. Bedding.
Swanbourne	J. Dumbledon.
Waddesdon Hill	H. G. Grainger.
	W. Tomlin.
	W. Payne, sen.

The annual meeting, May the 6th and 7th, was held at Buckingham. Mr. Carryer was called to the chair, and Mr. Marsh reappointed secretary. The business of the county auxiliary to the Baptist Home Missionary Society was transacted; Mr. Dawson preached, and read the circular letter on Sanctification, which he had prepared, and which was ordered to be printed. The following resolutions were passed unanimously:—

"I. That this association cordially approves the very spirited effort made by the baptist friends at High Wycombe, and earnestly recommends the case, as one deserving the warmest support of the associated churches.

"II. That this meeting, while it readily sympathizes with every fair attempt to hinder the progress of Popery, is, in opposing the Maynooth grant, more particularly anxious to enter a prominent and decided protest against all state-endowments of religion.

"III. That this meeting would respectfully submit to the associated churches the very great desirableness of making some provision through the medium of insurance societies, for the widows and families of their pastors, in case of their removal by death, as a duty alike dictated by affection and demanded by justice: and would recommend the Protestant Dissenters' Fire and Life Insurance Society, as offering peculiar facilities for the purpose."

Statistics.

Number of churches		20
Baptized	75	
Received by letter	38	
Restored	5	
	—118	
Removed by death	36	
Dismissed	22	
Separated	29	
	— 87	
Clear increase		31
Number of members		1883
Sabbath scholars		2190
Teachers		303
Village stations		40

The next meeting is to be held at Missenden on Tuesday and Wednesday, the 5th and 6th of May, 1846.

NEW CHAPEL.

HIGH WYCOMBE, BUCKS.

A new and handsome chapel, erected on ground generously given by Messrs. Hearn and Veary, and intended for the use of a free communion baptist church, was opened for divine worship on Wednesday, Sept. 10. The services were commenced by the Rev. S. Green of Walworth, who read the scriptures and prayed; after which the Rev. T. Archer,

D.D., of the Scotch United Secession church, London, preached from Gal. vi. 14. In the afternoon a public meeting was held, at which Joseph Sanders, Esq., of London, presided, when a statement was made by the Rev. S. G. Green, B.A., the minister of the place, and addresses delivered by the Revs. R. May of Barnstaple, Dr. Archer, W. Brock of Norwich, S. Green of Walworth, and W. A. Salter of Amersham. At this meeting a vote of thanks was unanimously and heartily passed to the mayor and corporation of Wycombe for liberality displayed by them in granting the town hall for the use of the congregation during a period of nine months. In the evening, the Rev. B. Davies, Ph. D., of Stepney College, commenced with scripture reading and prayer, and the Rev. W. Brock of Norwich preached from Gal. vi. 13. Many other ministers were present, and took part in the devotional services of the day. The donations and collections towards the liquidation of the debt amounted in all to about £145.

ORDINATIONS.

BARNOLDSWICK.

Mr. Thomas Bennett, late a student in the college at Accrington, was ordained pastor of the baptist church at Barnoldswick, on Tuesday, August the 26th. The Rev. T. Pottenger of Bradford delivered an excellent address on the constitution and independence of a Christian church; the Rev. D. Griffiths, theological tutor, delivered the charge to the minister, and the Rev. P. Scott of Shipley, preached in the evening. Several other baptist and independent ministers took part in the services, which were very well attended, and will not soon be forgotten.

BAMPTON, DEVON.

On Wednesday, Sept. 3, two public services were held in the baptist chapel, Bampton, when Mr. C. E. Pratt, from the baptist academy, Taunton, was ordained pastor of the church and congregation meeting there. The morning service was commenced with reading and prayer by the Rev. S. B. Sutton, B.A., of Tiverton; after which the Rev. J. Teall of South Molton, delivered an introductory discourse, and asked the usual questions. The Rev. J. Jackson of Taunton then offered the ordination prayer, and gave an affectionate charge to the minister. In the evening the Rev. H. Addiscott of Taunton read the scriptures and prayed, the Rev. N. Foot of Collumpton preached to the church and people, and the Rev. J. Poole of Dulverton concluded the interesting exercises of the day with prayer. The weather was very favourable, and the services were well attended.

PENNY STRATFORD.

Mr. Thomas Carter, whose acceptance of the pastoral office was mentioned in our number for June, was publicly set apart to the work on the 8th of September. A charge to the minister was given by the Rev. B. Lewis of Southwark, and a sermon to the people by the Rev. J. Aldis of Maze Pond. Messrs Simmons of Olney, Paine of Chesham, Adey of Leighton, and other ministers, conducted the other parts of the services, all of which were of a highly interesting and profitable character.

NEWBURY.

The Rev. D. Trotman having through increasing ill health been induced to resign the pastoral charge of the baptist church Newbury, the Rev. J. Drew, late of Welsh Pool, has received a very cordial invitation to succeed him, and purposes commencing his stated labours on the first Lord's day in October.

MILL END, HERTS.

The Rev. W. Elliott, late of Somers Town, has accepted an invitation to the pastoral office from the baptist church at Mill End, and intends to enter on his stated labours early in the present month.

SAWBRIDGEWORTH, HERTS.

The Rev. J. King, late of Brooke, Norfolk, has accepted a unanimous invitation to become the pastor of the baptist church at Sawbridgeworth.

RECENT DEATHS.

REV. RICHARD PHILLIPS.

The Rev. R. Phillips was born at Castell, in the parish of Landewy, in the year 1801, and died the 8th of July, 1845, in the forty-fourth year of his age. Mr. Phillips, from his infancy, was of a rather delicate constitution, of a sedate appearance, and quiet disposition. His parents who were farmers, and greatly beloved in the neighbourhood, regularly attended divine worship at the established church, and were particularly attached to that establishment. They were much delighted in perceiving in their son Richard a strict adherence to moral principle, and continual exhibitions of sound mind and strong intellect. At an early period he was placed at a school, which was established at Fynnon, conducted by the Rev. Benjamin Davis, baptist minister. He was not long there ere he developed mental ability and facility in acquiring knowledge. He seemed, as his tutor used to say, to be thirsty for knowledge. A master so eminently pious proved to the young pupil a lasting blessing. Soon he became the subject of religious impressions — impres-

sions real and lasting. For a length of time his religious state of mind was known to himself and God alone; but often wishing some circumstance to occur that would have had the tendency to reveal it. His master, from some reasons known to himself, never spoke to him on the subject of religion, and he could not overcome his natural timidity to communicate his feelings to any one. However, the Lord, whose ways are not our ways, prepared another instrument to encourage the return of this timorous prodigal. A fellow-student, a pious young man, one day inquired into his state of mind, relative to religion, and instantly he burst out crying, and said, "I love Christ; for some months I have loved him, and prayed that some one would speak to me on the subject, but no one did; but the time is come for me to be the Lord's not only secretly, but publicly."

Mr. Phillips was buried with Christ in baptism, on a profession of faith in Christ, by the late Rev. B. Davis, and received into full communion of the church under Mr. Davis's pastoral care. Having joined the church, Mr. Phillips, by his exemplary walk and holy conversation, united with developments of uncommon mental abilities, was encouraged by the community to deliver short addresses at their prayer meetings, which he did with meekness and fear. No sooner was this known than his neighbours flocked to the prayer-meetings to hear the discourses of their young and wonderful countryman. He soon began to preach publicly with great acceptance. His appearance, his actions, his zeal, and his energy, commanded universal esteem. It was impossible to have heard him without seeing something of the practical influence of the message he delivered. In the year 1828, the eminently good and pious Mr. Davis, the minister of the church he was a member of, entered into rest. Mr. Phillips was unanimously invited to become their minister. On the 20th of May, 1829, he was publicly set apart for that solemn work. For seventeen years Mr. Phillips faithfully discharged the duties of his office to the church and congregation with pleasure and acceptance. He threw his whole soul into his work, and made full proof of his ministry. As a man he possessed a native shrewdness which rendered his society most desirable. In argument he was by no means a contemptible antagonist, and always remarkable for his ready and correct acquaintance with his bible—a living concordance. In the domestic circle he was of a meek and unruffled spirit. He was of an unbroken friendship, whose confidence was inviolable; a man of principle. His affliction was neither very long nor trying. From the beginning of it to the end he was perfectly resigned to the divine will. When he seemed to have death in full prospect, he said, "Oh, what a mercy I am not afraid of death! My hopes are fixed on Christ alone; he is enough." To his dear partner, he said repeatedly, "It is a trial of my faith to leave you; but the Lord's will be done. He seemed to possess a full assurance of faith. "If," said he, "sin be pardoned, death has no sting beside." In the experience of this holy man, it is evident that death was conquered. During his illness he seemed to derive infinite consolation and support from the scripture in 2 Tim. i. 12, "I know in whom I have believed," &c. He was repeating these words when his voice faltered in death. He fell asleep in Jesus. He crossed Jordan at its narrowest point. As he lived, so he died. His end was peace. A funeral sermon was preached for him, and his remains were accompanied to the grave by an immense multitude of mourners.

REV. JAMES HARGREAVES.

The venerable pastor of the baptist church church at Waltham Abbey entered into rest on the 16th of September. Mr. Hargreaves began his ministerial course, we believe, at Bolton-le-moor in Lancashire, but in 1798, he took charge of the church at Ogden in the same county. Having spent many years usefully and honourably in that secluded spot, he removed to London in 1822, at the invitation of the church in Little Wild Street. At the expiration of seven years, removing thence, he became pastor of the church at Waltham Abbey. His ministry there was attended with many beneficial results; his amiable temper and conciliatory manners giving him much influence in a church that had previously been in an unsettled state, and general respect in the town and neighbourhood. His last public enterprise was the erection of a British school house, for which he collected, and at the same time for a debt previously incurred, and he had the satisfaction of seeing the whole discharged. His gratuitous services to the Peace Society, of which he had been secretary twenty years, were highly valued also by its friends. He has been laid aside from public engagements nearly three months, during which his sufferings have been severe, arising from disease of the heart, to which he had long been subject. A few hours before his death, perceiving that it was nigh, he expressed his satisfaction that all his worldly affairs were settled, adding, that as for himself, he could leave his soul in the hands of the Almighty. His age was seventy-seven. Mrs. Hargreaves survives.

MR. THOMAS COOK.

Died, Sept. 3, of small pox, aged forty, Mr. Thomas Cook, who was for several years one of the deacons of the baptist chapel in Lyme Regis, but had latterly, under a deep sense of duty, withdrawn from that office,

much to the regret of many friends, with whom he had formerly acted. His straightforward and consistent character, as a protestant dissenter, endeared him to a large circle of friends, who, in common with his family, now mourn their loss.

MISCELLANEA.

PEACE SOCIETY.

At the request of the committee of the Peace Society we lay before our ministering brethren the following letter, addressed "to the ministers of the gospel of Jesus Christ:"—

"The committee of the Society for the Promotion of Permanent and Universal Peace, respectfully invite your attention to the following brief statements:—

"It is now nearly thirty years since a few individuals of different religious denominations, deeply impressed with the sentiment that the system and practice of international war is under all circumstances a great sin against Almighty God, united in forming the Peace Society, with this object, 'To print and circulate tracts, and diffuse information tending to show that war is inconsistent with the spirit of Christianity, and the true interest of mankind; and to point out the means best calculated to maintain permanent and universal peace upon the basis of Christian principles.' This object has been steadily and variously pursued until the present time, both in this country and on the continent of Europe, as well as in other more distant parts of the world, as opportunity has arisen; and on looking back, the committee rejoice to know that they have not laboured in vain. A very decided and extensive change in the tone of public opinion upon this great question has been effected. Of late years especially, the advance of public sentiment in the condemnation of war has been very rapid; few, indeed, now plead for it, whilst multitudes admit that in almost all cases it is unnecessary, impolitic, and decidedly wrong; and very many agree with the Peace Society in the condemnation of it altogether, and under all circumstances. The committee have always regarded this question as mainly a religious one, and they still feel that to the serious professors of Christianity they must chiefly look as the agents disseminating the pacific doctrines of the New Testament. Amongst their Christian brethren at large, they are naturally led to attach chief importance to those who, from principles of love to Christ and to their fellow-men, employ their talents in the ministry of the gospel. It is with unfeigned gratitude to the source of all light and love, that the committee contemplate the fact, that so many ministers of Christ do cordially embrace and publicly teach the scriptural duty of 'not rendering to any man evil for evil;'—a duty which, taken in its full extent, is fatal to the whole practice of war. From their instrumentality in training the public mind, the committee cannot but look for the most beneficial results. In the spirit of Christian humility and love, they now desire to address a few words to the whole body of Christian teachers of every denomination, and in all parts of the world, urging an increased attention to the inquiry into the accordancy of war with the spirit and precepts of the Christian religion. The committee would not presume to dictate; but the circumstances of the times, the onward progress of human society on all points which affect the rights of conscience and the liberties of man, and especially the present position of the 'peace movement,' as it is somewhat technically designated, constrain them earnestly to ask, whether it be not your duty as individuals to set apart a small portion of time, deliberately and prayerfully to ascertain what is 'the truth' here, and what are the obligations in reference to it, under which, as teachers of others, you are placed? To us it appears that the naked fact of thousands of men being systematically trained to be the destroyers of their fellow-men, ought to be sufficient to lead to an utter repudiation of war on the part of all who acknowledge the authoritative teaching of the New Testament;—whilst all the circumstances under which this system of national protection and defance, as it is mistakenly called, is carried on;—the frivolous occasions upon which war is declared;—the temptation to engage in war which a state of systematic preparation for it presents;—the outrage upon morality and religion, which it every where perpetrates;—and the innumerable mischiefs and miseries, temporal and spiritual, which follow in its train, so aggravate the evil essentially inhering in the system, that it can only be regarded as a complication of all iniquities; utterly opposed to the nature of God, the character of Christ, the entire genius of his religion, and the common rights and interests of all mankind. The impossibility of determining any question of right by mere violence and force, and the invariable settlement of international disputes, whenever they are settled at all, by moral and pacific means, after the ravages of war have been permitted, supply motives for serious reflection, as to the utility, necessity, and lawfulness of the system. All scriptural views of the sacredness of human life; the numerous prohibitions of retaliation and revenge which the New Testament contains; the restraint which it requires us to put upon all our natural passions and sinful tendencies: the love to enemies which it enjoins; the promises of security which it makes to those who trust in God, and of gracious acceptance to those who suffer rather than sin; the mighty influence which it ascribes to benevolent action, in overcoming evil and conquering the evil-doer; the examples which it furnishes both in the history of the Saviour himself, and that of his followers; as well as the entire absence of every thing that can be construed into either a direct or an indirect sanction from the Author of Life, to destroy it by the indiscriminate and ruthless slaughter of the battle-field, do appear to this committee to imply a condemnation of all war, from which there is no escape.

"The friends of peace feel that they are misunderstood, when it is asserted that their principles are subversive of social order and of civil government. They think, on the contrary, that these principles in the degree in which they are adopted, always prove the best security to both: since obedience, springing from a regard to righteousness and love, is on every account to be preferred to that which results only

from fear and force. They think, too, that there is a wide difference between vengeful and murderous retaliation, and the employment of needful restraint to prevent crime: true benevolence demands the latter, whilst it utterly condemns the former. They are satisfied that the influence of moral power to promote order and security in the social and political relations of mankind has never yet been sufficiently tried; and they are anxious to effect that change of public sentiment which shall lead to the adoption of the law of right instead of that of might, in the administration of human governments. Equally clear is it to them that the employment of deadly weapons for any avowed purpose of defence, vindication, or punishment, is contrary to the entire genius and spirit of the religion of Jesus, and to that 'royal law' which he has ordained, 'All things whatsoever ye would that men should do unto you, do ye even so unto them.' That the high sanction of law should ever be given to such modes of defence and punishment, is greatly to be deplored. Facts can be adduced to prove, that even barbarous tribes can be governed, and their confidence secured and kept, by benevolent rule, to the exclusion of all such force; how much more reasonable is it to expect the success of such means amongst enlightened and civilised nations? Most assuredly do the friends of peace believe that civil government is an ordinance of God, and that the magistrate is not clothed with authority in vain, but that he is set 'for the punishment of evil-doers, and the praise of them that do well.' They must, however, contend that his authority is not arbitrary or irresponsible, but necessarily bounded by the intimations of the divine will. When he requires what God forbids, we have the highest example for preferring the divine approbation to his, and feel that we are bound to 'obey God rather than man.' War, under all circumstances, is such an invasion of the high prerogatives of God, and the unalienable rights of men, both as to liberty and life, as nothing short of a positive command can ever justify; such a murderous retaliation as can never be reconciled to the Saviour's instructions:—'Resist not evil.' 'Love your enemies.' And besides this, the committee venture to suggest that the system of international war is by no means a parallel case to the employment of an internal police. Were it even conceded that it is right to enact laws which punish crime with cruel inflictions upon the persons of men, and in some cases with death itself, and that for the execution of these laws an armed police or militia must be kept up; all this is understood to proceed upon fixed regulations, and to have to do only with the guilty. But war slays the innocent along with the guilty; nay, it very commonly happens that the contending armies are composed altogether of those who have no part in the quarrel at all. Whatever question, therefore, may arise as to the necessity of employing physical force to repress crime, there can be no question as to the unlawfulness of *war*, which leaves untouched the perpetrators of the wrong, besides entailing innumerable evils upon the unoffending, and demanding the practice of crime under the pretext of preventing or avenging it. It were, indeed, vain to expect that the basis of human governments will be at once changed from 'might to right,' and the spirit of love at once succeed to that of violence; but the obligation to seek this change by the employment of all Christian means is not thereby destroyed or diminished. Duty is ours, and the blessing will come in due time if we are found faithful. Meanwhile, and pending the effort to bring about this change, and amidst the present limited influence of great Christian principles, it is easy to foresee that occasions of practical difficulty may arise in the administration of internal government; but we can conceive of no occasion which can furnish even a plausible pretext for international war—a practice always as unnecessary as it is unchristian and unjust.

"That peace principles are practicable and safe, as well for nations as for individuals, does not seem to us to admit of a doubt: He who says to us, 'Say not thou, I will recompense the evil, wait on the Lord, and he shall save thee,' is faithful to fulfil his promise in our deliverance, or to sustain and bless us whilst we patiently 'suffer for righteousness' sake.'

"Sound philosophy is here as every where, in perfect accordance with inspired truth:—'Who is he that will harm you, if ye be followers of that which is good?' What can an invading army do with an unarmed people who will not fight? In so far as these principles have been tried, the result fully sustains the conclusions which are drawn from them. The history of Pennsylvania, for the first seventy years of its existence, during which period peace principles retained the ascendency in its government, deserves to be closely studied by every Christian philanthropist, as a striking illustration of the efficacy of these principles, and this under most disadvantageous circumstances.

"Regarding, then, the system and practice of war as one of the greatest crimes which can be perpetrated; as presenting a fearful hinderance to the spread of the gospel, by strengthening the cavils of infidelity, and prejudicing the minds of heathen nations, as the testimony of missionaries painfully proves; and as subversive of all the principles of Christian truth, and all the just claims of mankind, in their mutual relations to each other, we affectionately ask you to consider whether it be not your sacred duty, as it is peculiarly your privilege, to employ the influence which your position naturally gives you, in exposing this great wickedness, and in aiding the efforts which are being made to create such an enlightened opinion upon the whole subject, as must ultimately issue in the abolition of the system. The gospel is expressly ordained to this end; and the page of prophecy distinctly foretels this result. The result can follow only as due prominence is given to the special teaching of Christianity on this point. Plain it is that the abolition of war must precede the millennium; it will be, indeed, one grand means of introducing the universal reign of holiness and love; and perhaps on no practical subject are the general influences which aid Christianity, and hasten its triumphs, more powerfully operating at the present time than on this one. Providence obviously favours the cause of peace, and political expediency acknowledges its sacred obligations in regard to it; whilst all the great questions of the day are conducted with a

distinct recognition of the necessity of permanent and universal peace to the complete renovation of the world. We trust, then, that you will make it your special endeavour to assert the benevolent and authoritative claims of Christianity on this subject, and so aid in bringing about that state of things upon earth, when it shall be seen that 'the fruit of righteousness is peace, and the effect of righteousness quietness and assurance for ever.'

"The committee hope that this expression of their sentiments and feelings will be received in the spirit of Christian kindness, and with that desire for the glory of Christ and the happiness of men by which they hope it is dictated. That the God of love and of peace may be with you, and that he may crown with large success all your endeavours to serve and please him, is our prayer on your behalf. If in any way the committee can assist your inquiries, or aid your efforts in this holy cause, they will cheerfully do so to the extent of their ability.

"Signed on behalf of the committee,

"JAMES HARGREAVES, } *Secretaries.*
JOHN JEFFERSON, }

"19, *New Broad Street, London, August*, 1845."

EMIGRATION FROM THRAPSTON.

A meeting was held at the baptist chapel, Thrapston, on Wednesday evening, July the 9th, for the purpose of commending to the care of God some of the members of the church and congregation meeting in that place, who are about to proceed to South Australia. Several valuable volumes bearing the following inscription, were presented by the pastor of Mr. E. W. Wickes, one of the deacons of the church, and who is one of the party bidding adieu to their native land:—"Presented by friends of the baptist church, Thrapston, to Mr. E. W. Wickes, on his leaving England to reside in South Australia, as an expression of the high esteem in which they hold him as a man, a Christian, and a deacon of the church."

MARRIAGES.

At Devonshire Square Chapel, by the Rev. C. Stovel, on June the 18th, Mr. HENRY PEARCE of the Stock Exchange, to ANN, the youngest daughter of Mr. S. Stanger of the Baptist Mission House.

At the new baptist chapel, South Molton, by the Rev. C. E. Pratt of Bampton, August 27, the Rev. J. TEALL, pastor of the baptist church, South Molton, to MARY THORNE, only daughter of J. MILLS, Esq., of the above place.

At the baptist chapel, West Street, Rochdale, by the Rev. W. F. Burchell, August the 27th, Mr. JOHN PETRIE of Rochdale, to Miss EUNICE, second daughter of John BURFORD, Esq., of Castleton House.

At the baptist chapel, Accrington, by the Rev. G. Marshall, August 28, Mr. JOHN WHITTALL of Accrington, to Miss ELIZABETH WHITTALL of Oswaldtwisle, near Accrington.

At the baptist chapel, Payton Street, Stratford-upon-Avon, by the Rev. Thomas Morgan, father of the bridegroom, Sept. 11, 1845, the Rev. THOMAS HARWOOD MORGAN of Birmingham, to Miss SARAH ADAMS of Stratford-upon-Avon, only daughter of the late Mr. Thomas Adams.

At Myrtle Street Chapel, Liverpool, by the Rev. W. Walton, on the 11th day of September, the Rev. JOSEPH BROWN of Northampton, to MARY, daughter of the late Mr. Thomas SWALLOW of Lockwood, Huddersfield.

CORRESPONDENCE.

ON THE PASTORATE OF MISSION CHURCHES.

To the Editor of the Baptist Magazine.

DEAR SIR,—From the lamented death of two most valuable missionaries, Mr. Mack and Dr. Yates, recorded in the last number of the magazine, and from the remarks of Mr. Thomas respecting the age and circumstances of the brethren that remain, very thoughtful, if not gloomy feelings must have been excited in many minds. A question may fairly arise, whether our missionary operations are carried on in the way most likely to effect our object, or whether an improvement might not be made on our present plan?

Whatever we say of the liberality of our churches being below the Christian standard, various considerations would lead to suppose that the permanent income of the society will not, for some time, rise much above the present amount. I wish I may be wrong in this supposition, but the pressure upon voluntaryism, in many of our churches, especially in the country, is very serious. And then another important inquiry is, whether a much more extended supply of efficient men is likely to be obtained? It is with no little difficulty, I believe, that present demands at home and abroad are satisfied. We may say, that if the faith and devotion of our churches were what they ought to be, both men and money would be supplied to a much greater amount. Be it so; yet we must look at things as they are, and not as we conceive they ought to be. But even if they were as we could desire, it is not reasonable to suppose that existing churches could supply the wants of the world. As it is, to keep up our present establishment in the East is all that we can fairly expect. What, then, are our prospects, with all other agencies at present in operation, for the evangelisation of that vast continent? From our almost stationary position of late years, especially in the occupation of new ground, that much desired day almost seems to recede instead of approaching.

These remarks proceed from a conviction, that in the very principle of our efforts, we have failed to adopt a right course. We pro-

fess to take the New Testament for our guide; have we done so in this case? I think not. The apostles, in preaching the word and in planting Christian churches, never settled down as pastors. They staid in any given place more or less time, as the case might require; but in the organization of the churches, all the officers, pastors as well as others, were selected from the people themselves. This appears to have been the invariable rule. With us it has never been the rule, and a very rare exception.

To all this it has been said, that the native converts are not to be trusted with this office. Such a declaration goes far towards denying the suitability and sufficiency of the gospel to the various classes of men; and yet we profess that it contains within itself all the resources for correcting abuses, and for thoroughly furnishing individuals and churches to every good work. Why do we not try it, and leave it to the good providence of God, and the influence of his word, to take care of his own cause?

I know that it is said, we want to educate them first, and then we are ready to encourage them to assume any office for which they may be fit. I am no enemy to education, to the utmost possible extent. Education, however, is a comparative term, and if a person be truly pious, of sound mind, and able to read the scriptures, he may be a very efficient pastor, in many cases, in England or in India, even though he may not be an educated man in a higher sense. It may be a grave question, whether we can keep native talent in abeyance until we have given education? or whether converts matured in years and judgment, would not surpass in usefulness, young inexperienced men, however instructed.

Any reasonable hope for the universal diffusion of the gospel, must be based on native agency. To them the climate is innocuous, while it is death to us. Their acquaintance with the language, habits, and feelings of their countrymen, gives them an immense advantage over the best qualified and most laborious stranger. The facility with which the native preachers lay hold of the feelings of their auditors, beyond anything our brethren can do, has frequently been remarked. What should we ourselves think if the staple of our ministry were imported from some far distant country, and our own countrymen were admitted only to subordinate positions?

Then the economy of the thing is another weighty affair. Not only does native agency cost much less than that which we can send, but the New Testament churches were entirely self-supporting churches from the very first; their pastors, no doubt, accommodating themselves to the circumstances of the people. Why should it not be so now?

The native churches can never come to their independence, to an equality of privilege with ourselves, to the full liberty of the gospel, until they choose and support their own pastors, and manage their own affairs. I may be told that the native churches do choose their own pastors, in choosing our brethren to preside over them. I would ask, have they been taught their right and capability of choosing for themselves and from themselves; and have native brethren been urged to give themselves to the work, as the way in which the churches are to be supplied? In my view, the hope of the world hangs on this question: how can adequate resources be otherwise supplied? or why should we seek them when they are thus prepared to our hands?

It may be said that my suggestions are speculations in opposition to experience. With the New Testament in my hand, I can hardly agree to this; and if it is so as to modern missions, the reason lies in their not having pursued the apostolic plan. With prayerful desires for the advancement of this great cause, I am,

Yours truly,

JOHN GREEN.

Leicester, August 14, 1845.

AGED OR INFIRM BAPTIST MINISTERS' SOCIETY.

To the Editor of the Baptist Magazine.

DEAR SIR,—At the last annual meeting of the Society for the Relief of Aged or Infirm Baptist Ministers, held in Bristol, the Rev. Charles Daniell of Melksham was chosen secretary in the place of the Rev. Joshua Russell resigned.

The following new rules were proposed and carried, which will take effect from the annual meeting to be held at King Street Chapel, Bristol, the last Wednesday in June, 1846, if then carried by a majority of two thirds of the members, absentees being allowed to send their votes in writing.

"1st. That any pastor of a baptist church may be admitted a beneficiary member, on the recommendation of two members of the society (and being in good health at the time of application), on the following terms, viz.:—

"When the age of the applicant shall not exceed twenty-six years, *one guinea* per annum from the time of entering.

"When the age of the applicant shall be above twenty-six years, *one guinea* for every year he may be above that age to be paid on admission, in addition to the annual subscription of *one guinea*.

"2nd. That no beneficiary member shall be admitted above the age of fifty-five years.

"3rd. That any beneficiary member, on giving notice in writing to the secretary of his wish to withdraw from the society, may receive one-half of the money which he may have paid in, without interest; such payments not to be taken from the funded property, or from the divisible income.

"4th. That every beneficiary member shall make a public or private collection in aid of the funds of this institution once a year, or pay *one guinea* in lieu thereof.

Experience has long since proved, that all societies partaking of the nature of mutual assurance societies, must be based on the age and health of the beneficiary members, at the time of entering, or they will fail to effect the good which the benevolent founders of such institutions might fondly hope and ardently desire. The Aged Ministers' Society has not been exempt from this general rule, as the payments made during the last six years will show:—

Date.	No. of Claimts.	Amo. to ea. Claim. £	s.	d.	Amo. divided. £	s.	d.
1840	19	5	18	5	112	10	10
1841	19	7	12	11	145	5	7
1842	20	10	8	5	208	3	6
1843	17	13	0	2	221	2	10
1844	23	10	2	3	232	11	9
1845	24	11	3	0	267	12	0

I beg respectfully to invite our ministers to join this society, and our laity to aid its funds. This society might and ought to be the means of great good, in affording assistance to our respective ministers when suffering from age or infirmity,—to those who have worn out their powers in the service of the Redeemer and of their fellow-men.

It will give me pleasure to forward the rules to any persons who may wish them, and to receive subscriptions and donations in aid of the institution.

I am, my dear sir,

Yours very truly,

J. L. PHILLIPS, *Treasurer.*

Melksham, Sept. 13, 1845.

STEPNEY COLLEGE.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Perhaps you will allow me to correct a slight typographical error that occurs in the recent Report of the Baptist Union—the Baptist Manual. The number of students at Stepney is stated to be twelve, and the expense of the institution for the year upwards of £1800. The fact is, the number ought to have been twenty-four. The correction of this error is the more important as the disbursements of the institution were larger than usual in consequence of an extra expenditure for repairs.

Yours very truly,

JOSEPH ANGUS.

Sept. 16, 1845.

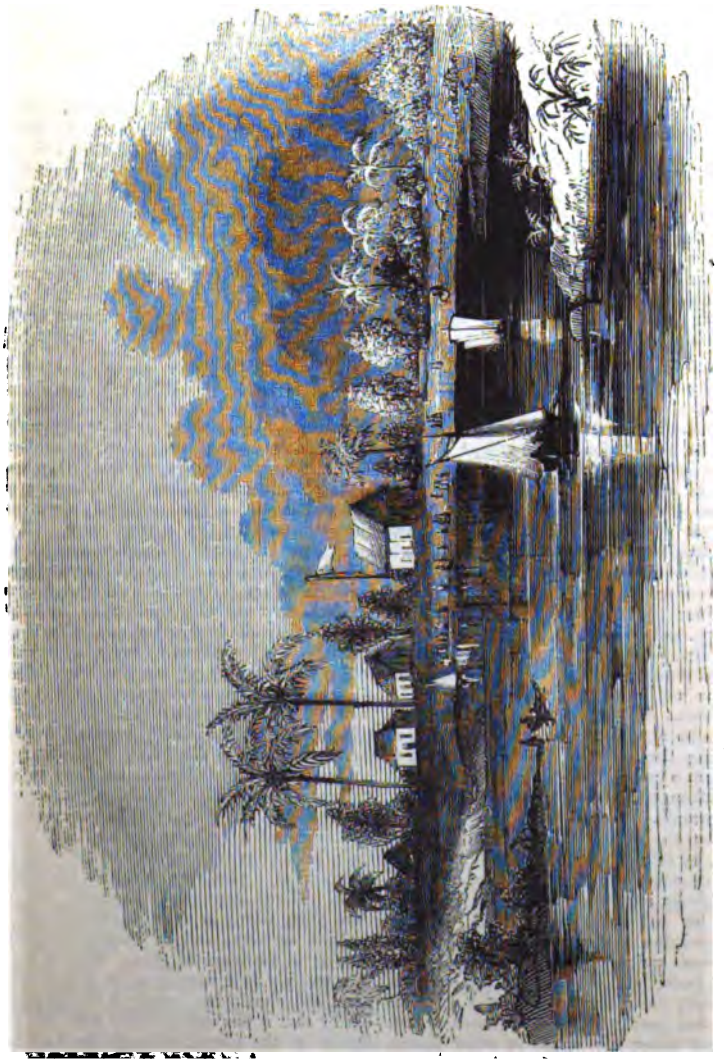
EDITORIAL POSTSCRIPT.

The Baptist Irish Society having been deprived of its treasurer by the death of Mr. Stock, the Committee, after careful deliberation, has unanimously requested Mr. Edward Smith, one of the deacons of the church meeting in Devonshire Square, to accept the vacant office. That gentleman has consented to undertake the duties temporarily, and that he may soon express his readiness to discharge them permanently will be the earnest desire of all who know him and feel interested in the Society. There is however a heavy debt which has occasioned practical inconvenience, and which has caused him to hesitate. Amounting to rather more than £1000, it clogs existing operations, and forbids the commencement of promising undertakings. The Committee has determined to make a strenuous effort to reduce this debt; and we trust that the loud call which recent legislation presents to every intelligent mind, for increasing exertion in that land of conflict and portentous darkness, will incline many to avail themselves of this opportunity to prove their solicitude for Ireland, and their anxiety that the baneful systems under which it suffers should be counteracted effectually by the promulgation of gospel truth.

Many of our friends will probably be visited ere long by the pastor of the Baptist church at Berlin, Mr. Lehmann, and it may be convenient to some of them that we should say that he is a man who deserves a cordial welcome. He was designated to his work publicly in Salter's Hall Chapel in the year 1840; and God has remarkably blessed his labours, so that, notwithstanding the opposition he has had to encounter, both from men of high and of low degree, the church consists now of more than 150 members. The congregation increases; a chapel which will accommodate about 600 hearers appears to be desirable; and the importance of the metropolis of Prussia, and especially its relations to other parts of the continent, renders the erection of this place an object of public interest. The principal design of Mr. Lehmann's present journey is to obtain aid in this undertaking. Mr. Oncken says, in a letter recommending the case, "The Lord Jesus is opening wide and effectual doors to us in every direction, and it is a wonder in our eyes that after a few years labour we can look round on twenty-six churches, with about 1,600 converts, who by his Spirit have been converted to God."

The Report of the Baptist Union of Scotland in our last number states that "four young brethren were pursuing a course of preparatory training under the superintendence of brother Johnstone of Cupar, who was engaged to proceed in this department of labour." A correspondent informs us that the word "engaged" ought to have been "encouraged," the fact being that "while the Union highly approves of Mr. Johnstone's very laudable efforts in this department, they are carried on altogether on his own responsibility, as a private individual, gratuitously, and not as being in any way engaged or supported by the Union." The distinction is palpable; at the same time, it is fair to add that our printer must not be blamed for the error, as the manuscript sent to us was exceedingly difficult to decipher.

THE MISSIONARY HERALD.



BLANKET SOUND, BAHAMAS.

ASIA.

CALCUTTA.

Our intelligence from India is, this month, of a more cheering character than usual, though the want of more labourers is severely felt. Mr. Denham has removed to Serampore, and is for the present engaged in services there which the Calcutta brethren have consented to his undertaking, while they deeply regret his removal from their own immediate vicinity. In a letter dated July 2nd, Mr. Thomas expresses himself thus:—

Our mission circle is at present enjoying pretty good health. You will be delighted to hear that five persons are expected to be baptized and join the church in Circular Road next sabbath. Last week brother Pearce baptized seven native converts, and subsequently formed a new church in one of the village stations under his charge. The converts were baptized in Intally. Early last month six more converts were baptized at Agra, making altogether, if I mistake not, thirty since the commencement of the year. Twenty-four were baptized at Barisal. Baptizings have also taken place at Chittagong, Dhaka, and Jessore; and further accessions are expected to be shortly made to several of the churches. Thus while God has been greatly trying the mission in the removal of one or another, he has been cheering the hearts of not a few with tokens of his favour.

But we want men. Our aged brother Mackintosh, of Allahabad, is quite laid aside; brother Leonard is in much the same state; brother Robinson is very infirm and often afflicted; we should have an efficient brother appointed to assist him forthwith. Send us help.

On the same day Mr. Pearce wrote from Intally, as follows:—

You are aware that about three years since I opened a new station at the village of Moloyapore, whither I had been invited by a number of people who left the Puseyite missionaries. For some time I had to contend with great difficulties arising from the unsteady character of the people, who although they had been nominally Christian for several years, were in fact far from the kingdom of God. Having gone to some expence in buildings, and the village being well situated for missionary labour, I determined to persevere, and therefore established a school, which was soon well attended; and by degrees an improvement in steadiness and seriousness began to be manifest in some of the persons composing the sabbath congregation. It is now about a year and a half since there began to be a change for the better in the character of the people. It has been brought about partly by the adoption of strict discipline, namely, by refusing to have any thing to do with any who were known to be immoral; and partly by instituting weekly visits to their houses for individual instruction. In this way knowledge has grown among them, and the nature and claims of the gospel have become better understood. In this part of the country the ignorance and wickedness of the heathen population seem to surpass what has come under my notice in other places, and the many nominal Christians in connexion with the Propagation Society who live about here are in many cases to my certain knowledge not at all better than the heathen; and I believe this to be universally the case. Our difficulties, therefore, have been great, but we have at last established for ourselves a character among the people here. They know generally that people in connexion with the Baptist Mission cannot plunder and steal, and take bribes to bear false witness at court, or go to law one with another, or be known to be guilty of fornication and of sabbath-breaking. All this our people now know, and the heathen know, and this knowledge is doing good, and must do good. It is in some measure redeeming Christianity from the ill odour which it has sadly suffered from in these parts. This digression is necessary to let you know the difficulties we have to surmount. To proceed. About eight or nine months since several persons in the congregation expressed a desire to be baptized, but as their knowledge was small, and their characters untried, I gave them but little encouragement. They continued, however, for the most part, steady in their attendance on the sabbath services, and to display increasing interest in the word of God. One of them, who was a village watchman, or as it is called here, the chowkedar, gave up his situation, feeling that it was incompatible with the profession of the gospel, although he had held the situation since the death of his father, and he for many years before him. A watchman

here cannot well avoid bribes, and false swearing, and connexion with rogues and vagabonds; and they are but too frequently the worst of such characters themselves. Here there was a pleasing proof of the force of God's word and the sincerity of the man. Others of them have come regularly four or five miles to worship on the Lord's day, by which, and their growth in divine knowledge, they have evinced the sincerity of their desire for salvation. Three of the number are women, whose progress in scriptural knowledge, and interest manifested in the means of grace, have been most pleasing. In the month of March last I visited Moloyapore, when I carefully examined all who were then candidates. I was much pleased with their spirit, but as they were of comparatively short standing, I was afraid to comply with their wish for baptism, and deemed it prudent to put them off a while longer. Again, about a fortnight since, I visited them at their request, and spent a considerable part of two days in their examination: the result was that seven persons, i. e., four men and three women, were accepted, much to their joy and my satisfaction. On the following Wednesday they came to Intally, although the day was very stormy and wet, and in the evening were baptised by me in the presence of a large and serious congregation. It was to me a joyful occasion, for it was the token of the Lord's blessing upon a field that had been at first fruitful in discouragements. It was also the first time that I had administered personally the ordinance of baptism after an interval of seven years, owing to bodily weakness. May many such seasons in future be allotted me. Moloyapore is sixteen miles from the nearest of my stations; I thought it therefore advisable to form these converts into a new church, which was done in the Intally chapel on the following evening, June 27th, when they partook together of the Lord's supper, most of the Intally members partaking with them. It was a very solemn occasion, and the new brethren seemed to feel it much. May the great Head of the church acknowledge them, and make the little one a strong nation.

From our Herald you will learn that during the past two months there have been a very considerable number of baptisms, and that in places where there had been no fruit gathered before, namely, Agra and Barisal. Here the parched ground is become pools with water, and the desert is made to rejoice. Oh, yes! God will yet bless India. O that you could send us aid! sensible, humble, active men of robust constitutions, such as Chamberlain was, for country work, and much good would result.

The government have just issued a very important document, which may be considered as constituting a new era in the history of missions in India, as it removes one of the greatest obstacles to the profession of Christianity which exist in this country. In a public letter just issued, in reply to a memorial presented to the government from certain natives of Madras and Calcutta, they state that the principle of the government in dealing with persons of contrary faith in future will be, "No individual, to whatsoever religion he may belong, shall suffer loss of rights or property because his conscience impels him to adopt another," and that shortly an enactment embodying this principle will be passed. Thus right principles are gradually finding their way into this land. We have indeed an exchange in the person of Sir Henry Hardinge for Lord Ellenborough!

I am thankful to say Mrs. Pearce's health has much improved of late, and my own continues good.

The Calcutta Missionary Herald for June speaks thus of Mr. Pearce's country station at Lakhyantipur, where he is anxious to erect a place of worship of a durable nature and worthy of its importance.

The congregation at this interesting Christian station numbers about two hundred persons in attendance on the Lord's day services, and the church consists of about seventy-five members or communicants. Hitherto the people have worshipped in a matted bungalow chapel, but two such having been successively destroyed or severely injured by violent storms which are frequent in this district, it has been deemed advisable to erect a more commodious and substantial building than has hitherto been put up. A plain brick chapel of fifty feet by twenty-five, is now therefore in course of erection. Towards this object the Baptist Missionary Society have contributed from their Jubilee Fund the sum of 1500 rupees, but about 600 more will be required to meet the expenses of the building, for which sum Mr. Pearce has to look to the benevolence of Christian friends in this country. The station at Lakhyantipur has been established about sixteen years, during which time it has been chiefly under the superintendence of Mr. Pearce. The Christian people there are yearly increasing, and it is believed on good grounds that they are exercising a very salutary influence on the heathen population around.

BARISAL.

Eight persons were baptized by Mr. Bareiro on the 4th of May, at this station; and he delivered an address to the spectators, the following extract from which will be perused with pleasure.

Since you have so kindly favoured me with your attendance, it may not, perhaps, be amiss for me to give a short account of these persons who are now about to be baptized. Their history is at once interesting and illustrative of the power and grace of God towards perishing sinners, and of the truth of the divine exhortation which says, "Seek and ye shall find." Though strangers to Christ, two of these people felt a secret and longing desire after the salvation of their souls, now twelve or fifteen years ago, but did not know how or where it was to be found. They went through all the forms and rites imposed upon them by their "gurus," or teachers, so called, and as the caste to which they belonged, and their peculiar case made it necessary. But alas! the more they sought salvation from them, the more they were bewildered, added to which they had to visit many places, in order to ascertain the particulars of the different creeds and sects, if haply they could find it among any of them. Thus they continued till it pleased God, now upwards of seven years ago, to direct them to me. I had distributed a few Bengali tracts near Gaurnadi; one of these having fallen into their hands, through a third person, they instantly went in search after me on foot for two days together; but I was not to be found, having gone in a different direction. After a time, the headman, with six others, came to me with the tract they had received, carefully wrapped up in many folds of cloth. But even in this attempt on their part to come to me, they were tried, for it would appear, that owing to the wild look they then had on account of their dress, &c., they were twice refused admittance into my compound. In the third attempt they were more successful. On my first interview with them, I was agreeably surprised at the discovery of some rays of light which seemed to be covered by many strata, if I may use the expression, of deep ignorance and superstition. Many conversations and discourses had the effect of dispelling some of the clouds which filled almost the whole of the horizon of their dark minds, and after a stay of some days they left me. I saw them again and again, when they made a stay of a week or so at each time. The headman, whose disciples the others were, having obtained more light, and being convinced in his mind of his incapacity to influence their faith after what he had heard, saw, and felt, determined to come and live altogether under my instruction. He did so, which was in the year 1841, but having followed a wrong course in attempting to qualify himself by learning to read and write, for which nature never designed him, he stayed but six months under my instruction, and then suddenly left me, for which he is now very sorry. Just about this time they visited me in great numbers, and expressed a desire that I should take them all under my instruction, and protect them from the oppression and extortion of their landlords, to which they were subject. But the impossibility of such an attempt on my part, and the sudden disappearance of the headman, put an end to all further intercourse with them for a considerable time. The light of God's word, however, which they had received in the interval, was not extinct. When the intercourse thus unhappily interrupted was again renewed, they repeated their request of being protected and instructed by me, and advised me to take land in their country, when they would become my "rayats," and would thus be enabled to follow the dictates of their consciences, to which they were obliged, in many instances, to do violence, by fear of man. I made many a fruitless attempt to comply with their request, and latterly, as the last expedient, invited them to come and settle on "Char-Shorikol," of which I had then the lease. But their peculiar mode of living, and expenses they would be put to by removal, which, being very poor, they were unable to meet, prevented them from settling themselves there. They repeated these requests from time to time, and in fact were obliged to do so on account of the oppression and false imprisonment they suffered, yet I could do nothing in their case. But from these evils from the men who meant to harm them, and to compel them to offer "pujás" to the gods and goddesses, to which they would not submit, great good resulted; they were driven to me oftener than would have been the case under other circumstances, and consequently they enjoyed greater opportunities of hearing the word, and of seeking strength from God. Many successive visits were made, which, whilst I was as far from being able to help them as before, tended to increase their stock of knowledge of divine things. The only resource now left to them was, that they should "first seek to enter into the kingdom of God," leaving all the rest to Him. For this purpose they have been more than ever earnest in seeking that knowledge, repentance, and faith which can entitle them to the privileges of the church of Christ, and having been here in one mind for the last twenty

days, they are now deemed worthy to be members of Christ's visible church. I should trespass too much upon your time were I to enter into the particulars of their repentance for sin and faith in the Redeemer, but suffice it to say, they have been of that character which none but awakened sinners feel and exercise.

Mr. Bareiro writes also to the Calcutta missionaries as follows:—

These eight persons are but the first fruits of a harvest which yet remains to be gathered. There are from two to three hundred people, at the lowest calculation, who wish to join us. We may not be satisfied either with the repentance or faith of them all, so as to admit them, but I mention the number to show the field now open to us, and what need we have for your assistance and kindness. Even now we need it. A bungalow chapel, to contain from eighty to one hundred auditors, in a central spot at Katwalipara, where most of these people may meet together, and a small house for a resident native preacher, will be immediately necessary, and a suitable spot to build upon. You will readily agree with me when I say that these people, most of whom are as yet like sheep without a shepherd, require instruction, spiritual and temporal, in their own country, instead of their being obliged to come here from two or three days' journey, which is not only inconvenient, but above their means for accomplishing. The establishment of a sub-station, which circumstances so plainly dictate, will be attended with other advantages connected with the spread of the gospel, as the formation of schools, &c.

By the grace of God, and the help I have received from some of you, I require no assistance from you now, for any expenses which occur here, such as the support of the poor and the sick, the expenses of the marriages, the building of this chapel, which you see must be displaced by a larger one, the support of the inquirers whenever they are here, their houses, &c. I want your assistance for a new station to any extent you can afford it, and for the cause of God.

On the 21st of June, Mr. Bareiro had the pleasure of baptizing twenty-four more converts, of the sincerity of whose faith and repentance he expresses full conviction. He adds,

I do not mean to say that when so many press to come in, we may not be deceived in some cases. If I were to assert such a thing I should state what is unwarranted, and without a parallel in the history of the formation of churches soon after the resurrection of Christ, even by the apostles themselves. If some will rush upon holy ground from interested motives, in spite of solemn admonitions, we cannot prevent them. Our light is the gospel, by which we judge of men as far as we can, and we leave hypocrites to be judged by God. As far as I can judge, I do not see that these people have any interest to serve by becoming Christians, which might influence the minds of other natives to embrace the Christian faith. If freedom from oppression be alleged as the ground of their wishing to be Christians, I should say they can easily obtain that by remaining Hindus. If they were not sincere before they came to me, they would not have dared to court oppression and cruel treatment; attended in many instances with the loss of their all, and that, too, so perseveringly and for such a length of time as you have been already informed.

CEYLON.

KANDY.

Mr. Dawson, writing from Kandy, July 10th, informs us that the small pox and cholera were raging in Kandy, and that Mrs. Birt, having gone to Colombo, had made arrangements for the removal of some of her scholars thither, to be for a few months under the tuition of herself and Mrs. Davies. He adds,

We have long been surrounded by sickness, and now have it in our house. Two servants have fallen with the small pox and one with cholera; the former are removed to the hospital, and as many die, their situation is of course precarious. We have hitherto, blessed be God, been spared, though the oppressive atmosphere keeps us all but ill. It is truly

grievous to see so many dying around us, and peculiarly solemn to feel our own exposure to surrounding contagion. All we can say is, "The will of the Lord be done." The sickness has greatly thinned our congregations: some dying, others staying at home, and others removing to Colombo. Nevertheless I have a little encouragement to persevere. Five candidates are now waiting for baptism, over whom I hope we may safely rejoice. With more labourers, more prayers, and more of the Spirit's influence, can we doubt of more success? Can we hope soon to have them?

COLOMBO.

The following account of a young man recently converted from the darkness of heathenism, in the village of Gonawella, written by himself, in a style truly oriental, will interest many of our readers:—

My field had been left with stubble. Weeds and jungle grew upon it. A serpent dwelt amidst the jungle. Then came a certain husbandman, who, in order to better the state of the field, sowed seed upon it which is called good seed. But the stubble of the field and the thickness of the jungle, added to the motion of the serpent, prevented the seed from springing, and so it perished. Again the husbandman sowed the seed which is called good seed. But no sooner did the seed of this second sowing grow than sprang up weeds also; so both weeds and corn grow on together, but the muddy quality of the soil tended to the quicker growth of the weeds. This tempted the serpent to come and dwell there again as before, among the weeds and jungle; and so these three things, the serpent, stubble, and jungle, totally extinguished the corn. Thirdly, too, the husbandman came, and a clever, willing workman he is, and sowed the seed. At this time the mud of the field was of a better quality, which gave rise to the springing of all the seed, and the perishing of all the weeds. The want of jungle caused the serpent to withdraw, and the corn alone sprung up, and produced some fruit. The continual state of the field is now comparatively good: this suggests to me that husbandry is an excellent thing. There are in this island millions of fields covered with stubble and jungle, and full of serpents, like my field was. I, therefore, who have witnessed the great change in my own field, should feel extremely glad to cultivate some of these fields, and sow upon them the seed which is called good seed; and therefore, if you will permit me, I will begin the work.

Mr. Davies, in transmitting this, makes the following observations. His letter is dated Colombo, July 9th.

I send you an account which a young man lately converted by our laborious brother, Whyto Nadan, has written of himself. The translation possesses much of the same character and style as the original. I may send you many such things written by native converts and teachers, but there is so little truth in them as to unfit them for publication. I generally find them on strict inquiry to proceed from unworthy motives, or to be partially, and sometimes wholly false; and the artful manner in which they attempt thus to impose upon us is almost incredible. For instance, a native preacher brought me his monthly account, described his labours and success, the number of villages in which he had preached, the thousands who had heard from his lips the word of life, his openings for usefulness on every hand, with so much simplicity and apparent sincerity, that I believed him to be for the most part correct. When in two or three days afterwards I found that he had been away from his station three whole weeks in that very month, and moreover that his conduct in all respects is very unsatisfactory. This is the worst case of the kind I have met with; but there is scarcely one that can be relied upon for the strict truth. This station is about fifty miles from Colombo. There is no regular road or river by which it can be approached. A European missionary could not visit it from here without a week's time, and considerable expense. This is the case with many of our stations; isolated, distant, almost unapproachable and unvisited, and worse than all, occupied by unwise and unworthy men. There are but two assistants that can afford me any aid in the visiting department, and they have more work than they can well do in their own spheres, for which they are better adapted. The enclosed account, I believe, may be relied upon as the expression of a sincere mind.

From the tenor of my letters you will be ready to infer that I am always prophesying in sackcloth. I have indeed been anxious to bring before you the real state of things here, for I am persuaded that it will ultimately be more conducive to our permanent prosperity than by selecting a few of the most pleasing

instances of usefulness, and investing them with their best robes. Yet I would not have you conclude that all is dark. In connexion with the English congregation at the Pettah, I have abundant reason to thank God and take courage. Some time ago, there, I baptized two young men; at the same time there were four other candidates whom I thought it better to defer, and whom I hope to baptize this month. This week I found another young Englishman, who has not been in the island long, under deep impression, and I hope will prove a valuable addition to our little band. Three-fourths of the congregation are young men whose minds are just awakening from the stupor of their forefathers, and perhaps are more anxious for self-improvement and knowledge than religion: yet this is a hopeful sign as it is as new in the character of the burghers as it would be in that of the Singhalese. They have wholly of their own accord desired me to deliver to them on Friday evenings a series of short lectures on the principal topics connected with the scriptures. I have had many other indications of an interest which they are beginning to take in the externals of religion. I sometimes hope from the earnest manner in which many of them listen to the truth, that they are impressed by it. We often seem to have every thing but the quickening influences of the Holy Spirit. May these be poured upon us copiously! The sabbath congregation has been gradually increasing, so that now the chapel in the evenings is often quite full. It was built by Mr. Chater, and about the first missionary chapel in the island. It is very small, very badly constructed, and most oppressively hot and inconvenient. Some of our more influential hearers have repeatedly of late hinted to me the desirableness of thinking about rebuilding it, or getting a new one. Of course this is a measure requiring very cautious deliberation. It would be very desirable now, but I trust that it will be absolutely necessary ere long. I refer to it now because it may be well for us to know before the matter is much talked of, should it be determined, what aid you could afford us. At present I am certain that the requisite funds could not be raised in Ceylon. Every thing here has increased in value two or three fold within the last two years, and available money is very scarce. Immense sums have been laid out in sugar and coffee plantations which as yet make no returns; while many regard them as an experiment, and are not without strong fears of their failure.

WEST INDIES.

BAHAMAS.

Our brethren in these islands continue to receive encouragement in their work, though they have to contend with many difficulties. A Romish priest has recently been introduced among them, we regret to say by a British functionary, with the avowed object of bringing over the baptists to the Catholic faith. This gentleman has even rebuked one of our missionaries for cautioning the people against hearing the priest, saying that he wanted to destroy the sectarian character of the Christian world, and bring about unity of faith! Mr. Capern writes as follows, August 13th:—

I rejoice to inform you that amidst all that is painful at this station, our God is giving us some encouragement in our work. Many hear the word of his glory, and some savingly feel its power.

On the 3rd instant twenty-seven persons were baptized, varying in their age from fourteen to seventy years. Four of the youngest of the candidates were Sunday-school children. Another was an African who had lived with us a servant, and who, when he first came into the family, though he had been in Nassau for some years, knew not who Jesus Christ was. One was a man sixty years old, whom some time since I was in haste called to visit on his bed of sickness, and who said, as he eagerly grasped my hand as I then feared with a dying grasp, "Sixty years have I lived in the world, and not one hour of the whole of this time to God." I said to him, "You have long sat under the sound of the gospel, and I know that you have at times trembled while hearing it." "Yes," he replied, "I have, and have been often brought to the very point of deciding for God; but the thought of being laughed at by my old acquaintances has defeated all my good resolutions."

His health was in mercy restored, and to the joy of some, and the wonder of many; he

is now sitting at the feet of Jesus—a brand plucked out of the fire. The occasion was one of a truly solemn character. Many felt, and wept, and I am persuaded good was done.

You will be gratified to learn that the 1st instant was religiously observed by the mass of the black people. We had public services in the morning. In the afternoon about 330 Sunday-school children were treated with tea and cake on the mission premises. After tea they were presented with small books and bags. At night we held a fellowship meeting for the members and inquirers.

The manner in which Mr. Rycroft is engaged in fulfilling the duties of his department, appears in the following extract from his letter, dated August 11th, 1845.

Having just returned from a visit to Cat Island in time for the mail, and designing to sail shortly for other islands, I embrace this opportunity to write you a few lines. Our voyage to Cat Island had nearly proved fatal to the vessel in which I sailed, as well as to the twenty-five passengers on board. At one time I gave up all hope of being saved, but he who holds the winds and waves under control was gracious, and wrought deliverance for us. Our danger arose from passing through a cut where two seas meet, in the dark of the night, with hatches open. The sea broke over us most fearfully, and threatened to swamp us. For some length of time the probability was, either that we should be washed overboard, or that the sloop, which was small sized, would go down in deep water. She lay like a log of wood in the trough of the sea, the sport of the waves, until the helm was moved and the foresail hoisted. This relieved her, and in a short time brought us out of our perilous condition. One of the seamen held the halliards, intending to settle the mainsail, which if he had done all of us must have found a watery grave. "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep," and most assuredly have abundant cause of exclaiming, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

After a few days dangerous sailing, we cast anchor at Lorimore's early on the Monday morning. Immediately I landed, and collected the scattered population together on the sea shore, where we held worship, and proclaimed the glad tidings of salvation. May the seed sown be watered from on high! Tracts were distributed, and gratefully received, and close conversation held with several individuals, which opened up their character, and afforded an opportunity of imparting suitable advice. Around me were the sons and daughters of Ham, before me the wide-spread ocean, and on the back ground the gently rising acclivity, tending to induce thoughts of Him who is ever precious, and who in the days of his humiliation, now taught by the green hill side, and anon by the sea shore.

Dumfries' friends, I am happy to testify, had been progressing in God's ways since my last visit in a satisfactory manner. They had purchased land on which to erect a meeting-house, and by this time are no doubt busy at work. The inquirers who were induced to give themselves to God on a former visit were consistently following on to know the Lord; and it is hoped that a spirit of sympathy for the nations far from the knowledge of God was excited. Children brought their small coppers, and fowls, as contributions for Africa, with as much pleasure as the adults; and no doubt for the future will express an interest in doing good after this fashion. Not a child allowed me to leave this place without a gift for Africa. It was really a rich treat to see the poor, almost naked, little things, some of whom could only just walk, bring their donations to the best of causes, the cause of God. I trust that here, "out of the mouths of babes and sucklings, God has ordained praise."

The cause at Pigeon Bay had not been in a happy state for some time previous to the last visit. Gratitude to God, however, was excited by finding our friends in an improved condition. The brethren were dwelling together in love and peace, and some of them, according to previous arrangements, were engaged on Lord's day in visiting neighbouring settlements. It is thought desirable that each church be a missionary church in all respects. A great improvement had been made in the mission premises by the erection of a substantial wall around them. As far as our poor friends were able, the claims of Africa were met, and the promise given, that with increased means there should be increased contributions. The means of grace had at all times been well attended, and the principal part of the children on the place attended the Sunday-school.

Lucky Mount friends dwell in the interior of the island, and cannot be reached without a horse. This one of our friends supplied, and others undertook to guide me through the bush, a distance of twenty-four miles. Notice of my visit having been forwarded, our brethren from different small settlements assembled together at the specified time. The scene was quite in character with Africa, and united us with the labours of our dear brethren there. The word of God appeared to be precious to our dear friends; and their aspect on the whole was pleasing. No doubt they were serving God to the extent

of their knowledge, and evidently were prepared to submit to him, according to the increase of their judgment in the matters which accompany salvation. They were poor, but "rich in faith;" ragged, but adorned with grace; isolated, but not alone; despised, but influentially, I hope, "making many rich."

Brother Williams, knowing that I should lose time for want of a conveyance, kindly brought three horses at least thirty miles distant. These were very acceptable to us on our return from Lucky Mount, as our brethren were quite broken up with their long walk under the heat of a tropical sun on a summer's day. Having thus returned to the bay, service was held at night, and in the morning, when eight persons from Lucky Mount were added to the church by baptism. After this we experienced a most trying journey down the island, for what with the heat and badness of the roads, there was enough to strain the strength of horses, and as to ourselves, we had to summon forth our best courage to get through the bush, over rocks, and to endure an occasional crush against trees which narrowed a path already too strait. The horses, in seeking a soft place to put their feet, would often start aside, and oblige me to throw myself at full length over the back. Through mercy we reached Mawles at mid-day in safety. This place, I suppose, is about the middle of the island; and here we have a number of dear brethren walking in love and edifying one another. Their means are limited, but in all things they appear anxious to go forward.

Each member tried to aid by contribution the objects of the mission, and promised to do more at a future time. There were several inquirers, the fruit of the revival meetings held on the last visit. Two persons were proposed and accepted for baptism.

Toward the cool of the day we left this settlement for the Bluff. Our journey from hence, being from twelve to fourteen miles distant, presented, as the past part of the day had done, most formidable difficulties; but through the protecting care of our heavenly Father, we arrived at the place of our destination at eleven o'clock, P.M., without injury, having travelled no small distance during the day, and held sundry religious services on the journey.

The settlers at the Bluff present an interesting company of Christians, dwelling together in peace and unity, and in subjection to the word of God. The principal part of the inhabitants of this place are brought under the means of grace, and are in communion with one another as a baptist church. I was happy to find that the young people, who had given themselves to God on a former occasion, were still seeking the "one thing needful," and affording to their leader much pleasure. God is evidently giving testimony to the word of grace.

NORTH AMERICA.

CANADA.

Intelligence of an unusually interesting character relating to the progress of truth in a district inhabited principally by Canadians of French extraction, and to openings for usefulness now presenting themselves, will be found in the following account, which is derived from the Montreal Register.

In October, 1835, Mr. Louis Rousy, under the direction of the '*Commission of the Churches of Switzerland Associated for Evangelisation*,' arrived in Montreal, devoted to the religious instruction of the French Canadians. After proper consultation, he commenced his labours by procuring the office of schoolmaster at Grande Ligne, of L'Acadie, a settlement lying west of the river Richelieu, the outlet of Lake Champlain, ten miles south of the town of St. John's, among a population of about fifteen hundred, not living very compactly, but scattered upon their small farms. So ignorant were they, that, after careful investigation, it was thought that not more than one person in fifteen was able to read.

For two months Mr. Rousy retained the school, and employed all his leisure time in visiting from house to house, reading the scriptures, and conversing with all who were willing to hear him. The catholic priest, naturally dreading the effect of such instruction, caused him to be removed from the office of teacher.

From that time he devoted himself exclusively to the work of religious visitation and public preaching of the gospel. An enlightened friend in the neighbourhood opened his house for public worship, and considerable numbers of the Canadians at first attended his preaching; but the threats and denunciations of the priest soon terrified the catholics, and

not a solitary individual, beyond the limits of a single family, dared for some time to listen to his instructions.

In the autumn of 1836 Madame Feller, a devoted Christian lady, who had left Switzerland at the same time and for the same purpose with Mr. Roussy, and who had spent the previous winter in Montreal in private Christian instruction, removed to Grande Ligne with the view of opening a school. Shunned, at first, with superstitious hate by most of the people, as a heretic, she found great difficulty in obtaining any accommodations or even shelter. At length the same family that had opened their doors to Mr. Roussy, offered her their garret, which she fitted up so as to serve for her school and her own lodgings. Here she gathered in twelve pupils, whose number soon increased to twenty, and carried forward her school in spite of the violent opposition of the priest. Not content with the labour of instructing the children in the day, she opened an evening school for adults, with twelve scholars: in addition to the regular pupils, a considerable number attended the concluding exercises, which consisted of the reading of the scriptures, familiar conversation on the passages read, and prayer. So interesting were these exercises, that they were often prolonged till midnight, and were eminently effectual in enlightening the minds of the Canadians. In addition to these severe and exhausting labours, she employed all the time, not occupied in her schools, in visiting such families as were willing to listen to the reading of the scriptures. In the prosecution of this labour of love, she visited a sick woman, whose husband was a zealous catholic, a bitter enemy of the gospel, and a violent adversary of the mission. God inclined the hearts of both to hear the bible; she repeated her visits, conversed, and read much to them. The old man listened, at first, with fear and distrust, but the darkness was gradually dissipated from his mind; he soon hungered and thirsted for the word of God, and came regularly to the religious exercises of the evening school. In a short time he gave decisive evidence of conversion. One of his sons, a promising youth of fourteen years of age, and four pupils of Madame Feller, were also converted.

Madame Feller and Mr. Roussy thus continued their exertions, in their respective spheres, until the month of June, 1837. Both were exposed to much persecution from the infuriated catholics—savage threats were frequently uttered—their place of worship was disturbed by noisy mobs, and excommunication was threatened against all who listened to them. On one occasion Mr. Roussy's horse was cruelly mutilated, and on another he himself was severely beaten. Still the work of the Lord advanced, the Holy Spirit opened the hearts of a considerable number to attend to the things which were spoken, and led them with true and living faith to the Saviour; and a small church was organised, consisting of six members, including the two missionaries. In the month of June, 1837, the heat became so oppressive in the little garret in which Madame Feller had hitherto taught her school, that she removed into a barn; but so great was the inconvenience here experienced, that a small temporary building was erected by the aid of Christian friends. The carpenter employed in its construction was led by the Holy Spirit to hear the reading of the word of God, which was made quick and powerful in his soul, and brought him to abandon popery, receive Jesus Christ, and confess him openly, notwithstanding the opprobrium and persecution which were heaped upon him. In September of the same year there were sixteen communicants in the church, including four residing at Champlain, all converts from popery; several others had renounced that system of error, and a considerable number more attended the preaching of Mr. Roussy. All these met with violent opposition, were abandoned by their relations and friends, despised by all, and regarded as the offscouring of all things. In the following month the insurrection broke out, and the neighbouring catholics, long incensed by the preaching, the school, and the success of these devoted missionaries, and supposing that the law could no longer punish their violence, took advantage of the reigning confusion, and commenced a series of malignant outrages. Mr. Roussy was deliberately shot at, but was providentially preserved; a mob assembled around the house of Madame Feller, at night, to the number of several hundreds, who, with frightful yells and horrid imprecations, ordered the missionaries to leave the country, threatening to set fire to their dwelling, and murder them, if they should refuse to comply. In the same manner they went to the houses of all who had renounced popery, and commanded them either to abandon their new religion or their country, under pain of fire and sword.

The government could afford them no protection, and the converts would not abandon their faith; they preferred the alternative of giving up all for Christ. In the cold of winter, the missionaries, and all the families that had embraced the gospel, to the number of sixty individuals, were compelled to flee for their lives, leaving behind them, at the mercy of their enemies, their houses, stock, and property of every description.

After the insurrection was suppressed, the exiled families returned to their homes, and found that their furniture and crops had been carried off or destroyed by their insurgent countrymen; still, as the influence of the priests had been considerably weakened by the political events and disputes of the preceding year, and as the mission was enabled, in the spirit of Christian kindness, to protect

some of their own worst enemies from the retribution of re-established law, prejudices against them were diminished, and their influence among the people greatly increased. Many families, hitherto closed against them, became accessible, and greater numbers attended the preaching of the gospel.

During the year 1838 the labours of the mission proceeded with increased success. But in the month of November civil war again broke out around them, and their neighbourhood became the scene of revolutionary operations. A prominent leader of the insurgents, who had always cherished deep hostility to the mission, sent a band of armed horsemen to make Mr. Roussy prisoner, and bring him to the camp. Through the appeals of Madame Feller, the angry troop, who came to the house full of rage, were softened and conciliated; they left Mr. Roussy in his own house, and pledged themselves that neither they nor their property should be molested during the war; the pledge given was literally redeemed. While all around them were pillaged, and all who refused to join the insurgents voluntarily were cruelly taken prisoners, the mission family and property were untouched. When the disturbances ceased, they were enabled to be of essential service to great numbers of the Canadians, by their testimony before the magistrates appointed to arrest and commit those suspected of treasonable practices.

The consequence was a gratifying increase of the influence of the mission. Women, with whom, till then, they had had little or no intercourse, came to Madame Feller, entreating her, with tears, to be a mother to them, and use her influence to deliver their sons and husbands from arrest and danger. Respectable families, with whom she had not been able to exchange a word, now came to ask advice; they said, "We have been very wicked, we have repulsed and despised you, but now we are obliged to resort to you."

In 1839 the mission church consisted of twenty-four members, of whom twenty-two were converted catholics. The day-school, taught by Madame Feller, contained about fifty pupils—the evening-school twenty adults. Mr. Roussy preached at four stations besides Grande Ligne.

The mission had long felt the imperious necessity of enlarged accommodations. Their dwelling was a small log-house, twenty feet by twenty-four, in which their school was taught, the mission family lodged, and all the numerous calls for instruction received, as well as the public religious worship of the sabbath held. The house necessarily became unwholesome, and so much was the health of Madame Feller impaired, that she was compelled to be absent for several months during the summer. At the same time a plan was formed for the instruction of young persons, who might be afterwards employed as teachers or colporteurs. The execution of this plan required a more spacious and convenient building.

In order to procure funds for this purpose, Madame Feller visited New York and other cities of the United States, and succeeded in obtaining subscriptions to a very considerable amount. The mission house at Grande Ligne was first occupied in August, 1840.

A letter written by Madame Feller in the spring of that year, contains the following passages:—

"An incident that occurred last February appears to me worthy of remark. One of the greatest devices of the priests to prevent the Canadians from listening to us, is a constant assertion that our bibles are mutilated and false; and this imposition extends much farther than their direct influence. A Canadian, a very intelligent man, who had conversed with us about the scriptures, and generally disputed with a good deal of warmth whatever we advanced, because, as he said, he was not sure that our scriptures were like those of the Romish church, having learned that an old man who lived several leagues from us had been for forty years in possession of a New Testament that was approved by the priests, he went in search of it, with the hope of being able to confound us. He appointed the next evening after his return to meet us at the house of one of his friends with our New Testament, for the purpose of comparing it with the one he had brought. He gave notice of the meeting, and a long time before the hour appointed there were fifty people or more collected to hear the two Testaments read. We read a long time alternately, first in one, then in the other, explaining and unfolding the design of the Lord, and the conclusion that every one came to was, that our gospels were the same as the priests, and that we had told the truth. The poor Canadian who had hoped to close our lips with his book was filled with shame and confusion to find himself silenced by ours. So large a collection of persons, entire strangers to the love of Christ, coming together with the sole object of learning what the truth is, shows very plainly the state of the people, and what effect the word of God is producing among them. A Canadian who was present, and who has since listened more attentively to the gospel, assured us that from that time he did not believe there was a single family in Grande Ligne that was sincere in its profession of popery. All entertain more or less doubt concerning the instructions of their priests.

All the priests in the neighbourhood employ their thunders against us and our hearers. They have been announcing for some time their intention of uttering a sweeping excommunication against all who have forsaken their holy mother, the Romish church, and of transforming them into mad wolves and long-tailed beasts, which formerly was enough to strike terror into the heart of any Canadian. A few days after a report was in circulation that all our men were transfigured in this style, and the most stupid, as

well as the knavish, repeated the story even after they had seen them in human shape.

"These absurdities, which are now hardly believed by old women, aid the progress of the gospel more than the priests are willing to believe. Wretched men! they are exhausting all their efforts to prevent the spread of the kingdom of Christ; they have reason to be afraid of light. But they can never succeed. The truth, the word of the Lord, sharper than a two-edged sword, will make the monstrous and rotten edifice that Rome has constructed, tremble to its base. The triumph of the gospel in Grande Ligne is a settled question even in the eyes of the most careless, who say, 'It is the right way, and we ought to walk in it.'"

In the autumn of 1840, an important accession was made to the band of labourers in the presence of the Rev. L. Normandeau, formerly a professor in the Seminary at Montreal, who had been convinced of the errors of popery, and converted to God. His co-operation soon proved of essential service.

The next year was signalized by still greater blessings. By the conversion of Dr. Cote, another effective agent was brought into the field, whose characteristic energy, sanctified by divine grace, could not but be highly advantageous to the mission. The introduction of the gospel to St. Pie and its neighbourhood, about the same time, was accompanied by striking proofs of the efficacy and power of the heavenly message. Many souls were converted, and persevered in the faith, notwithstanding the taunts and persecutions of their neighbours, and in some instances of near relations. New schools were established, and colporteurs were employed to go from house to house, converse with the inhabitants, and endeavour to excite concern for their spiritual interests. The churches connected with the mission "walked in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied."

The state and progress of the mission during the following winter, are thus described by Mr. Roussy:—

"We close here, dear brother, this history of the work which the Lord has deigned to accomplish this winter amongst us, by inviting you to join us in praising his holy name. You know well what efforts the Jesuits made to injure the different stations of the mission during the last summer and autumn. Never had their hatred against the bible and Christians shown itself so violent before; but all their efforts have not hindered God's purposes; for fifty persons at least have, as we hope, given their hearts to Jesus during the past winter. Although this number may appear small to those who see souls converted by hundreds around them, yet to us who dwell where Satan reigns, this wonderful work of God towards our poor Canadians, is matter of grateful thanksgiving and praise. Never has his power been so strikingly exhibited to our eyes. Never has the truth of the Lord gained so noble a victory. Never has the Sun of Righteousness shone so brightly on these dark regions. And if we recur to the origin of this mission, not only have we abundant subjects for gratitude and praise, but still more of hope for the future. Within seven years and a half since we entered this country, we have had the joy of seeing several stations established, already prospering, and rich in promise; an establishment for education (or Normal school), with fourteen pupils, all pious and all devoted to the service of God; a corps of thirty labourers engaged in teaching, preaching the word, instructing the youth, and distributing religious books. About sixteen hundred copies of the sacred scriptures have been circulated; about eighty families have withdrawn from the papacy, and now love the truth. But what specially calls for humble gratitude to God is, that in this space of time one hundred and fifty-five immortal souls have received and believed to their salvation, the blessed gospel of our Lord Jesus Christ. Nine of this number are already in glory, six in churches at a distance, and one hundred and forty at the different stations. Have we not cause to praise the name of the Lord, and celebrate his manifold mercies?"

Since that time the work has continued to go on, if not so rapidly as before, yet with encouraging indications of the divine blessing. Steady progress is rather to be desired than occasional excitements, which are frequently followed by weakness and sometimes by declension.

When Madame Feller and Mr. Roussy came to this country, they were principally sustained by friends in Switzerland. During the years 1837 and 1838, their operations were carried on under the auspices of the Canada Baptist Missionary Society. In the autumn of the last mentioned year, that connexion was dissolved. For several years past the Grande Ligne Mission has received from the Foreign Evangelical Society of New York an annual grant varying from 800 dollars to 1200 dollars. Christian friends of different denominations have also contributed, chiefly through the means of Female Associations and Auxiliaries. Aid has been received from Canada, and from Switzerland and other parts of Europe. The income derived from all these sources has amounted to nearly 5000 dollars yearly.

In the autumn of last year, when more definite and permanent arrangements were about to be entered into with the Foreign Evangelical Society, the proposals made by the committee of that society were found to be such as could not be entertained by the missionaries without compromising their principles as baptists. After much deliberation and prayer, it was resolved to seek a re-union with the Canada Baptist Missionary Society. A deputation from the committee of that society visited Grande Ligne, in order to hold

a conference with Madame Feller and the missionaries. The blessing of the Lord evidently rested on that meeting, encouraging all present to believe that prayer was answered. Difficulties were removed; objections vanished away; and a plan of union and co-operation was formed, which has been since ratified, and is now in action.

The Swiss Missions of Grande Ligne are united to the Canada Baptist Missionary Society and placed under its superintendence. The management of their affairs is entrusted to a committee, consisting of four members of the committee of the Canada Baptist Missionary Society, and four members of the missionary body connected with Grande Ligne. It is designated "The Swiss Mission Committee," and has already commenced proceedings. The stations at Bereé and Salem, hitherto known as our "French Mission," are placed under the charge of this committee. A separate account will be kept of the receipts and expenditure for this object, under the designation of "The Swiss Mission Fund." The liberal contributions of our friends to this fund are earnestly requested.

We will conclude this statement by giving an account of the stations and labourers connected with the Swiss Mission.

1. *Grande Ligne.* Madame Feller; Rev. L. Rousy, *pastor;* Rev. L. Normandeau, Rev. D. Gavin, *tutors;* Madame Normandeau; Toussaint Riendeau, *teacher;* Mademoiselle Jonte, *schoolmistress.* A mission house and premises, and eighty-four acres of land.

The church consists of about eighty members. Sixteen young men are under tuition; it is hoped that three or four of them will be qualified for the ministry; the remainder will be employed as schoolmasters or colporteurs. Four young women are receiving instruction with a view to employment as schoolmistresses. The day-school, under the care of Mademoiselle Jonte, contains thirty-five children, boys and girls.

A large room on the ground-floor of the mission house is used both as a chapel and a schoolroom. There is public worship twice every Lord's day, and once in the week.

The mission library contains 600 volumes. Standard English works, particularly in history, sacred and secular, and in theology, are much wanted. There is a useful collection of philosophical apparatus presented by some Christian ladies of Boston, United States.

2. *Sherrington,* 15 miles W. of Grande Ligne. Mademoiselle Perrusset, *schoolmistress.* The day-school under her care contains 25 children. Public worship is held here every Lord's day. Ten of the members of the church at Grande Ligne reside at this place.

3. *Henryville,* 15 miles S. of Grande Ligne. M. Roy, *colporteur.* A mission house, and 12¼ acres of land. Five protestant families live in this neighbourhood. Public worship is celebrated every Lord's day. It is expected that a school will be opened in the fall. M. Roy travels through an extensive district, distributing the scriptures and tracts, and conversing with the people.

4. *Chazy,* 30 miles from Grande Ligne, in the state of New York, about six miles within the boundary line. This place is visited every two or three weeks, when religious services are held. Several members of the church at Grande Ligne live here.

5. *St. Pie,* 48 miles E. of Grande Ligne. Dr. C. H. O. Cote, *pastor;* Joseph Nicolle, *colporteur;* Francois Morissette, *teacher;* Mademoiselles Anastasie Parent and Marie Auger, *schoolmistresses.* A mission house and premises.

The church consists of 73 members. Several are expected to be baptized shortly. There are three day-schools. The central school contains 22 children; the upper, 32; and the lower, just opened, 12; besides several adults, one of whom, upwards of 60 years of age, has just begun to learn to read.

The schoolroom in the mission house serves for a chapel on Lord's days and other occasions.

6. *Corinthe,* 66 miles S.E. of Grande Ligne. Toussaint Forcier, *teacher* and *colporteur.* A day-school, with 14 children. Services are held every Lord's day.

7. *Bereé,* 63 miles E. of Grande Ligne. Francois Lamoureux, *teacher* and *colporteur.* Services every Lord's day. A schoolhouse. It is probable that the school will contain from 30 to 40 children after the vacation.

8. *Salem,* 66 miles S.E. of Grande Ligne. A mission house and premises, and nine acres of land. Public worship is celebrated here every Lord's day. Certain alterations are about to be made in regard to the agents of the Society here, which will be announced as soon as the arrangements are completed.

The missionaries at Grande Ligne have joined the Canada Baptist Missionary Society, not because they have changed their sentiments and become baptists, but because being baptists, it was judged more suitable to be identified with a baptist institution. Neither is it to be supposed that there will be any alteration in their views or conduct with regard to their pædobaptist friends. Valuable assistance has been received from them for many years, and it is hoped will be still received; while the missionaries, on their parts, will be anxious to exemplify the manifestations of Christian friendship with all who "love the Lord Jesus Christ in sincerity," and to cultivate acquaintance with brethren in Christ, of various denominations, as heretofore.

The committee of the Canada Baptist Missionary Society have undertaken a great work. Believing that they were guided from above, they commit themselves unhesitatingly to the power and faithfulness of Him who can "supply all our need." At the same time, it is right and necessary to state, that the most strenuous efforts will be required in order to

provide for approaching demands. It is confidently hoped that our brethren in the United States will respond to the appeal which will be immediately made to them, and generously aid us in the work. The churches in this colony will not be backward. Suitable representations have been forwarded to our friends at home, through the Committee of the English Baptist Missionary Society, with a view to excite an interest in this object throughout Great Britain. May God grant success!

Mr. Cramp says, August 13, "Our Grande Ligne friends are with us. On Tuesday evening we held a special meeting for prayer in reference to our union with them. It is proposed to send Madame Feller to Switzerland to procure more labourers: she thinks of leaving this fall. In the spring she will visit England, to arouse British sympathy."

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Friends at Nailsworth, for a case of clothing, stationery, &c., for *Rev. J. Clarke and Rev. J. Merrick, Western Africa*;

Mrs. M. N. Lee, Newick, for a box of books;

Friends at Bridgewater, for a box of clothing, for *Africa*;

Friends at Aberdeen, for a box of clothing, &c., for *Jamaica*;

Rev. T. Finch and friends, at Harlow, for a box of clothing, for *Rev. T. Sturgeon, Fernando Po*;

J. Coward, Esq., Messrs. Wilson and Dawson, Mr. Bezer, and Mr. John Neal, Liverpool, and Miss Groom and Miss Smith, Birkenhead, for valuable presents of clothing, books, &c., for *the African Mission*;

The thanks of the Committee are respectfully presented to J. E. Ryland, Esq., for a MS. of the Prophet Jonah, written by Dr. Ryland; to Rev. W. Knowles, of Hackleton, for the Bible used by Dr. Carey while in this country, and to Benjamin Goodman, Esq., of Leeds, for a handsome oak box for it; also to Mrs. Wilson, of Olney, for presentation copies of Cowper's Poems and of Bogatzky's Golden Treasury, volumes of much interest and value.

CONTRIBUTIONS.

The following Collections towards the Jamaica Fund have been received. It is requested that others already made, or yet to be made, may be forwarded as soon as possible.

	£	s.	d.
Alfred Place, Old Kent Road, Sunday School	0	10	6
Amersham, Sun. School	1	3	4
Auchencairn	2	0	0
Battersea, Collected by Mary Gurney	0	7	0
Bingley	1	5	0
Blakeney	3	5	3
Blunham	1	2	6
Braybrook	0	12	0
Bridgnorth	10	10	0
Bristol	35	1	0
Brixham	3	14	8
Camberwell	30	11	0
Canterbury	12	6	2
Church Street, Blackfriars	8	9	10
Corfe Mullen	1	12	0
Crayford	2	13	0
Dover, Salem Chapel	13	16	1
Eagle Street	9	1	0
Finsbury Chapel, Farewell Meeting to Rev. W. Knibb	19	13	10
Islington Green	16	3	0
Ivinghoe	1	11	0
Little Staughton	5	5	6
Liverpool	250	0	0
Lymington	4	6	0
Markyate Street	1	5	0
Newcastle on Tyne, Salem Chapel	27	7	10
New Park Street	25	0	0
Do., Farewell Meeting to Rev. W. Knibb	11	17	6
Do., Proceeds of Tea Meeting	2	11	6
Newport, I. W.	5	0	0
Newton Abbott	1	1	7
Northchurch	2	8	6
Norwich	52	4	0
Olney	5	0	0
Pershore	17	0	0
Regent Street, Lambeth, Juvenile Society	20	0	0
Rochdale	17	0	2
Southampton, Breakfast Meeting to Rev. W. Knibb	16	8	3
Trowbridge	77	11	6
Tubbermore	4	8	0
Vernon Chapel, Pentonville	2	10	0
Wilmington	1	10	0

Received on account of the Baptist Missionary Society, during the month of August, 1845.

	£	s.	d.
Annual Subscriptions.			
Gibbs, S. M., Esq., two years	2	2	0
Smith, Rev. James	1	1	0
Donations.			
Carey, Master, Collected by, for *Jamaica Special Fund*	0	10	0
E. T., Proportion of daily consecration to religious purposes	1	10	0
Friend, for *Jamaica Special Fund*	1	0	0
Kightley, Mrs., for *do.*	30	0	0
Do., for *India*	10	0	0
Do., for *Africa*	10	0	0
M. B.	50	0	0
Tritton, Joseph, Esq., for *African Schools*	1	1	0
LONDON AND MIDDLESEX AUXILIARIES.			
Camberwell—			
Collection (in addition to 30l. 1s., acknowledged last month), for *Jamaica Special Fund*	0	10	0
Church Street—			
Collection, for *do.*	8	9	10
Eagle Street—			
Contributions, for *do.*	9	1	0
Harrow—			
Contributions, by Mrs. Kilby	2	4	2

	£	s.	d.
Islington Green—			
Collection, for *Jamaica Special Fund*.....	16	2	0
Friend, by Mrs. McLaren	5	0	0
New Park Street—			
Collection, for *Jamaica Special Fund*.....	25	0	0
Shakspeare's Walk—			
Collection	1	16	6
Contributions, by Miss Barfoot	1	6	0
Do., Juvenile Association.....	1	17	6
Walworth—			
Lion Street, Juvenile Missionary Association	1	10	0
South Street, Sunday School.....	2	5	2

Bedfordshire.

Blunham—			
Collection, for *Jamaica Special Fund*	1	2	6
Box End—			
Contributions, for *Schools*	1	5	0
Little Staughton—			
Collection, for *Jamaica Special Fund* ...	5	5	6

Berkshire.

Windsor—			
Lillycrop, Rev, S., for *Jamaica Special Fund*	0	10	0

Buckinghamshire.

Amersham—			
Statham, Mr. John, for *Jamaica Special Fund*	1	0	0
Sunday School, for *do.*	1	3	4
West, Mr., & family, A.S.....	5	19	2
Chenies—			
Collection	1	11	2
Contributions	0	15	4
Chesham—			
Collection (part)	8	0	0
Contributions	13	17	7
Do., Penny Society at Mrs. Hall's...	0	10	0
Do., Sunday School	0	7	4
Great Missenden—			
Collection	3	8	1
Ivinghoe—			
Collection, for *Jamaica Special Fund*.....	1	11	0
Little Kingshill—			
Collection	1	15	6
Contributions	1	16	0
Olney—			
Collection, for *Jamaica Special Fund*.....	5	0	0
Princes Risborough—			
Collections.....	5	0	0
Contributions	7	16	6
Do., Sunday School	1	2	6
Do., for *Africa*	0	6	6

Cambridgeshire.

Cambridge—			
Collections—			
St. Andrew's Street Sunday School Meeting	66	0	0
	2	5	0
Zion Chapel	9	0	0
Juvenile.....	14	9	1
Proceeds of Breakfast	4	1	6
Contributions	8	7	1
Do., for *Jamaica Special Fund*.....	85	2	0
Do., Sunday School, St. Andrew's St.	1	14	0
Do., do., Chesterton	2	1	6
Lilley, W. E., Esq....	25	0	0
Do., for *Jamaica Special Fund*.....	20	0	0
Cottenham—			
Collection	20	15	0
Haddenham—			
Collection	3	0	5
Contributions	4	11	7
Harston—			
Collection	5	11	6
Landbeach—			
Collection	2	13	5
Melbourn—			
Collection	3	2	10
Contributions	2	18	6
Do., Sunday School	0	5	2
Over—			
Collection	4	10	4
Contributions	0	4	6
Prickwillow—			
Collection, &c.....	5	3	0
Shelford—			
Collection	3	0	0
Streatham—			
Collection	5	9	9
Contributions	1	10	0
Waterbeach—			
Collection	5	3	0
Contributions	1	19	6
Willingham—			
Collection	4	12	0
	317	10	8
Acknowledged before and expenses.....208		3	10
	109	6	10

Devonshire.

Brixham—			
Collections, for *Jamaica Special Fund*.....	1	19	8
Contributions, for *do.*	1	15	0
Newton Abbott—			
Collection, for *do*.....	1	1	7

Dorsetshire.

Corfe Mullen—			
Collection, for *Jamaica Special Fund*.....	1	12	0

Durham.

Wolsingham—			
Collection, &c.	1	10	9

Essex.

Loughton—			
Contributions (half year)	5	15	5

Gloucestershire.

Blakeney—			
Collection, for *Jamaica Special Fund*...	3	5	10
Cheltenham—			
Contributions, for *Schools*.....	1	0	0
Cirencester—			
Contributions, for *do.*	0	10	0
Gloucester—			
Contributions, for *do.*	1	7	6
Tewkesbury—			
Contributions, for *do.*	1	0	0

Hampshire.

Beaulieu—			
Burt, Rev. J. B., for *Jamaica Special Fund*	5	0	0
Portsea—			
Shoveller, Rev. John, for *do.*.....	1	1	0

Herefordshire.

Ross—			
Contributions, by Miss Smith, for *Dove*.....	0	11	6
Withington—			
Collection, for *Jamaica Special Fund*	1	10	0

Hertfordshire.

Markyate Street—			
Collection, for *Jamaica Special Fund* ...	1	5	0
Watford—			
Smith, James, Esq., & Mrs. S., for *do.*.....	15	0	0

Huntingdonshire.

Bluntisham—			
Collections, &c. (moiety)	10	1	3
St. Ives—			
Thorpe, Mr. Samuel (moiety)	0	5	0

Kent.

Crayford—			
Collection, for *Jamaica Special Fund*.....	2	13	0
Faversham—			
Contributions, by Miss Pasker, for *India*...	15	0	0

Lancashire.

Liverpool—			
Contributions, for *Jamaica Special Fund*	250	0	0
Rochdale—			
Kelsall, H., Esq., for *Jamaica Theological Institution*	5	0	0

Norfolk.

Buxton—			
Wright, John, Esq., jun., for *Jamaica Special Fund*.....	3	0	0
Fakenham—			
Contributions, for *do.*	7	0	0
Horstead—			
Cooke, Mr. W., for *do.*	5	0	0
Ingham—			
Contributions, for *do.*	3	0	0
Norwich—			
Contributions, for *do.*	31	4	0
Do., for *Miss Knibb's School*	4	0	0
Do., for *J. M. P.* ...	30	0	0
Winfarthing—			
Taylor, Mr. F. O., for *Jamaica Special Fund*	3	0	0

Northamptonshire.

Blisworth—			
Contributions..	1	6	2

	£	s.	d.
Braybrook—			
Collection, for *Jamaica Special Fund*	0	12	0
Bugbrook—			
Collection	5	14	8
Proceeds of Tea Meeting	3	0	6
Contributions	3	6	5
Clipstone—			
Collection	13	2	4
Contributions	9	8	5
Grendon—			
Ward, Mr. B. L., (in addition to £5 previously acknowledged), for *Jamaica Special Fund*	10	0	0
Harleston—			
Collection, &c.	2	0	0
Harpole—			
Collection	2	2	7
Contributions	4	6	0
Do., Sunday School	0	9	6
Kingsthorpe—			
Collection	1	15	0
Kislingbury—			
Collection	7	9	11
Proceeds of Tea Meeting	5	13	0
Contributions	2	12	6
Do., for *Dove*	0	7	6
Long Buckby—			
Collections, &c.	7	14	0
Milton—			
Collection	15	16	10
Moulton—			
Collection	3	14	8
Contributions	4	0	0
Northampton—			
College Street—			
Collections	21	13	8
Contributions	31	4	10
Collections, &c., for *Jamaica Special Fund*, on account	26	16	11
Mount Zion—			
Collection	1	11	0
Olney—			
Collections, &c.	19	12	0
Pattishall—			
Collection	1	16	7
Ravensthorpe—			
Collection, &c.	3	6	4
Road—			
Collection	8	10	0
West Haddon—			
Collection	2	19	2
Contributions	3	7	3
Do., Sunday School	0	4	1
Weston by Weedon—			
Collection, &c.	6	10	0
	233	3	10
Acknowledged before and expenses	104	1	9
	129	2	1

SHROPSHIRE.

Coalbrook Dale—			
Contributions, for *Schools*	7	5	0
Billston	7	7	6

STAFFORDSHIRE.

SUFFOLK.

SUFFOLK, on account	100	0	0

SURREY.

Mitcham—			
Contributions, by Mrs. Pratt	1	10	0

WARWICKSHIRE.

Birmingham, on account	130	0	0
Coventry—			
Collections	18	10	5
Contributions	28	3	6
Do., Sunday School	12	1	5

WILTSHIRE.

Melksham—			
Fowler, Miss	1	0	0
Smith, Mr. R., for *China*	4	0	0
Trowbridge—			
Page, Mrs, for *Chapel at Morlaix*	2	0	0

WORCESTERSHIRE.

Evesham—			
Contributions, for *Schools*	1	0	0
Worcester—			
Contributions, for *Schools*	3	10	0

YORKSHIRE.

NORTH OF ENGLAND, on account, by Rev. P. J. Saffery	110	0	0
Bingley—			
Contributions, by Rev. J. Burton, for *Jamaica Special Fund*	1	5	0

NORTH WALES.

MERIONETHSHIRE.

Cefn-cymerau—			
Collection	0	9	0
Contributions	0	3	6
Harlech—			
Collection	0	18	6
Tal-y-sarnau—			
Collection	0	8	9
Trawsfynydd—			
Collection	0	9	0

MONTGOMERYSHIRE.

Newtown—			
Morgan, Mr. E., for *Jamaica Special Fund*	5	0	0

SOUTH WALES.

SOUTH WALES, on account, by Rev. B. Price	30	0	0

GLAMORGANSHIRE.

Cardiff—			
Bethany—			
Collections	16	19	8
Contributions	19	19	6
Do., Sun. School	0	11	3
Tabernacle—			
Collections	4	11	10
Contributions	4	8	6
Cross-y-parc—			
Collection	1	1	0
Pentyrch—			
Collection	1	2	0
Waintrodau—			
Collection	2	6	2

IRELAND.

Tubbermore—			
Collection, for *Jamaica Special Fund*	4	8	0

FORRIGN.

Trinidad—			
Contributions, by Rev. G. Cowen	13	11	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

HOPES AND FEARS.

The intelligence from Ireland during these past few months has been so cheering as to awaken the liveliest joy, and infuse fresh life into our operations. The new school at Ballina was a serious undertaking. Much was expected from it; and the prospect seems to justify the expectation. Still it was an experiment; and one on which similar proceedings depended. Other openings presented themselves, on which the Committee entered as far as their means would allow, relying on the liberality of the churches. In these they have not been disappointed. They continued to implore the divine blessing and guidance; and they have not sought them in vain.

The sudden death of the Treasurer cast a gloom over the Society's affairs. To procure a successor, with so large a debt still remaining, was a matter of difficulty. They hoped to secure the services of some qualified gentleman. They feared that it might be more difficult than it has proved. The postscript will explain this matter more fully. In the mean time, they are thankful for success so far; but they earnestly implore their friends, who are able to assist, to help them in this emergency, that ere long the gentleman who has consented to take office for *the present*, may see the pecuniary affairs of the Society in such a state before the year closes, as to justify him in continuing to preside over this department of its concerns.

Mr. Hamilton, of Moate, in a recent letter, sends the following gratifying intelligence.

Although the progress of the Lord's work in this district has been slow, yet we are not without tokens of the divine favour. A little time ago I went to visit a family in this neighbourhood where I had not much hope of usefulness. The woman of the house made several inquiries about baptism, which led me to ask her reason for doing so. She said she had a desire to be baptized for several months past, but delayed making the proposal on account of her health. I put several questions to her relative to the foundation of her hope, which she answered in a satisfactory manner. After consulting with the church, we fixed a day for her baptism, which took place in a neighbouring river. Her husband, who came with her, seems deeply concerned about salvation. I have learned from several persons that his conduct is greatly changed since he began to attend our meetings.

The work of divine grace seems to make progress in the hearts of several of our members, for which we desire to thank the Lord. May we have grace to suffer patiently with Christ, that we may also reign with him.

Mr. Berry states, in a letter dated September 8.

You will be happy to hear that we continue to receive indications of the divine blessing. Yesterday I preached *in the open air, at the water side*, to an attentive congregation; one half at least of whom were Romanists. I baptized a man and his wife, both of whom have been some time on the way to Zion. I was greatly delighted with the decorum and propriety of the Romanists. As usual, I did not confine myself to the subject of baptism; but dwelt, for some time, on the leading truths of the gospel. As the man was a large person, many on the bank feared I should not be able to perform the service, and *they offered to assist me!* I mention this little incident to show their kindly feelings. What a pity that they are priest-ridden and unconverted!

The beautiful weather has raised the spirits of our depressed peasantry, and I find it easier to obtain their attention to the one thing needful. I am encouraged in my work, and bless God for it. I hope we shall soon have another accession to our number.

Mr. Sharman has lately had the pleasure of forming a little church at

the Kilcooly Hills, which now consists of *eleven members*. Of the last addition to it he gives a brief account, which presents some features of peculiar interest.

I am anxious to communicate to you, with as little delay as possible, the pleasing intelligence that God continues to bless us in this part of his vineyard. I returned last evening from the Hills station. The congregations were better than before; and I am happy to add that the spirit of inquiry awakened by the previous baptisms has turned to good account.

One of our most violent opponents, who used to say whenever he heard of my coming, "That if the devil did not come, he had sent his messenger," has been so completely subdued and changed as to be one of our most zealous and active friends. He has manifested this different spirit for some time past; and now, when I go, all the time he can give to aid me seems to him far too little. After a most interesting service, himself and his wife, who has had great exercise of mind on the subject, were buried with Christ in baptism. May our heavenly Father continue to bless us here!

Mr. McCarthy writes July 3rd:

I have returned from a mission tour to the extremity of this county; and it was a pleasing recollection to me that some time ago I baptized three very promising persons in this locality. A few days since, having received a pressing invitation to visit this spot once more, I went; and I found two other persons who had been brought to see the scripturalness of believers' baptism. One of them told me that my letters to the Rev. F. French had opened his eyes to the error in which he had been brought up.

I preached in the morning, and nothing could exceed the earnestness with which the people heard the words of eternal life. I urged them at the close, to invite their neighbours to come and hear in the evening. As the place was not large, we prepared another, and both were crowded. I preached from Isaiah xlviii. 17, 18; a passage which led me to present a whole body of truth before my hearers, whose condition called for this development of it. An unction seemed to accompany the word, and I was supported, in delivering it, far above what is usual.

Mr. Mulhern desires the following statement respecting Conlig may find a place in this month's Chronicle. Most cordially do we unite in his urgent plea.

We have been recently favoured with a visit from C. B. Robinson, Esq., of Leicester. He was much gratified to see the new school-house we are finishing, and where between sixty and seventy, mostly poor children, are receiving a sound and scriptural education, both in the week and on the sabbath. It is a substantial building, *sufficient to accommodate one hundred pupils, with a residence for the teacher*. The whole cost of the erection is £60, the greater part of which has been kindly contributed by friends in Scotland, to whom many thanks are due. About £15 are yet wanted. Of this sum, Mr. Robinson, on learning the particulars of the case, has kindly promised to give £5, if other friends can be found who will contribute the remainder *before* the end of December. We have never yet appealed to Christian friends in vain on behalf of the mission interest at Conlig, and we believe we shall not do so now. When those who now appeal, and those who kindly respond, shall be laid in the dust, and their happy spirits be rejoicing in the presence of the Lamb, the *mission buildings* at Conlig will continue to be occupied according to the design of their erection, and by the blessing the great Head of the church, be the means of turning sinners to God, and advancing his glory.

Our friends will read the subjoined extracts from Mr. Mullarky's correspondence, which show the progress of the cause in the extensive district around Parson's Town.

Amidst great opposition, the Lord strengthens our hands by repeated tokens of approval. I have gained access to a family of considerable respectability and influence. They have remarked to me, "If you will please to call oftener, we shall be much obliged;" and both the parents are under deep and real concern about their salvation.

Within the last month I had the pleasure of baptizing two persons. One is a gentleman of intelligence and influence, who is ready to assist in aiding the good cause. The other is a poor man, once a bigoted and dissipated Romanist. From the change which has taken place in him, he is a wonder to all who know him. He seems to be most zealous in his efforts to spread the truth among his neighbours. I trust that both will be made a blessing to the cause at Birr.

The Sevenoaks school at Borrisokane has to stand against great opposition. The priest, after trying in vain to put it down, has commenced building a school-house, and hopes to draw the children away. We hope he will fail in this effort also; for should he succeed it would be a great calamity, as it is one of the most useful I know. The teacher is a pious man; the children seem

pleased to hear him explain the truth to them, and the parents make no objection.

A kind lady of the neighbourhood has, for a long time, devoted herself to the instruction of the girls in needlework. I placed the clothes distributed at Dublin, and the large box sent from Sevenoaks, at her disposal, as she is so well acquainted with the children. They were most thankfully received.

Our readers will remember that the Committee had determined, some time ago, to commence a new school in Ballina, on the Borough Road system. A young man was found in that establishment anxious for a missionary station. He brought high testimonials to his fitness and piety; and he can moreover assist Mr. Bates as well. The school was recently opened, and Mr. BATES's letter will be read with feelings of no ordinary pleasure.

The school is now going on. We have only about twenty at present, but it is sure to succeed. Many look shy at it, "Some say he is a good man; others say nay, but he deceiveth the people." Still we have had several visitors, and all are delighted with the system. The first week we had no Romanists; now we have three. One woman, who brought her child on Monday, said, "you will have a good many next week." Some have been here to say that they have asked the priest to allow the children to come, but he said, "I will consult the bishop." It is not likely he will give permission; but it is the opinion of several respectable persons that it is sure to succeed, and I think it will.

It has made a great stir. The Roman bishop has been cursing us these last two or three sabbaths; and the curate of the established church has waited upon several protestants intimating his displeasure if they attend. But they will come, and by God's blessing we shall prosper.

The principal objection urged is, that we do not charge enough. But they wanted a select school for the *few*, I wanted one for the *people*. We have two boys come in from the country, *eight miles*, Romanists, whose friends are lodging them in the town! This is a busy time; but in the winter I fully expect that we shall have from 100 to 150 children. *If it once gets to that number, no influence will be able to stop it.*

Mr. Hawley must, and I am sure will, nurse it by constant attention; and we must water it well with our prayers. The school would be full in a day if it were not for the clergy!

The facts described in the following extracts from JOHN MONAGHAN's letters not only show the ingenuity and tact of the readers, but afford signal proofs of the divine blessing on their labours.

In January last I called upon a Romanist, between Coolaney and Castlemayne. After a short conversation, I brought out my testament. The woman angrily objected to my reading, and I went away. Some time after I passed that way, and dropped a note, fictitiously addressed, inclosing a tract "on the worth of the soul," *convenient to the house, where I hoped some of the family would find it.* I passed there again a few days ago. She sent her child to invite me in, and asked me if I had my book with me, I said "Yes." "Why not read it?" said she. I told her I did not like to put her out of temper the second time, but if she wished it I would read it with pleasure. Having apologized for her conduct, she told me her child found a letter on the road some time ago, and finding no owner for it, she had opened it, and found it contained a few leaves of a book upon the value of the soul, *the finest thing she ever heard;* and adding that a travelling man, who read it for her, told her *it was every word taken from the bible; so that now she believed the bible must be a good book, and she wished to hear it.* She produced the few leaves which had thus arrested her attention, and I found them to be the tract already mentioned, which I read again, reading every passage in the scriptures which was referred to. She frequently exclaimed that her heart was hardened against God, but that now she blessed him for his holy word.

When I came away she earnestly inquired how she might get a copy of the bible, and when I promised to lend her one, nothing could surpass her grateful thanks. I have since sent her the bible, and as she told me her son could read it, I hope and pray the Lord will bless it to them both.

What follows is very striking.

It is pleasing to see that at this period, when political agitation seems to overrule men's minds, that those parts of the country where the missionaries and readers are labouring, are the only places where tranquillity reigns in the hearts of the people. This is an undeniable fact, and shows that their labours are not in vain.

In a house, where I called a few days since, several Romanists were assembled. Politics and the oppressions of the times were the subjects when I came in. I soon changed the topics, and spoke of God overruling all for the good of his people. Many remarks were made showing the impression produced on their minds. And when some said, "If this be so why need we trouble ourselves about it?" an old man said, "Because we are ignorant of the bible. You all

know the conduct of my two sons: they wasted my property, and were twice in Sligo gaol, for nine months. But when God sent this man to read the bible, and he put it into their own hands to read it for themselves, they repented of their folly, and out of shame went to Scotland. By steady industry they not only support themselves, but me and their mother in our old age, as a remuneration for the evil they brought upon us in their former evil days."

In a subsequent conversation, this man tells me his sons continue to be steady, and that they read the bible. He attributes their change, and all the comforts which he enjoys, to the blessing of God on these means of good, which have so advanced his temporal and spiritual interests.

The attention of the Committee has been called to a fishing colony planted at Dunmore, near Waterford. Here are nearly one hundred and fifty souls without any religious instruction. Mr. HARDCASTLE states that,

Many English families have been brought over, and they are in a state of great religious destitution. They will not go to church. Week-day services will not reach them, as they are at sea. The only time to reach them, is on the Lord's day. I have tried to get some *combined* effort made, as I hear the Romanists are not indifferent to these uncared-for souls.

It is doubtful whether I can succeed in this. If not I have serious thoughts of proposing to our friends a devotional exercise for themselves on the Lord's day evening, and of going myself and spending a great part of Monday there. A truly good reader in these circumstances would be invaluable. Can any thing be done? Friends here will help to defray some of the expense.

The Committee have considered this affecting case, and have determined to send one of their agents at once. It will involve some additional outlay. But these souls must not be left to perish! Reader, these are destitute English protestants! Help us, then, that they may not be swallowed up by the man of sin!

POSTSCRIPT.

We have great pleasure in stating, that the Committee have secured the services of EDWARD SMITH, Esq., of Old Broad Street, as the future Treasurer of the Society; subject, however, to the condition that a vigorous effort be made at once to reduce the debt which has so long embarrassed its operations. At the close of the financial year in April last it was nearly £2000. By a legacy falling in, it has been reduced one half. We hope our friends will be prepared for an appeal, and by a liberal response to it, will enable the Committee to meet Mr. Smith's requirement. Not only will his services be thereby secured; but the Society's future efforts will be freed from difficulties by which they have been so long and so seriously impeded.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
Shrewsbury, collection, &c.	4	5	3
Liverpool, ditto, Rev. J. Lister's	20	16	3
Sheepshead	3	0	0
Lion Street, Walworth, Sunday School	1	1	0
Kettering, Mr. J. Hawthorn	1	10	0
London, Mr. J. Stanger	1	1	0
E. T. part of daily consecration	1	10	0
Chandler, Mr. John	0	10	6
Millar, W. H. Esq.	5	5	0
Luton, per Rev. S. J. Davis	2	0	0
Chesham, collection and subscription	7	5	0
Maidstone, Mr. Waghorne, for Conlig	1	0	0

	£	s.	d.
Cambridge, subscriptions and donations	27	5	0
Newbury, Friend	10	0	0
Manchester, subscriptions	6	1	0
Oldham	1	0	0
Ashton-under-Line, subscriptions	2	8	8
Accrington, collection	3	10	0
Wokingham, subscriptions	2	0	0
Rochdale, Henry Kelsall, Esq.	50	0	0
Bristol, Mrs. Holland	50	0	0
London, subscriptions by the collector	27	15	6
Cottenham, Mr. John Mann	0	10	0
Newtown, Montgomery, Mr. Morgan	2	0	0

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

J. HADDON, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1845.

THE DUTIES OF MINISTERS.

BY THE REV. THOMAS DAWSON.

At a conference of ministers connected with the baptist churches of the Lancashire and Cheshire Association, convened at Rochdale on the first, second, and third days of September, 1845, to take into consideration the low state of piety among us, the following paper, on the Duties of Ministers in this county at the present time, was read, along with some others on Fasting and the Revival of Religion. It was not written for publication; but by request of the ministers to whom it was read, I send it for insertion in the Baptist Magazine. It has been deemed best not to alter its special reference to our churches in this association.

To the Ministers present at the Conference.

Dear Brethren,—In the printed circular convening this conference, I find one paper is to be on the Duties and Difficulties of Ministers. In the postscript the secretary says, "Draw up a paper on either the Duties or Difficulties of Ministers." I feel a little uncertainty, therefore, whether you may expect I should refer to both or either of them. I have therefore put down a few thoughts on the former, viz., the Duties of Ministers in this county at this present time, because it is presumed some of the difficulties would vanish if the duties of ministers were properly discharged.

In many respects the duties of ministers are the same in all places; such as the preaching of the word, and the maintenance of vital, vigorous piety. Our blessed and only Saviour and Lawgiver has given us some general directions bearing upon the duties of his ministering servants, both as to matter and manner, which, under all circumstances, we must regard. The staple of our preaching must not be self, nor morality, nor philosophy, mental, natural, or moral, but Christ in the dignity and glory of his person and righteousness, the ruin of man by sin, the necessity of regeneration by the Holy Spirit, the free grace of God in them that are saved, and the equity of God in them that perish. As to manner, he who knew the difficulties, and all the difficul-

ties which both his immediate disciples and all his servants would ever meet with, very appropriately says, "Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves."

But we presume it would not be suitable to the object of this meeting to make this paper bear so much upon the doctrinal truths to which we should give prominency, unless, indeed, the evils which we find in our churches may be fairly traced up to a ministry which is defective in that respect, but to some things which are of a more practical character. Many of our churches are in a strange, unnatural state: there is a great difficulty in finding pastors that are agreeable, and many indications of dissatisfaction given where a pastor is settled over a church. There must either be a want of suitable gifts in the pastors, or the churches judge very erroneously in reference to them. The suggestions we have to make will bear more particularly upon pastoral duties. They are given with a humble wish that some defects may be supplied; and when the subject is viewed in connexion with the present state of the churches, it assumes such a grave importance that it cannot admit of trifling. No offence is intended by them; it is hoped none will be taken. In many things we all offend, and there is therefore no room for personalities. Without enumerating the evils of our churches very particularly, the suggestions we offer, it is humbly conceived, will, in many cases, be the best remedy for their removal.

1. We suggest the necessity of a vigilant inspection of the flocks over which we are severally placed.

How can we administer to the wants of the people if we know not what they are, or apply a remedy if we know not the seat and nature of the disease? A general knowledge of human nature, though very useful, is not sufficient for a pastor; he must find out, by a careful inspection, by prudent visits and conversation with the members of the church, the state of their minds. In doing this, both courage and prudence will be requisite. To come to the great point of inquiry bearing upon their comfort or distress, ignorance or prejudice, a harmless affectionate seriousness will be found necessary. One of the things which may have contributed to the present low state of the churches has been either the neglect or impossibility of that frequent, friendly intercourse between pastor and people, which is now very apparent, especially in our larger towns. When the members of a church seldom see their pastor but on a Lord's day, there cannot be that attachment or esteem which is requisite to make their connexion permanent. But pastors must be impartial in their visits. If we are too often found at the tables of our richer members, the poor will feel they are slighted, and complain; rather err on the other hand, and if complaints are made, let it be the wealthier members who have occasion to make them; and if they do, it will appear that filthy lucre has not been our ruling motive. "It is more blessed to give than to receive." Scenes of poverty and distress will have a more salutary influence upon a pastor's mind than splendour and plenty.

2. There must be an adaptation of the ministry to the state of the flock.

The prudent, judicious pastor will be mostly governed in the selection of his discourses by the cases which he finds in his visits. He will try to resolve the doubts and fears of the ignorant and timid, comfort the feeble, strengthen the weak, and remove the prejudices of the dissatisfied, and make his ministry to bear upon whatever he finds deserving of particular attention. A ministry regulated mainly by such a rule, cannot fail to be interesting and

profitable, and the preacher will never be at a loss for subjects. It will be his study not to complain so much of the evils he finds as to remove them. Certain cases will be spoken to with pointedness, and the people will find he commends himself to their consciences. Care must be taken that offensive personalities be avoided; and being crafty, he will catch them "with guile;" error will be detected and overturned, false principles exposed, the wayward directed, and whatsoever is opposed to the glorious gospel of the blessed God refuted. When the preacher has a particular object in view, he will feel more animation and energy than he could in dwelling upon a mere general theme. Now such adaptedness there cannot be if a minute acquaintance be not obtained in the way we have previously suggested, or by some other means which shall, at all events, put him in possession of the real knowledge of his flock. He will not trouble himself so much with attempts at a parade of language or fine figures, he will feel called upon to adopt a plainness of speech, and a style of preaching which will be suitable to the capacities of the people. Nay, his intercourse with those to whom he ministers will, in a great measure, mould his mode of expression, and he will "become all things to all men, that by all means he may save some." His discourses will not be fine spun essays on some abstruse points of moral philosophy, which far more befit the professor's chair than the pulpit of a Christian pastor. We have to declare to sinners the testimony of God, not to scholars the discoveries of science.

The manner of preaching should harmonize as much as may be, with the modes of thought and expression among the common people. There has been much said of the progress of intelligence, and of superior ministrations in the pulpit to keep pace with the advancement of science. May there not be some mistake in both these respects? The great mass of the people—and it is among them we must labour, to them the gospel is sent—whatever may have been their improvement, still remain in appalling ignorance. How can it be much otherwise, so long as the hours of labour reach from six o'clock in the morning to half-past seven at night, with a bare hour and a half for meals! Some we know will rise superior to their circumstances, and by the dint of industry, make singular improvement in knowledge; but these are exceptions to a general rule. It is difficult for many of our people to spare so much time during the whole week as to attend a prayer-meeting, and many, we fear, restrain even family prayer. In the morning, if it be done it must be by half-past five o'clock; if in the evening, it must be when the bodily frame is worn out with toil, and a part of the family has retired to rest. On the Lord's day, then, if the ministry be not of a plain, lively, searching character, it cannot be adapted to the people, and they cannot profit by it. Besides, the gospel is a system of truth so free, so full, so important, so glorious, so complete, and so wonderfully adapted to our miserable condition, that it needs not the wisdom of words, or the polish of rhetoric, to make it effectual. The brazen serpent was to be put upon a naked pole, where no wide-spreading branches or foliage could obscure the object of faith. Let there be, indeed, superior ministrations, but let them be in the way of humble condescension, that we may be the greatest when we are the servants of all. Let us speak from the fulness of our hearts the things which we have tasted and handled of the word of life. Let us for ever abandon the pernicious practice of reading our sermons. It is not surprising that people should be dull under read sermons. If any should be offended at this

style, let them be offended. To gratify would not profit them. After a sermon read by one of our ministers not long ago, an aged female said, "*What did he mean?*" The late Dr. Boothroyd, whom the writer had the privilege of hearing frequently for years, was so remarkable for plainness of speech and clearness and precision of style, that a few females once following him from the meeting-house on a week-day evening, said one to the other, "Why for sure I thought doctor Boothroyd had been a very learned man, but I can understand every word he speaks." There cannot be much intelligence in the people so long as they know not what learning is. It is seldom, if ever, that a pastor of good sense and a warm heart will fail to interest and profit his hearers, if he be understood. "Seeing, then, that we have such hope, we use great plainness of speech." May the ministrations of the pulpit be "as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for ever more;" or the ointment upon Aaron's head, which went down to the skirts of his garments; that we may be "unto God a sweet savour of Christ in them that are saved and in them that perish."

3. Aim at such a humble, prudent deportment as will most effectually secure their esteem.

To be useful we must not stumble at straws; we must be at home in the cottages of the poor, and let them feel and know it. We must not be afraid of our coat being soiled with dust, nor of sitting upon a three-footed stool, or on the bed-side. Let us for this end avoid a superb dress and costly ornaments, for the people, in many instances, take offence at them, and say we are proud, and pay more regard to our persons than our flocks. Besides, we should be examples to the believers, or how can we reprove them for that excess of gay clothing in which many professors of religion sinfully abound at the present day. Some look upon dress as altogether an indifferent thing; but surely nothing can be indifferent which is forbidden in the word of God, and splendid ornaments and apparel are forbidden, see 1 Peter iii. 3. No change of dress whatever is requisite for the sanctity of the Lord's day, and yet we fear that many make it a day of dressing, rather than of devotion. And what is the consequence? Many excuse themselves from attending a place of worship for this paltry reason, they have not finery enough; and do not hear the gospel for months, or even years together. If we can do anything to correct this increasing evil, we shall be serving a good cause; and if an apostle would abstain even from meat rather than make another offend, surely it would be no great thing for us to give up a mere superfluity for the spiritual gain of an immortal soul. To be useful we must be esteemed; to be esteemed we must be friendly, homely, affectionate, and give evident proof that it is our very earnest desire to do our people good. We must not expose, in a way of ridicule, the ignorance and rustic habits of the people. We must willingly feed, and not severely fleece the flock. We must bear with much patience the insults of ignorance, pride, and envy; we must approve ourselves as servants of the churches, and not as lords over God's heritage. A minister should be among his flock as a father in his family; he will thereby get a moral power over them which he may turn to their great advantage. "We were gentle among you, even as a nurse cherisheth her children."

If we are not mistaken, there is generally a sad lack of adaptedness in young men from our colleges to the churches of our denomination. A young man has been settled over a church, his

manners have been refined, his associates have been persons of cultivated taste and good attainments; but all at once he is startled at amazing ignorance and incivility. He feels insulted, he does not meet with the respect which he thinks is due to a gentleman, and in many cases does not get that pecuniary support which he deems his right; he is dissatisfied with the church, and the church with him, and separation is the certain result. When we see such instances, and they are not uncommon, we lament there was not a little more good sense, prudence, self-denial, willingness to endure hardness "as a good soldier of Jesus Christ," and a sincere love to the ministerial work. We suggest, whether there might not be some improvement in the training of our young men as to pastoral work, and the management of a Christian church. To know how we ought to behave ourselves in the house of God, is one very important branch of ministerial knowledge. 1 Tim. iii. 15.

The support of ministers is very frequently the occasion of much disturbance and many removals. The duty of churches to support their pastors is clearly laid down in the scriptures of truth. "Even so hath the Lord ordained that they who preach the gospel should live of the gospel." 1 Cor. ix. 14. "Who feedeth the flock, and eateth not of the milk of the flock." 1 Cor. ix. 7. But for a minister to be always on the look out for a pleasant locality and a large salary as the first object of his concern, rather than a useful sphere of labour and the edification of the church of God, is a disgrace to this honourable, sacred office. Let us look after places of usefulness, wide spheres of labour, and God will provide us with support if we do his work. Where a minister is useful, he is almost sure to be comfortable; and where he is esteemed, he will never starve. It is an unnatural state of things when the whole care of a church is just to scrape up the pastor's salary, and where his support is felt to be a heavy burden. In some instances, unscriptural divisions have been the cause of this. A few dissatisfied members have withdrawn, formed a small church, invited a pastor to settle over them, and then fallen into disgrace by being unable to find him bread. In such cases, all that ministers can do is to oppose unscriptural divisions in churches. To state under what circumstances divisions are scriptural, would be a digression; but they should never take place for the sake of forming hostile factions and rival interests. "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." They ought to be one in affection[4] and effort. If members of churches will quarrel, let us see they have their quarrels to themselves. In many cases it would be better for us to resign than for the church to divide.

4. Adopt such plans of usefulness as will engage the co-operation of the members of the church.

In too many instances the whole labours of a church devolve upon a very few. A prudent pastor will seek out and encourage all the gifts of his members, and find work for them adapted to these gifts. There are but few that may not be useful in one way or other. The success of the Wesleyan body has been accounted for from the fact that *they all do something, and are always doing.* We fear there has been a petulant opposition to meetings, in some places—call them conference meetings, experience meetings, or class meetings—for the spiritual improvement of our churches. It certainly cannot be wrong for members to meet together at all; to say so would be to fly in the very face of scripture. If we are to have unity and brotherly love in our churches, we must have intercourse among the members. To converse with each

other on spiritual things increases mutual confidence and esteem; besides, the younger members require a vigilant oversight, and as most of them are now shut up in the mill from six o'clock in the morning to half-past seven at night, it is almost impossible for the pastor to do all that is needed. If, therefore, some of the more advanced in grace were to undertake to meet once in a week, some twelve or more, for the purpose of inquiring into their religious state, giving them such advice, warning, and encouragement as it might require, there would be nothing wrong in it, and there might be a great amount of good. Let none disapprove without trial. Should a church oppose such a plan, the pastor would do well not to press the matter at first, but begin with a few who would be willing, and prejudice would give way after a short time. Such meetings become asylums for inquirers, where they find instruction and encouragement by the simple narration of the word of God from those who are farther advanced in the divine life. They are the means of preserving a right spirit, and the person who presides has the opportunity of nipping in the bud any root of bitterness which we may expect will spring up in this newly cultivated soil, and which, if left to grow, may be ruinous to the minister's comfort and usefulness.

(*To be concluded next month.*)

THE LOVE OF MONEY: A SERMON.

BY THE LATE REV. JOHN FOSTER.

From his own Notes.

"The love of money is the root of all evil."—1 TIMOTHY vi. 10.

THE analogy between the evil things in the natural and moral world has some exceptions. One is suggested by the text. A mischievous vegetable root (say of a worthless weed, or of an offensive or poisonous production) springs up into only *one* kind of evil. But here, in the moral soil, we have a thing named as the root of *all* evil: in the principles of moral evil, a dreadful provision for supernumerary mischief. It is not, however, meant that literally all the evils there are spring from the love of money; but that is the cause of many and various ones.

Now surely a vicious principle, which produces so many bad effects, should be exposed and forcibly protested against, and that not *seldom*. If we consider that a thing that has a variety and multitude of bad effects is always working some of them—has not a single and temporary operation, how comes it to be so unusual in the discourses of our Christian teachers to fix on this vice with adequate terms of reprobation? Is it because they are afraid of giving offence and provoking anger? For truly covetousness, though its most obvious character be of a cold and hard disposition, is yet a very irritable and resentful one. Or is it because there is a difficulty in stating discriminatingly, what love of money, in kind or degree, amounts to covetousness, so that this disposition in a man might be brought plainly to the test? We will not attribute this omission to a notion that it is not gospel preaching to expose and censure an evil which our Lord and his apostles seized every occasion to condemn and warn against in the most emphatic language. It can-

not be either that the Christian ministers never descry any signs of the *existence* of such a thing any where among their congregations, or even their churches. No! often enough, when disclosing their thoughts in converse with a few confidential friends, they are heard alluding, with imputations of this vice, to individual professors of religion even within their own communion; sometimes sorrowfully, sometimes indignantly. The indignant feeling one has sometimes heard expressed in terms to this effect: — When there occurs in the conduct of some person in one of our churches some single circumstance of very marked impropriety, perhaps from the surprise of temptation, exciting a sudden impulse of temper or passion, we are under the necessity of taking account of it, and proceeding to an act of severe censure, perhaps to the length of seclusion from our society; but there is, at the very same time, among us, and concurring in the very same proceeding, a man of good property perhaps, who is evidently and unquestionably actuated by a constant, intense love of money. He is known by his neighbours and acquaintance to be both parsimonious and avaricious; and of his parsimony, at least, we, as a religious society, have had sensible proof. But he professes himself a disciple of Christ; has given a very rational and apparently sincere account of how he was brought to become such. In his religious opinions he is true to the evangelical standard; he is punctual and serious in all our religious services, public and private; quite regular, decorous, and correct in the tenor of his conduct; no scandals, no frivolities, no transgressions of the bare rules of legal justice in his dealings. But then there is this habitual, pervading vice of covetousness. Does not this constitute a much greater amount of what is contrary to Christianity, than many an act of misconduct for which we would exclude a person from our communion? But we do not know how to take formal cognizance of it, or to shape the charge against him. And so, between this difficulty and the judgment of charity, we are constrained to keep silence, and to keep him as an honourable member of our Christian society.

Cases more or less answering to this description are far enough from being uncommon in the experience of churches or ministers.

But whatever difficulty they may involve, let not, at any rate, the teachers of religion be deterred in their public ministrations from declaring against this vice, most explicitly and not unfrequently. Let them not be afraid to read for their text, "Covetousness, which is idolatry," or this good text of ours, "The love of money is the root of all evil."

The plainest mode of illustration would be, after describing the passion itself, to represent specifically some of the "evils" in which it shows its character and operation.

The passion—the love of money—exists under various modifications.

In some few of its subjects it appears to be *pure, unmixed, exclusive;* terminates and is concentrated upon just the *money itself,* that is, the property. The delight of being the owner of so much! The fervent desire of being able to say, So much more I am worth! The whole soul absorbed in this one sentiment. This is plain, genuine *idolatry.*

But in much the greater number of instances, the passion involves a regard to some *relative* objects.

In some it is combined with *vanity;* a stimulating desire of the reputation of being rich. To be talked of, admired, envied. We have even heard of such a thing as a desire of the fame of *dying* rich.

"That loudest laugh of hell, the pride of dying rich!"

In some it has very much a reference

to that authority, weight, prevailing, influence in society, which property confers,—here is *ambition* rather than *avarice*.

In some the passion has its incitement in an *exorbitant calculation for competence*. So much, and so much, they shall want. So much more they *may* want, for themselves or descendants. So much more they should like to secure as a provision against contingencies. They have perhaps a settled preference of a mode of living; they do not think they shall ever be disposed materially to change it, but they wish the means of doing so may be in their possession *in case they ever should*.

Some are avaricious from a *direct dread of poverty*; amidst their thousands haunted by the idea of coming to want. Some miserable mortals have been dogged and harassed by this like an evil spirit. When it has been a toil only to keep an account of their revenues, they have pinched themselves and their dependents in the plainest necessaries of life, from apprehension lest they should one day come to begging or starvation.

This is the *insane* excess of an occurrence. But there are many in whom an avaricious disposition is incited, and in their own view is justified, by some undefined danger of being reduced to indigence. And this idea of danger, from being undefined, can *always* hover about a man, and force its way into his thoughts.

So described, this spirit, possessing and actuating such a number of our fellow-mortals, bears an ill and very foolish aspect. Let us now specify a few of its evil effects, with a note of admonition on each of them.

One obvious effect is, that it tends to arrogate, and narrow, and impel the whole action and passion of the soul towards one exclusive object, and that an ignoble one. Almost every thought that starts *is to go that way*. If a man's mind were to fall into a mere vague musing of fancy, he would very soon find it got there again; an unnoticed but constant current has carried him *thither*. If he has occasion, and strong occasion, to think of a quite different subject awhile, the thought instinctively and dexterously takes a turn *that* way. When he rises in a morning, when he looks at the materials of his business, when he takes a walk, when he falls into conversation, still thither goes his mind. Silver and gold have a magnetic power over his whole being. The natural magnet selects its subject of attraction, and will draw only that; but this magnet draws all that is in the little world of a man's being. Or it is an effect like that of a strong, steady wind; every thing that is stirred and moveable, that rolls on the ground or floats on the water, is driven in that one direction; if it were a *noble* principle, if it were religion, if that exerted over him this monopolizing and all-impelling power, a glorious condition; but just as inglorious and degraded when the commanding principle is the love of self. What a humiliated being, for a spiritual, rational, and immortal one, you behold, when you are observing a man whose inquisitiveness and emotions of hope, fear, pleasure, and grief are *mechanically* borne towards devices, opportunities, and successes or failures, in the prosecution of this one object!

The brief admonition upon this is, that if a man feel this to be mainly the state of his mind, it is a proof and warning to him that he is wrong.

Observe again, that this passion, when thus predominant, *throws a mean character in the estimate of all things*, as they are all estimated according to the standard of money, and in reference to gain. Thus another value which they may have, and which is perhaps the chief one, is *overlooked*, *unseen*, and *lost*.

They may be things highly adapted to intellectual interest; to enlarge knowledge; to gratify a cultivated taste. Or things of importance for the convenience or improvement of mankind, or connected with the advancement and operations of religion. Thus the dissenters have lately been taxed with building places for the worship of God on a pure speculation for making money. In the view of the covetous man, all things stand divested of their peculiar character and colour, and he sees nothing in them but what is available to *his* purpose of gain,—a cold contempt of all other pursuits.

Again, This passion places a man in a very *selfish* relation to other men around him. He looks at them very much with the eye of a *slave-merchant*. He cannot sell them, but the constant question in his mind is, "*What* and *how* can I gain by them? *This* one and *that* has been worth so much to me; what can I make of the third? What I can gain by them, any of them or all, is all I care about them." Think of the friendship of such a man, and his engagements in co-operation.

When this principle has the full ascendancy, it creates a settled hardness of character. The man lives, as to the kinder affections, in a region of perpetual ice—little accessible to the touches and emotions of sympathy—cannot give himself out in any generous expansion of the affections. Even when he appears cheerful and social, those who know him feel a chilling atmosphere around him. Distress which he sees or hears of, especially when from *want*, has little influence on him, except to shut him up more firmly in his well-guarded selfishness. Covetousness can supplant even what may be called the natural sentiments of humanity. Thus many a one has calculated cooly, or rather with the warmth of desire, on the *death* of friends or near relatives, in consideration of what would be gained in consequence. And this suggests that hypocrisy is a vice incident to this character; for often a *seeming* of kindness, fair pretences, professions of regard, &c., are practised to the living, and a temporary appearance of sorrow assumed over the dead.

All this may be *short* of acts of *injustice* in the *ordinary* sense of that word. (State that sense). Such a man may have a *conscience* not to violate the *palpable, technical* limits of right and wrong. Indeed, he may be a self-righteous man all the while, and rest his merit, his moral excellence on this very ground,—that he has maintained a strict integrity; that he has *wronged* no one; has met all just claims; at the same time, you will find him going as *near as possible* to the extreme line of limitation.

And here observe again, that the disposition in question operates with a slow, but continual effect to *pervert the judgment and conscience*. Constantly pressing the line that divides right and wrong, it *removes* it; *bends* it away by slight degrees. The distinction becomes less positive to the judgment. *Self-interested casuistry* is put in operation; unsound pleas, and reasons, and excuses are called in. There is a constant tendency to *equivocate with conscience;* and this often ends in at once satisfying it and defrauding it.

Let every man who feels the working of this passion, and is not willing it should beguile him, bring himself under a rigorous examination before God on this ground.

We need not, before a Christian assembly, do more than just *advert* to the enormous account of *absolute* and *flagrant* wrongs which have been perpetrated from the love of money. The *frauds;* the taking advantage of *law* in despite of moral justice; the *plunders*, and *murders*, and the black list of other

iniquitous expedients. What a legion of violences and villanies this passion can boast to have brought upon mankind! But it comes nearer to the object of Christian admonition to observe the operation of this evil principle in ways not incompatible with what may be called integrity. And it withholds from all the generous and beneficent exertions and co-operations in which pecuniary liberality is indispensable; excites a spirit of exception, cavil, and detraction. "They are sanguine, extravagant—this is not the time—they are unnecessary, impracticable — many evil consequences—at least, I will wait to see. There are many persons on whom this claim is greater than on me."

It causes to forego opportunities for gaining a beneficial influence over men's minds.

It puts an equivocal and inconsistent character on *providence*. As to my own interests providence is *not at all* to be trusted; I must take the whole care on myself. As to other interests, they are to be wholly left to providence: providence will take care.

We only add, it fatally counteracts and blasts internal piety in all its vital sentiments.

Now the *admonition* upon all these representations is, that those who feel or suspect in themselves any tendency to love money too much, should faithfully inspect their minds to *ascertain whether the passion is producing any of these evil effects;* whether it is *in a degree* doing this; for there is a danger of self-deception in the very act of applying the representations or tests.

These descriptions for exemplification are put in the strong and extreme form. And a man may easily say, and perhaps truly, "The love of money carries me no such length as *that*." But be it remembered, that the *degree* of evil *is* the evil *in that degree;* and always *tending to more*.

Let a man who is sensible of the love of money, examine whether the feeling fixes very much on the *thing itself;* the property; the gain; without a conscientious respect to its proper *uses;*—

Whether it is growing in its power over the mind. Whether the more he has gained, the more he *has felt disposed to* consult his conscience about its proper uses;—

Whether unsuccessfulness in the pursuit of gain (or the loss of it) has been felt by him or not, a grievance more distressing than a conscious want of prosperity in his *spiritual* interests;—

Whether, if successful, he has been willing to take that as a kind of consolation and compensation for a conscious deficiency of *religious* welfare;—

Whether his love of money is but such, strictly no more than such, as leaves a very clear distinction between the professed Christian and the mere man of the world;

Whether it be really such as does not interfere with the grand duty of mainly "setting his affections on things above, not on things on the earth;"—

Whether it comport with a habitual, solemn consideration of the account of his stewardship to be given to the Great Master;—

Finally, Whether it consist with a constant reference to the prospect of leaving the world behind, and with an earnest preparation to leave it.

THE CHIEF MOURNER AT NAIN.

"Now when we came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow."—LUKE vii. 12.

A WIDOW? Then she had formerly had a wedding day. The hopes of a bride adorned for her husband had once animated her bosom. Her friends had congratulated her on her prospects. Her parents had kissed her and given their parting benediction. Her beloved had received her, and spoken of pleasant scenes before them. Now, however, she was walking sorrowfully towards the burying-place—"and she was a widow!"

A widow! Then she had known the enjoyments of domestic life. Often, it is probable, had her husband soothed her spirit in seasons of anxiety. On him her hopes had rested for the support she would need in declining years. He was her companion, her guide, her protector. She had seen widows around her, and blessed God that she was not in their case. But the brightness of the morning had passed away; the shadows had lengthened; a dark and gloomy evening had succeeded;—"and she was a widow!"

A widow! Then she had trodden the same path before. This was not her first visit to the cemetery. Who can describe her feelings as she followed her husband's remains to their last resting-place, sometimes glancing back upon the past, sometimes forward upon the future, now thinking of conversations abruptly broken off, and now of the circumstances of her fatherless boy? On her return, with what emotion had she clasped him to her arms, saying, "Now I have only you; when I am in trouble you must comfort me; when I am ill, you must nurse me; when I die, you must bury me; oh, my son, you must now be my husband!" Many a widow who has spoken thus has, however, soon perceived fresh sources of anxiety. One has observed that the countenance of her only solace was becoming less healthy; the eye glistened, but the face was pale; the strength was less firm; the cough continued troublesome, the flesh seemed wasting; ah, yes! it became evident at length, that death alone would place him beyond the need of her care. Another has heard as she was sitting, the sound of unusual feet at the door of her habitation; it is a company of strangers carrying one who has met with a fatal accident: her son is living, but he cannot speak; he turns his eyes towards her with a dying look, and expires. These, or some other distressing circumstances, occurred at Nain: "there was a dead man carried out, the only son of his mother, and she was a widow."

And how did Jesus feel and act when he saw this mournful spectacle? "He had compassion on her." Well he might: he knew the bitterness of her grief, and the helplessness of her condition. He remembered that it was written of the righteous, that he caused the widow's heart to sing for joy, and he delighted in exemplifying the character of the righteous. He knew that it had been said of his Father, "He relieveth the fatherless and the widow; and he delighted in displaying his conformity of disposition to him of whom he was the visible image.

"The Son of God, in all the majesty
Of power illimitable—all the zeal
Of pure benevolence—now raised his arm,
And as it rested on the moveless bier,
His voice imperative the silence broke,
'Young man, arise!'

A deep responsive groan,
An undulation of the spreading pall,
Convulsive motion, and thick spreading sobs,
Declare the spirit heard its Maker's voice,
Heard and obeyed."

"And he that was dead sat up, and began to speak. And Jesus delivered him to his mother."

There was but one person at Sarepta to whom Elijah was sent, and she was a widow. There was but one female to whom the fact was revealed when the Consolation of Israel was born, and she was a widow. There was but one contributor in the temple whose liberality the Saviour commended, and she was a widow. "A father of the fatherless, and a judge of the widows, is God in his holy habitation;" and this is a message which he has sent by prophets, patriarchs, and apostles,—"Seek judgment; relieve the oppressed; judge the fatherless; plead for the widow."

UN MARI.

FACTS AND OBSERVATIONS.

The great, though simple invention of "imprinting," with all its consequent applications, which has given means of cheap and boundless diffusion for scriptural and all other knowledge,—that likewise of optical instruments and mathematical processes which have perfected the art of navigation,—the recent accession to this and other modes of locomotion, by an immense motive force both on sea and land,—the conjunct tendency of these things to spread both scientific and revealed truth swiftly throughout the world, and the fact that each of these discoveries was made in countries enlightened by the gospel,—all these are wonderfully consonant with the written and once spoken promise, "Behold, I come!" They are as new voices in the wilderness of earthly labours, or amidst the desert of human disappointments, which cry, "Prepare ye the way of the Lord, make straight a highway for our God."

SHEPPARD.

As every man knows he was born into the world by a consciousness that he now lives and acts here, though it is *impossible* he should remember anything of the *time or circumstances* in which he was first produced into it, so may a Christian be assured that some way or other he was born of the Spirit, if he can trace its genuine fruits and efficacious influence in a renewed heart and life.

DODDRIDGE.

The historian of the puritans has recorded of that persecuted people, that, while others were at plays and interludes, at revels or walking in the fields, or at the diversions of bowling, fencing, &c., on the evening of the sabbath, they, with their families, were employed in reading the scriptures, singing psalms, catechising their children, repeating sermons and prayer; that neither was this confined to the Lord's day, but they had their hours of family devotion on the week-days, esteeming it their duty to take care of the souls as well as the bodies of their servants; and that they were circumspect as to all the excesses of eating and drinking, apparel and lawful diversions, being frugal in housekeeping, industrious in their particular callings, honest and exact in their dealings, and solicitous to give every one his own.

FULLER.

In one of the back towns in Massachusetts, a few years since, there was a man who took an infidel paper, and set himself up as an avowed unbeliever. He argued with, and, as he thought, refuted

all the Christians in the place. But there was one old professor in the village who would not debate with him. He spoke of the unspeakable love of Christ; of the preciousness of a good hope; of the comfort it afforded him. His conduct worried his sceptical neighbour. For all the rest he cared not a whit; but that old man he thought about constantly: something harrowed up his mind so that he could not rest. And so great was the trouble this old man caused him, that it led him to reflect, repent, and believe on Christ. When he came into conference to relate his experience, anterior to uniting with the church, he pointed to the hoary headed member, and exclaimed, "The life of that man slew me!" The power of holy living is great; may the Lord multiply "living epistles!"

A merchant in the United States was one day returning from market. He was on horseback, and behind his saddle was a valise filled with money. The rain fell with violence, and the good old man was wet to his skin. At this he was quite vexed, and murmured because God had given him such bad weather for his journey. He soon reached the borders of a thick forest. What was his terror on beholding, on one side of the road, a robber, who, with levelled gun, was aiming at him, and attempting to fire! But the powder being wet by the rain, the gun did not go off, and the merchant giving spurs to his horse, fortunately had time to escape. As soon as he found himself safe, he said to himself, "How wrong was I not to endure the rain patiently, as sent by Providence! If the weather had been dry and fair, I should not probably have been alive at this hour; and my little children would have expected my return in vain. The rain which caused me to murmur came at a fortunate moment, to save my life, and to preserve to me my property."

THE BETTER COUNTRY.

From the New York Evangelist.

No sickness there,
Nor weary wasting of the frame away;
Nor fearful shrinking from the midnight air:
No dread of summer's bright and fervid ray!

No hidden grief,
No wild and cheerless vision of despair;
No vain petition for a swift relief;
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless prayer and song;
Its billows break away and melt in foam,
Far from the mansions of the spirit throng!

The storm's black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of spring,
As some too tender floweret fades and dies!

No night distils
Its chilling dews upon the tender frame;
No moon is needed there; the light which fills
That land of glory, from its Maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends,
To watch the coming of a pulseless sleep!

No blasted flower
Or withered bud celestial gardens know!
No scorching blast of fierce descending shower,
Scatters destruction like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The song of peace creation's morning heard,
Is sung wherever angel minstrels tread.

Let us depart,
If home like this await the weary soul:
Look up, thou stricken one! Thy wounded heart
Shall bleed no more at sorrow's stern control!

With faith our guide,
White-rob'd and innocent to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day?

REVIEWS.

Lectures on Foreign Churches. Delivered in Edinburgh and Glasgow, May, 1845, in connexion with the Objects of the Committee of the Free Church of Scotland, on the state of Christian Churches on the Continent and in the East. First Series. Edinburgh: Kennedy. 12mo. pp. 462.

NOMINAL Christianity is the bane of the church. All the other evils by which it has been afflicted have been light and inoperative in comparison of the profession of allegiance to Christ by men who have been destitute of his Spirit. This has lowered the standard of Christian excellence, assimilated the character of believers to that of the world, and introduced among the brethren the maxims and practices of the ungodly. It has taught the soldiers of Christ to fight with weapons borrowed from the camp of his enemies, and to undervalue those which are peculiar to his service, and with which alone the victory can be gained. It has brought into discredit his institutions and doctrine, occasioning among mankind a supposition that there is no essential difference between the temper and habits of his disciples and those of other men. It has led to the adoption of arrangements, suggested by the wisdom of this world, which have restricted the free operation of divine truth, and abridged the liberties of the children of the kingdom. It has quieted the consciences of perishing millions, and indisposed them to listen to the voice of God, inducing them to treat as mischievous disturbers of the peace all who desired to arouse them from their fatal lethargy.

Yet nominal Christianity has been, for many ages, the admiration and boast of Christendom. The aim of the ostensible church has gone no further than profession and external homage. The statesmen who have been applauded by clerical historians have been those who have done most to honour and extend a Christian profession. Hence the prevalence of national churches, and churches sustained by earthly princes; the object has been to include all in the church's embrace, and to obtain from all support and homage. A distinguished officer in the French service has expressed recently what has been the spirit of such patrons of Christianity in former times, in language that is somewhat startling to British ears, and adapted to awaken our anxieties, in saying, "If we had the strong burning faith of the Godfreys and the Bayards, we should form military and religious orders, who would be the heads of columns and the military conductors of our invasion. If we had bold, vigorous, sober, believing men like the companions of Ferdinand Cortes, they would rush on to conquest and civilization in the footsteps of these religious orders. If we had Christian charity, rich societies would be formed, which would raise the funds necessary to transport new crusaders. Then one would be assured they would succeed. Certainly they would impose their faith *pitilessly* on the natives; but this would be one cause more of rapid success; for notwithstanding the progress of ideas, we must not deceive ourselves. A nation that would be powerful must have a severe discipline; and its first rule must be, not to admit of diversity of faith."—Thus does General Duvivier pant to make converts of the African Muhammadans; but however "pitilessly" his faith might be imposed, and however rigid the application of his "first rule," the Christianity which he and his coadjutors would promulgate thus could be but nominal; it could not reach the heart. Thus, however, were many churches formed in earlier ages, and it is in accordance with these principles that state churches are supported. In them all, force is in one form or other employed for the maintenance of nominal Christianity.

Its tendency to promote nominal Christianity is also a strong practical objection to pædobaptism. It is in this respect, as in many others at variance with the spirit of the gospel. It supersedes the necessity laid upon a convert when the gospel reached his heart, under the apostolic ministry, to take at once a decisive, costly, irrevocable step. It

introduces him into a sort of semi-profession without his consent, so that he finds, when he comes to understand his position, that without any overt act of his own, the badge of discipleship is upon him. And is it thus that the great communities called churches have been perpetuated through successive centuries? No wonder, then, if they are degenerate and corrupt.

An acquaintance with the state of professedly Christian churches throughout the world is, however, desirable. It is important to trace the nature and extent of the mischief which false principles have wrought; to form a just estimate of the impediments to success which the missionary of New Testament doctrine may expect to encounter; and to obtain correct ideas of the preference which should be given to different fields of labour. It is advantageous to know in what proportions truth and error are mingled, and encouraging to believe that here and there, amidst the most perverted masses, one is to be found in whose heart there is "some good thing towards the Lord God of Israel." On all these subjects the Lectures on Foreign Churches which we now introduce to the attention of our readers, are replete with valuable information. They are highly creditable both to the abilities and to the spirit of the ministers by whom they were delivered. Every man has prepared himself diligently for the performance of his part of the undertaking, and the result must be gratifying to the authors, and acceptable to the public. The first lecture is introductory, on "The Relations in which the Churches of Christ ought to stand to each other—Principles of Union, and Mutual Duties." By Robert S. Candlish, D.D., Minister of Free St. George's, Edinburgh. Then follow II. The Independent Eastern Churches. By John Wilson, D.D., F.R.S., of the Free Church of Scotland's Mission at Bombay. III. The Ancient History of the Waldensian Church. By the Rev. Thomas M'Crie, Professor of Theology to the Synod of Original Seceders. IV. On the Present Condition and Future Prospects of the Waldensian Church. By the Rev. Robert W. Stewart, A.M., late of Erskine. V. Religious History of Holland and Belgium since the Reformation. By William K. Tweedie, Minister of Free Tolbooth Church, Edinburgh. VI. Past and Present State of Evangelical Religion in Switzerland, especially Geneva. By Patrick M'Farlane, D.D., Minister of the Free West Church, Greenock. VII. The Past and Present State of Evangelical Religion in France. By J. G. Lorimer, Minister of Free St. David's, Glasgow.

It may naturally be anticipated that the account of the Independent Eastern Churches, by a man so well qualified for the work by his character, habits, and pursuits, as Dr. Wilson, will be comprehensive and interesting, and so it will be found. He treats first of the Greek Church, as the most extensive. Of this he says,—

"This church is to be associated, not so much with the nation of Greece properly so called, as with the language of Greece, so extensively diffused in Asia, and even in great part of Africa, by the conquests of Alexander the Great, that it was the most widely spoken in the days of our Lord, and selected by the Spirit as the most suitable for the inspired writings of the new covenant,—and, especially, with those countries which were comprehended in the Byzantine dominions, or Eastern Roman Empire. It denominates itself ἡ καθολικη καὶ ἀποστολικη ἐκκλεσία ἡ ἀνατολικη, *the Catholic and Apostolic Oriental Church*. In Turkey in Asia it has four ancient patriarchates, those of Constantinople, Antioch, Jerusalem, and Alexandria. In the north of Syria, and particularly about Aleppo and Antioch, it includes a majority of those who bear the Christian name. In the Páshálik of Damascus it claims, of 78,262 — the total Christian population — 42,160 souls. In the district of Lebanon, its followers are outnumbered by the Maronites; but to the south it again asserts its predominance. It forms the largest Christian sect in the whole of Syria and the Holy Land, numbering there a population of 345,000 souls, while the other Christian bodies embrace only about 260,000 souls. In Egypt it has two or three thousand members. It is in possession of all the convents in Arabia Petræa, including that of Mount Sinai. In all the districts of Asia Minor, except in that part of it which is sometimes known by the name of the Lesser Armenia, it has more followers than any other church. It is the established religion of the kingdom of Greece, where its affairs are managed by an independent Synod; and it is predominant there, as well as among that portion of the population of the Greek islands which acknowledges the faith of Jesus. At Constantinople, it has as many followers as those of the Armenian and Roman churches united

together. It is almost the exclusive Christian church in the different provinces of Turkey in Europe, such as Romania, Macedonia, Albania, Bulgaria, Servia, and Bosnia. North of the Danube, it occupies Wallachia and Moldavia. In Hungary even, it has a population of 2,983,505 souls. It is the established religion of Russia, which, like Greece, has an independent Synod for the ordering of its own affairs; and, except in the provinces lately conquered from Tartary and Persia, and in part of Poland, its extends its discipline and instruction to the whole population of that great empire, to the exclusion of a very small portion of it almost secretly practising dissent. A few villages in Mesopotamia, speaking the Syriac language, also belong to the Greek communion."—*Pp.* 47, 48.

Of the actual tenets of this extensive church, Dr. Wilson speaks thus, after having examined its symbolic books, which for the first time were collated and published in the original Greek, and with a Latin translation, about two years ago, of the contents of which he gives an account:—

"It will be seen from these brief, but distinct references, that the Greek church has departed far indeed from the simplicity and truth which are in Christ Jesus. It agrees with the church of Rome in most matters of the greatest moment. It has the essential characteristic of anti-Christ, inasmuch as it places the priests on earth, and the saints and angels in heaven, intermediate between the soul and the Saviour, and allows the merits of the Son of God to be dispensed by the minister, and purchased by the prayers, and penances, and services of the worshipper. Though it administers the initiatory rite of Christianity, without many of the impious and absurd concomitant ceremonies which have been added to it by the Romish church, it forms the same judgment of its spiritual efficacy. Though it administers the Eucharist in both kinds to the laity, it holds forth the doctrine of absolute transubstantiation, and renewed propitiation. Within its pale it cherishes, in its worship of saints, angels, and their representations, and sacred things, that very implied polytheism and idolatry for which Romanism is so very abhorrent to the Christian mind. Though it disclaims works of supererogation, and does not profess to dispense indulgences, it makes the services of the living available for the dead. Its superiority to Rome in any respect principally arises from its inability or unwillingness to follow out its principles to their legitimate length. Practically, however, it is not so consolidated and fearful in its power as that colossal institution. It does not pretend to have an infallible earthly head. Though it ranked the general councils the interpreters of Christian doctrine, and disparages the scriptures, both by adding to their contents and questioning their intelligibility, it does not always systematically oppose their circulation and perusal. Its symbolical books, though they have had a general, have not yet had a universal, ratification; and, in Russia in particular, other compendiums of Christian doctrine, written generally in an evangelical strain, have been composed and published with high recommendations."—*Pp.* 60, 61.

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"As the result of all my observation and inquiry respecting the Greek church, I would say, that at present it seems a very difficult matter to impregnate it with evangelical truth and influence; and that its circumstances are less encouraging than those of the other oriental churches. So little has been done, and is now doing for it, however, compared with its magnitude, that we have little reason to restrict ourselves in our exertions in its behalf, either by its apathy or its opposition. The protestant church should not overlook that access to it which at present it has in the Turkish empire, for it is very questionable whether, if political power were in the hands of the Greek church itself, it would tolerate decided efforts for reviving throughout its bounds the purity and power of primitive Christianity."—*Pp.* 79, 80.

The Armenian church is, in the east, of the next importance to the Greek church, to which it bears great resemblance.

"It derives its name from the country of Armenia, of which Mount Ararat may be reckoned the centre. The greater Armenia comprehends the country lying west of the Caspian Sea, south of the Caucasian range, north of a line drawn from the north-east corner of the Mediterranean to the north-west corner of the Caspian, and east of Asia Minor. The lesser Armenia comprehends the eastern part of Asia Minor. The members of the Armenian church, intermingled throughout with the followers of the false prophet, inhabit the whole extent of this country, except the regions of Georgia in which the members of the Greek church abound, and the hilly districts around Uramiah, inhabited by the Nestorians and Kurds. They are scattered likewise, also over the whole of Asia Minor; and are numerous at Constantinople. In Syria they number several thousands, and in Egypt a few hundred

souls. In Persia a good many of the descendants of 80,000 families, carried captive by Sháh Abbás, still reside. Some of them are to be found in the countries east of Persia as far as Kábul, and in India, particularly at Bombay and Calcutta. A few of them as merchants have proceeded eastward as far as Batavia. Individual families are established at Venice, Trieste, Vienna, and other towns of Europe. I have seen various estimates of their numbers from ten to two millions."—*Pp.* 80, 81.

It has patriarchs, bishops, parish clergy; and monks, from whom the bishops and other dignitaries are selected, who, as in the Romish and Greek churches, are denominated the regular clergy, and supposed to be possessed of peculiar sanctity. They do not dispense indulgences, but they foster the principles of self-righteousness, prescribing meritorious satisfactions by fastings, alms-giving, pilgrimages, and masses. They believe in the doctrine of transubstantiation; and they worship the consecrated elements as the real body and blood of Christ. The material cross on which the Saviour died, they view as a real, though silent intercessor. They worship the pictures of Christ, alleging that the Redeemer himself is inherent in them; and give inferior honour and reverence to the images of saints and angels. The ministers and people are not, however, in Dr. Wilson's judgment, so hopelessly involved in error as might be supposed. "They are not overborne by human authority, either that of their present ecclesiastics, or of the ancient fathers and councils of the church; and much as they defer to tradition they allow that, in matters of faith and practice, the ultimate appeal must be made to the holy scriptures." "There is a pretty general persuasion among the more intelligent members of their community, that the primitive days of Christianity were distinguished for greater simplicity in the forms of worship and church-government than the present."

But we must not linger in Asia. Instructive views in Europe are presented to our attention in subsequent lectures. The religious state of Holland deserves particular regard. Calvinism was established there nearly three centuries ago, after the testimony of multitudes of whom the world was not worthy had been sealed with their blood.

"The Dutch clergy are laboriously trained; but their training is another proof that gifts and literature, precious as they are, are not graces. Erastianism reigns through all its borders, for their church is avowedly managed by a minister of state appointed for the purpose. We are accordingly told that Socinianism, in forms more or less disguised, is prevalent among the religious teachers; and 'Holy Holland,' one has said, 'the invincible rampart of the truth of God, will soon be what Israel was when the Lord exclaimed, 'Woe unto you, teachers of the law, for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.'"—*Page* 282.

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"But hear the voice of one from that once privileged land. The words convey a loud appeal across the German Ocean:—'Great anarchy of principle reigns in our churches: Socinians, Arians, Pelagians, Remonstrants, all under the name of Reformed pastors, preach in full liberty their perverse doctrines.'—'The synod, composed in a great part of unfaithful pastors, does nothing to stop this fatal flood.'—'In our cities and in our villages, in catechetical lessons and in other books, Arian and Socinian doctrines are everywhere preached, and pastors are never summoned to account. The training of the young is so conducted as not to offend the Roman catholics; and though the state has adopted this treacherous measure against the truth, the church has not offered a single reclamation—not a single word in defence of scriptural education.' Conscience is thus weighed down, and the young are either left without religious training, or exposed to the nuisance of a system from which the truths of the holy word of God have been strictly separated. A generation is thus rising up to speed on the national degeneracy, and, it may be, to repay, amid scenes of blood, the neglect, or worse, the actual corruption practised by their trainers. Infidelity on the one hand, and Popery on the other, so apparently different, yet in reality so allied, or identical, are fostered; and when the way is thus smoothed for lordly Rome, the mother of abominations, to regain her long-lost power, what can we expect as the result but woe and tribulation, because the curse of Jehovah is upon her?

"Farther, in Holland there are three universities, and 'in two of them men teach an infidel science—a modified rationalism—a system of doctrine in which vital truths, such as the trinity, the divinity of our Saviour, the inspiration of the scriptures, the expiation and death of Christ to satisfy divine justice, the personality of the Holy Spirit, all that forms the foundation of our religion, is denied in the most insidious manner; and it is under such teach-

ing that young ministers are prepared for the preaching of the gospel.' Under this pernicious system, men who love the truth, yet still adhere to that degenerate church, forebode the speedy downfall of the reformed church of Holland, unless some miracle of mercy prevent. 'They retain the bible; they retain their ancient catechisms; but the heart—the heart is far from God, and the Saviour is well-nigh unknown."—*Pp.* 283, 284.

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"In the year 1834, a secession from the established church took place, headed by Dr. Cock, pastor of the church at Ulrum, in Friesland, a bold, impetuous man. The seceders at least professed to adhere to the church's original constitution; but Dr. Cock was deposed, other pastors joined him—Scholte from North Brabant, and Brummelkamp from Guelderland, adopted his sentiments, and adhered to the movement. Deposition increased instead of diminishing their numbers. Their flocks, for the most part, adhered to them; and either sympathy in their sufferings, or approbation of their opinions, swelled their number to a considerable secession. The seceders declared their adherence to the constitutional church of Holland; but in spite of their repeated protestations, they have endured sore privations and hardships, both in their properties and persons. They have been persecuted, fined, and subjected to military oppression. In a word, scenes once so common in Scotland, and whose history is traced in blood, have been recently repeated in Holland against men who dared to assert the rights of conscience, and claim, for themselves and their adherents, their sacred right to liberty of thought in religion. Forgetting that the power of kings ends where that of conscience begins, attempts have been made to make men religious by the sword, or holy by oppression. Troops were quartered among the members of the new formed churches, and legalised injustice practised from day to day. As in more recent times, the persecuted sought refuge on the Dutchman's favourite element, the sea; but thither the soldiery followed them, scattered their conventicle, buffeted the members of it, and were guilty of deeds of brutality which only the enmity of the carnal-heart against the truth could suggest. Their houses were afterwards searched by the soldiers, and the persecution carried on against the seceders in detail. The unlimited authority claimed by the civil power in matters of religion was carried out in all its rigour—under cover of a clause in the constitution of Holland prohibiting more than twenty members of any sect not tolerated by name, from meeting to worship, atrocious cruelty was exercised; and some of the worst forms of persecution, namely, those which are according to law, were thus exhibited in Holland. The established church, through its commission, solicited with earnestness the minister of state, charged with the general direction of the reformed church, to employ his influence with the 'minister of justice' to check the schism which had thus been occasioned, and that functionary did not hesitate to comply. 'His influence and powerful efforts' were put forth in the direction indicated by the persecuting petition, but the hot persecution which ensued, instead of consuming error, only stimulated the growth of the secession. The penal code has been obeyed to the letter against them. The mob by its violence has added to their sufferings. Their appeals to their sovereign for mercy are either impeded in their way to the throne, or utterly neglected. At Amsterdam, at Utrecht, in Guelderland, and Friesland, their petitions have been thus discarded; but the blinded men, who knew not what they did, were thus unconsciously throwing those sufferers upon the sole strength of Him who pronounces the persecuted blessed, whose eyes are on the truth, who will not turn away the prayer of the destitute, and who declares that a man had better never been born than injure one of Christ's little ones."—*Pp.* 286—288.

In France, the reformed church, being clogged with the support of the government, evinces but little spiritual energy. Its state is believed to be materially better than it was a few years ago, and there are evangelical societies in operation whose exertions are valuable; but the most prominent feature in the religious condition of France is the increased vigour and popularity of Romanism. In the last twenty years an astonishing change in public opinion has taken place in France, respecting the priesthood of the Romish church, and the most strenuous efforts are being made to render France the centre of Popish unity and influence. The French are the people by whose agency Rome is now seeking to achieve its triumphs. This Mr. Lorimer rightly considers to be a fact of great importance.

"Do any imagine it is a matter of no moment where the apostacy advances, if it advances at all? History as well as reason point to another conclusion. While Popery is a curse wherever it exists, there are particular national relations which render this insidious system doubly injurious. What could Spain, or Portugal, or Italy, at present do for Popery,

compared with France? Nothing. They have no army or navy; no spirit or energy; no influence. The church of Rome rather helps them than they the church. Very different are the circumstances of France. The sagacious men of the papacy see this, and hence their chief care is directed to that country. They are anxious *there* to raise up a popish spirit and force, which through a thousand channels may influence Europe, and through Europe may influence Asia, and Africa, and America; and they are wise in their generation. Their success in France is already prodigious—almost incredible, showing the wisdom of their measures. A country which seemed to be hopelessly given over to infidelity—where Popery had been more humbled than in any other—the pope for years a poor prisoner within its borders—suddenly resuscitates, and stands forth from head to foot the very champion of the church of Rome. The change which a few years have brought round in the popular estimate and treatment of the priesthood; in the attendance on Popish worship; in the prevailing influence at work upon education; in the votes of municipal corporations; in short, on every thing which may be supposed to furnish a standard of comparison, is admitted by the most intelligent men to be as unexpected as it is formidable."—*Pp.* 455, 456.

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"The Rev. M. Marzials of Lille, when recently on a visit to this country, stated some facts illustrative of the spread of French Popery, which are altogether astounding, such as it is believed few were prepared for. They are so important as to merit record. Poor Spain and Portugal contribute funds for the spread of Popery in France! Last year the former sent a sum of £10,000 for the purpose, a plain proof of the importance which is attached to France as a centre. In 1834, Mr. M. heard a leading preacher of the Romish church preach in Notre Dame in Paris. The congregation did not exceed 200, and there were very few of the male sex in the number. He heard the same preacher in the same place, last year, on a week day; the audience could not be under 5000, and men greatly predominated. Such is the change of the last ten years.

"The Freres Ignorantain, an order of Jesuits devoted to education, could boast, in 1834, of the countenance only of 283 towns; now their empire is all but universal. They are at the head of the national education, and their efforts in every way are as vast as they are widespread.

"In 1830 there were only between 200 and 300 of the municipal corporations of France, which were under popish influence. Last year, 36,000 out of 40,000 were on the side of the apostacy.

"Paris is becoming every day more popish, and it is well known (apart from every thing else) that this is a source of great popish advancement. In France, the capital rules the provinces.

"Similar are the tidings in regard to Belgium. An intelligent friend resident in Brussels enumerates, among the indications of popish progress in that country, the number of new convents and churches; the publication of works on literature, science, art — first expurgated to the taste of the church of Rome, and then sold so cheap by societies which contribute money for the purpose, that no private publisher or bookseller is able to compete with them.

"And lastly, the gradual but sure absorption of the children attending private into public schools, under the power of the Jesuits; the bribe being a gratuitous education. A college in Brussels, maintained by the voluntary contributions of all parties, has the greatest difficulty in sustaining itself."—*Pp.* 456, 457.

The Introductory Lecture, by Dr. Candlish, is on Christian Union, but this we have left ourselves no space to notice effectively on the present occasion. A knowledge of the actual condition of foreign churches ought, however, to precede deliberation respecting the propriety of a system of general co-operation; and this article may therefore prepare the reader for observations which we hope to get ready for his perusal before the first of December.

BRIEF NOTICES.

Works of the English Puritan Divines. BUNYAN. London: Nelson. Foolscap 8vo. pp. xxxiv. 310. Cloth.

This is the first volume of a series the encouragement of which is a dictate of enlightened patriotism. It will promote the best interests of our country that the rising generation of readers should have easy access to the principal works of Howe, Baxter, Charnock, Bunyan, and other writers of the same character, with illustrative biographical sketches; and to furnish these at a cheap price and in a portable form is the design of the enterprising publisher. The cost of each volume is to be to non-subscribers two shillings, to subscribers eighteen pence, in-

adding two handsome engravings; and the style in which the course is begun affords a favourable augury with regard to its future character. Hoping that it is intended to send forth every man's work without alteration or abridgment, we beg to suggest the propriety of an early assurance that this will be the case. The present volume contains "The Jerusalem Sinner Saved," "The Pharisee and the Publican," with several of Bunyan's smaller pieces; and a Life of Bunyan, by Mr. Hamilton of Regent's Square, who has availed himself of the researches of his predecessors, and presented to the reader thirty-four closely printed pages in his own interesting style.

The Mass and Rubrics of the Roman Catholic Church, Translated into English. With Notes and Remarks, addressed to Roman Catholics. By the Rev. JOHN ROGERSON COTTER, *A.M., Rector of Innishannon, and Author of "Questions and Answers on St. Matthew and the other Gospels."* Dublin: W. Curry, jun., and Co. 16mo. pp. 247.

The author's purpose is to show his Roman catholic neighbours, that the mass, as now celebrated, is very different from the Lord's supper as originally instituted, that one part contradicts another part, and that some of the present forms and prayers preceded the invention of some of the doctrines now connected with them. With this view he gives rubrics and services, both in Latin and in English, mingling throughout observations on their unscriptural and inconsistent character. It is very desirable that protestants should make themselves acquainted with Romanism as it is; and though this work elucidates only one portion of the system, yet, as far as it goes, it will be interesting and instructive to readers who have not already obtained the information it affords. We are not aware that the rubrics were accessible previously to the English reader: they are not given, either in English or in Latin, in the work published in this country under the title of "The Roman Missal for the Use of the Laity."

England and its People: or, A Familiar History, for Young Persons, of the Country, and the Social and Domestic Manners of its Inhabitants. By EMILY TAYLOR. *Second Edition.* London: 24mo. pp. 337. Price 3s. 6d.

For young students of English history this is the best epitome that we have seen. Its size is convenient, affording space for what is essential, but not for what would bewilder or overload the mind. It is written in very simple language. It discountenances the war-like spirit which too many celebrated persons have displayed, and too many historians have cherished. It is decidedly favourable to civil and religious liberty, and may be used with equal propriety by Christians of every denomination. It gives views of the people of England at different epochs, and not merely of princes and political leaders. "If the little work has any merit," says the author, "it is chiefly in the attention which has been paid to the progress of education, of religion, of manners, habits, and institutions." It is interesting as well as instructive.

The People's Dictionary of the Bible. London: Simpkin and Co. Parts I. and II. 6*d*.

We must see more of this work before we can advise any of our readers to spend their sixpences upon its early numbers. Whence it comes we know not; and there are some things that excite suspicion that it will not be what we could recommend. In reference to Nadab and Abihu we read, "This repeated destruction of life is deplorable. The benevolent mind cannot but wish that the aims of the leaders of Israel could have been secured at less cost." Respecting the fall of our first parents, we are told, "That Adam committed sin by breaking God's law, is also an important truth; while the imagery of the serpent and the apple may, in part, be taken from mere earthly influences." The representation that our Lord was in the bosom of the Father is explained thus:—"As the 'bosom friend' was admitted to the utmost intimacy and confidence, so was Jesus put into possession of the divine will in all its secrets, as well as in all its grandeur and comprehension." —If it should be in our power, as the work proceeds, to make a more favourable report, it will give us pleasure to do so.

Memoir of the late Rev. John Reid, M.A., of Bellary, East Indies: comprising Incidents of the Bellary Mission for a period of Eleven Years, from 1830 *to* 1840. *By* RALPH WARDLAW, *D.D.*

Mr. Reid was a useful agent of the London Missionary Society more than ten years, at Bellary, in the presidency of Madras. He was born in London in 1806; he studied and graduated at Glasgow, and during all the sessions of his college curriculum resided in the family of Dr. Wardlaw, whose daughter he afterwards married. His death took place at Bellary in January, 1841. A very full account is given both of his early life, and of his engagements in the sphere of his labours; and enriched, as it is, by Dr. Wardlaw's judicious comments, the volume will be generally deemed a valuable addition to the previous stores of missionary biography.

The Child's Commentator on the Holy Scriptures. By INGRAM COBBIN, *M.A. A New Edition, Revised, Corrected, and Enlarged.* London: Square 8vo. pp. 498. Price 6*s*. Cloth gilt.

An excellent sabbath-day book for children. It is not a continuous exposition of the sacred text, but a series of narratives in which explanatory remarks and practical observations are wrought into the story. The cuts with which they are adorned being well executed and printed on thick drawing paper have a very handsome appearance. This volume, which is elegantly bound in cloth, contains one half of the entire work, which is being published also in six-penny numbers.

The Psalmist: a Collection of Four Hundred Psalm and Hymn Tunes, suited to all the Varieties of Metrical Psalmody. Consisting principally of Tunes already in General Use for Congregational Worship, newly Harmonized for Four Voices. Edited by VINCENT NOVELLO, *Esq. Comprising also many Original Compo-*

sitions and Adaptations Contributed Expressly to this Work by himself and other Eminent Professors; the whole adapted as well for Social and Domestic Devotion as for Public Worship. THE VOCAL SCORE. London: Price 6s. cloth.

This edition of the Psalmist is much more portable than that which was first published, while it contains every thing that vocalists require. The accompaniment for the organ or pianoforte is omitted; but here are the four parts, treble, second treble, and tenor, in the G clef, and bass in the F clef, of the four hundred tunes which the Psalmist comprises. The aspect of the pages is as creditable to the printer, as the scientific character of the collection is to the compiler.

Select Hymns, adapted to all the different Metres, and all the Varieties of Accent and Expression, of the Tunes in The Psalmist. With a copious Index of References. London: pp. 96. Price 9d.

Our musical friends who use The Psalmist will find this collection of ninety-six hymns a convenient auxiliary.

The Christian's Spiritual Song Book. Containing upwards of Five Hundred Spiritual Songs adapted to Popular Tunes, designed for Revival Meetings, Open-Air Services, Infant and Sabbath Schools, Teetotal Meetings, &c. &c. By the Rev. JOHN STAMP, *Editor of "The Messenger of Mercy," &c. &c. Third Edition, Enlarged.* London: Brittain. pp. 200.

Thinking it desirable to adapt devotional words to common song tunes and other lively airs, in order to awaken the attention and interest the feelings of the populace, the compiler has brought together some original hymns, some that are in general use, and some partly new and partly old, in all cases preferring simplicity and point to the niceties of composition. It is to be feared that there are hundreds and thousands, both in rural hamlets and in the alleys of the metropolis, too coarse or too apathetic to be moved by any usual means, and for whose sake elegance must be sacrificed, or they will die in their sins. The doctrine pervading this book is Wesleyan; but it contains many pungent addresses to the conscience, and ministers who are seeking the spiritual welfare of the uncultivated and ignorant, will find in it things that they may turn to good account.

The Words of a Believer. By the Abbé de la MENNAIS. *Translated from the French by Edward Smith Pryce, A. B.* London: pp. 119.

The author, though a Romanist, has defied Papal fulminations in his zeal for toleration, justice, and liberty. In this work his Romanism shows itself occasionally, but his hatred to oppression every where. It is addressed "To the People," and is designed to encourage hope and promote union. It consists of a series of visions, set forth in an oriental style; and some portions of it are very beautiful. We concur with the translator in his belief "that many truths of great importance to man's social and religious well-being are here presented in a form both powerful and attractive:" he adds, with necessary caution, "I shall be satisfied if, by the judgment of impartial and discriminating minds, it can be pronounced of this, as of many other human works, not that '*tout est bien*,' but that '*le tout est bien*.'"

Regium Donum. Reply of the Committee of the British Anti-State-Church Association to Dr. Pye Smith. London: pp. 19. Price Three Half-pence.

A triumphant answer to a defence of the Annual Parliamentary Grant to Protestant Dissenting Ministers by Dr. Pye Smith, which appeared a few weeks ago in the Patriot. The committee shows that the Regium Donum, when first given, was a reward for political services rendered by dissenters to the House of Brunswick; that the funds out of which it was paid were not the private, personal, absolute property of the sovereign, but his official income; that it was therefore a state-contribution to ministers of religion, as such, derived from public money, and, in some considerable part, from actual taxation; and that it is a grant which parliament has both a moral and a constitutional right to discontinue. Since the preceding sentences were written, we have learned that this tract is from the pen of Mr. Katterns of Hackney.

Scriptural Reasons against the Doctrine of Christ's Pre-millennial Advent: addressed to the Faithful in Christ. By a Minister of the Gospel. London: 18mo. pp. 42. Price 6d.

The design of the writer is to show that the theory that our Lord will return visibly and dwell on the earth a thousand years before the general judgment, is not taught in the apocalyptic vision of "the souls of them that were beheaded for the witness of Jesus," and that it is inconsistent with many plain declarations of the inspired volume. The tract is written temperately, and in a spirit of kindness which will conduce to its efficiency.

The Power of the Soul over the Body, considered in Relation to Health and Morals. By GEORGE MOORE, *M.D., Member of the Royal College of Physicians, London. Second Edition.* London: Longman and Co. Crown 8vo. pp. 355.

This new edition of an interesting work, an account of which was given in our number for August last, contains fifty more pages than its precursor, though they are both printed with the same type, and in the same manner. The author expresses his hope "that the few additions and alterations now introduced will be found to render the work not the less worthy of attention."

RECENT PUBLICATIONS

Approved.

A Warning from the East: or, The Jesuits as Missionaries in India. By the Rev. W. S. MACKAY, of the Free Church of Scotland's Mission, Calcutta. *London:* 8vo. *pp.* 48. *Price* 1s.

(Others are necessarily deferred.)

INTELLIGENCE.

CHINA.

TOLERATION OF CHRISTIANITY.

An edict of great importance has recently been issued by the Chinese government. Different versions of it are in circulation in this country: the following is taken from The Christian Spectator, published by the Religious Tract Society, and was furnished by Dr. Medhurst, who says, "An edict which we enclose will show you that the religion of the Lord of heaven is no longer contraband in China, and gives us the prospect of increased facilities in the prosecution of our labour." It should be understood that the form in which it appears, that of the emperor's assent to the petition of a statesman, is the usual form of Chinese enactments.

"Keying, imperial commissioner and viceroy of the Canton and Kwang Se provinces, respectfully memorializes as follows:

"It appears that the religion of the Lord of heaven is honoured and observed by the various nations of Europe, mainly with the view of exhorting men to the practice of virtue, and repressing vice. Ever since the Ming dynasty, it has made its way into China, and has not yet been prohibited; but because some of the adherents of that religion in China have repeatedly made a handle of their religion to act viciously, especially in deceiving their wives and daughters, and blinding the eyes of the sick (referring to extreme unction), therefore the officers of government, on discovering the same, have punished them, as is on record. During the reign of the emperor Kea-king, it was first determined to distinguish these and punish them for their offences, the sole object of which regulation was to prevent the professors of the said religion in China from practising wickedness, and not with the view of issuing prohibitions against the religion of foreign and European nations. Now, according to the request of the envoy of the French nation, Lagrene, that the virtuous professors of the said religion in China should be exonerated from blame, it appears suitable to accede thereto; and it is proper to request that henceforth, with regard to all persons, whether Chinese or foreigners, professing the religion of the Lord of heaven, who do not create disturbances, nor act improperly, it be humbly intreated of the imperial benevolence, to grant that they be exonerated from blame. But if such persons get upon their old tack, deceiving their wives and daughters, and blinding the eyes of the sick; and, independently of their profession, commit other crimes and misdemeanors, then they will be dealt with according to the laws already existing. With regard to the French, and the subjects of other foreign nations, who profess the aforesaid religion, it is only permitted to them to build churches at the five ports opened for foreign commerce, and they must not improperly enter the inner land to diffuse their faith. Should any offend against the regulations, and overstep the boundaries, the local officers, as soon as they can apprehend them, shall immediately deliver them over to the consuls of the different nations, to be punished; but they must not rashly inflict upon them the punishment of death. This is in order to manifest a tender regard for the common people, so that the wheat and the chaff is not confusedly mixed up together, and that reason and law may be equitably administered. That which is requested is, that the good and honest professors of the aforesaid religion may be exempted from punishment; it is reasonable, therefore, that a respectful memorial be presented, intreating that by the imperial favour, the above suggestion may be carried into effect.

"On the twenty-fourth year of Paoukwang, the eleventh month and nineteenth day, (Dec. 28, 1844), was received the imperial reply, saying, 'Let it be as is requested. Respect this.'

"On the twelfth month and twenty-ninth day (Feb. 1, 1845), the order arrived at Soochow."

THE EMPEROR.

It is stated in the Peking Gazette, that the emperor Taoukwang, being now in the vale of years, feels the weight of administration to be too much for his increasing bodily infirmities, and is longing to be freed from the burden. His sickness last summer produced considerable altercation about the succession to the throne. His only son was at first proposed as the rightful heir to the crown, and Taoukwang agreed that he should yield the sceptre at the commencement of this year; but the design was frustrated by the parties who contended for the ascendancy.

ANNUAL MEETING.

BAPTIST THEOLOGICAL EDUCATION SOCIETY.

At a meeting of the subscribers and friends of this institution, held in the Mission House,

Moorgate Street, Sept. 13, Henry Gurney, Esq., in the chair, the committee presented the following report:—

"Although considerable efforts have been made to inform the churches of the baptist denomination of the character and objects of the Baptist Theological Education Society, yet the committee feel it to be their duty to introduce the first report of their proceedings by a brief statement of its design, as described at the commencement.—'There are two classes of candidates for the Christian ministry. The first class comprises those who are enjoying the full benefits of college instruction. The second includes young men who possess preaching talents, and appear fitted for usefulness in the church, but who wish to confine their attention to studies directly preparatory for ministerial duties; either because they have already received a good general education, or for other reasons the validity of which will be admitted. There is at present no available provision for the instruction of such persons. It appears extremely desirable that a society should be established for this purpose—an English Theological Institution, designed to impart sound instruction in divinity, and to secure such intellectual and moral training as shall qualify the candidates for the more effective fulfilment of the duties of the ministry. And it is suggested that the object in view may be most effectually accomplished by the appointment of tutors in different parts of the kingdom, each of whom will receive a limited number of students. The plan will be attended with several advantages. The necessity of building suitable premises will be generally avoided. By the distribution of candidates in separate districts, their opportunities for useful employment, while under preparation for the ministry, will be increased, while a large number of our churches will become acquainted with the measure, and, it is hoped, interested in its success.'—These, with similar appeals containing more detailed expositions of the principles and plans of the proposed society, were extensively circulated in the year 1843 by the Rev. J. M. Cramp. He forwarded upwards of three hundred circulars to baptist ministers in all parts of the kingdom, and received about one hundred and fifty answers, of which one hundred and twenty were favourable to the object proposed.

"On the 15th of September, 1843, a public meeting was convened, and the following resolution was unanimously passed:—"That in our opinion it is desirable that a society should be formed to promote the instruction of young men for the Christian ministry on the principles laid down in the prospectus.' On the 28th of September the society was formed, a committee chosen, Joseph Fletcher, Esq., appointed treasurer, and the Rev. J. M. Cramp secretary. At subsequent meetings the principles and rules of the society, which have since been published, were matured, and all was progressing favourably, until the committee were unexpectedly deprived of the aid of their secretary, who accepted an invitation to take the superintendence of the baptist college at Montreal in Canada. Considerable difficulty and much delay unavoidably followed this event, no one duly qualified being willing to undertake the vacant office. The committee being sensible that much valuable time and great personal labour were indispensable, and following a suggestion of Mr. Cramp, resolved to divide the duty, and prevailed upon the Rev. J. Cox and the Rev. J. Statham to act as joint secretaries.

"The committee then determined to place out three young men, with suitable tutors, and to allow the sum of £50 per annum for the board, lodging, and education of each of them. From several applications three were selected, and at the beginning of the present year two of them were placed with Dr. Godwin of Oxford, and one with the Rev. J. Jackson of Taunton. After the usual probation, two of the students were permanently accepted, and the place of the third, whom it did not appear advisable to retain, has since been supplied by another, who is now on probation. The committee has every reason to believe that the students are young men of sound piety, correct views of the doctrines of the gospel, possessing vigorous minds, with ardent zeal, and it trusts that they will make useful ministers. There are several other applications from young men who are strongly recommended by different pastors, but the committee cannot proceed further unless liberally supported by the churches. The amount entrusted to their care by a few generous individuals will only suffice to enable them to complete their present engagements, and their annual subscription list is as yet a very small one. Here the experiment deemed by many so desirable must be stopped, unless speedy and liberal assistance be rendered. The necessity for such an effort has been very generally acknowledged, and the committee now confidently asks for such support as the importance of the case demands."

The following resolutions were then passed unanimously:—

Moved by the Rev. G. Francies, and seconded by the Rev. Owen Clarke,—

"That the report now read be adopted and circulated under the direction of the committee, and that this meeting, cordially approving of the object of the society, earnestly recommends it to the support of the churches."

Moved by the Rev. S. J. Davis, and seconded by the Rev. C. Stovel,—

"That the thanks of the society are due, and are hereby given, to the treasurer, Joseph Fletcher,

Esq., and to the secretaries, the Rev. J. Cox and the Rev. J. Statham, and that they be requested to continue their services."

Moved by the Rev. G. Cole, and seconded by the Rev. I. M. Soule,—

"That the gentlemen whose names follow constitute the committee for the ensuing year, with power to add to their number:—

Allen, J. H. Esq.	Gurney, Henry, Esq.
Bayley, George, Esq.	Miall, Rev. W.
Bowes, Rev. W. B.	Nicholson, Rev. S.
Brock, Rev. W.	Phillips, J. L., Esq.
Davis, Rev. E.	Price, Dr. Thomas.
Davis, Rev. S. J.	Roff, Rev. R.
Dorney, Rev. H. H.	Soule, Rev. I. M.
Ellis, Peters, Esq.	Stovell, Rev. C.
Fuller, Rev. A. G.	Smith, Rev. James.
Godwin, Rev. B., D.D.	Trend, Rev. H.
Groser, Rev. W.	Tritton, Joseph, Esq.

Moved by the Rev. W. Groser, and seconded by the Rev. J. Smith,—

"That the committee having engaged the services of the Rev. G. W. Moulton to collect for this society, this meeting sanctions the appointment, and earnestly hopes that he may be very successful in obtaining contributions for its support."

ASSOCIATIONS.

EAST KENT.

Fourteen churches are included in this association:—

Ashford	T. Clarke.
Brabourne	T. Scott.
Broadstairs	A. Gunning.
Canterbury	W. Davies.
Dover	J. P. Hewlett.
Egerton	
Eythorne	
Faversham	
Folkstone	D. Parkins.
—— Uphill	J. Clark.
Margate	H. J. Gamble.
New Romney	W. Hedge.
Ramsgate	J. M. Daniell.
St. Peter's	

At the annual meeting, held at Ramsgate, June the 3rd and 4th, Mr. Hewlett was chosen secretary and Mr. Daniell moderator. Messrs. Gamble and Hewlett preached, and a public meeting of the East Kent Auxiliary to the Baptist Missionary Society was held. A circular letter prepared by Mr. Parkins, on the Personal Holiness of Religious Professors, was adopted.

Statistics.

Number of churches furnishing reports		9
Baptized	80	
Received by letter	14	
Restored	1	
Added otherwise	17	
	112	
Removed by death	11	
Dismissed	13	
Excluded	9	
	33	
Clear increase		79
Number of members		799
Village stations		7
Teachers		140
Scholars		1147

The next meeting is to be held at Ashford, May the 26th and 27th, 1846.

NORFOLK AND NORWICH.

In this association there are twenty-five churches:—

Aylsham	J. P. Bywood.
Bacton	W. Banns.
Blakeney	J. Clegg.
Buxton	J. Dawson.
Costessey	J. Ivory.
Dereham	J. Williams.
Downham	J. Bane, Minister.
Fakenham	S. B. Gooch.
Foulsham	D. Thompson.
Ingham	J. Venimore.
Ludham	J. Sadler.
Lynn	J. T. Wigner.
Martham	J. Hindes.
Neatishead	W. Spurgeon.
Necton	E. Griffiths.
Norwich, Orford Hill	I. Lord.
St. Clemt's	T. A. Wheeler.
St. Mary's	W. Brock.
Swaffham	J. Hewett.
Tittleshall	R. Pyne, Minister.
Upwell	J. Porter.
Worstead	C. T. Keen.

The annual meeting was held in St. Clement's Chapel, Norwich, on the 30th and 31st of July, Mr. Wheeler in the chair. Mr. Venimore having been constrained by ill health to withdraw from the secretaryship, Mr. Wheeler was chosen as his successor. A circular letter, read by Mr. Brock, on the Behaviour becoming the House of God, was adopted.

Statistics.

Number of churches furnishing reports		21
Baptized	171	
Received by letter	44	
Restored	15	
	230	
Removed by death	31	
Dismissed	34	
Excluded	20	
Withdrawn	41	
	126	
Clear increase		104
Number of members		2324
Sub-stations		33
Sabbath scholars		1849
Teachers		269

SUFFOLK AND NORFOLK.

The following churches constitute this association:—

Ipswich	James Webb.
Bury	C. Elven.
Otley	
Stoke Ash	T. Ostley.
Sutton	
Charsfield	J. Blomacher.
Stradbrook	R. Bayne.
Walsham	J. Seaman.
Wortwell	C. Hart.
Diss	J. P. Lewis.
Eye	M. W. Flanders.
Sudbury	S. Hazzy.
Bradfield	T. Ridley.
Shotlanger	G. Ward.

The annual meeting was held at Otley, Suffolk, on the 3rd and 4th days of June. Mr. Webb was chosen moderator and Mr.

Elven secretary. Sermons were delivered by Messrs. Lingley, Hoddy, Webb, Elven, and Mills of Birmingham. A circular letter, on the Best Means of Promoting a Revival and Extension of Religion, by Mr. Bayne, was adopted.

Statistics.

Number of churches		14
Baptized	119	
Received by letter	48	
Restored	6	
	173	
Removed by death	39	
Dismissed	21	
Separated	19	
	79	
Clear increase		94
Number of members		1858
Sunday scholars		1355
Villages preached in		48

The next meeting was appointed for Wortwell, in the county of Norfolk.

WORCESTERSHIRE.

This association comprises the following churches:—

Alcester.....
Atch Lanch.....D. Crumpton.
Cookhill and Studley .J. Blore.
Evesham, 1st church .J. Hockin.
Evesham, 2nd church.J. D. Casewell.
Pershore.....P. Overbury.
Stratford.....J. W. Todd.
Upton.....J. Freer.
Westmancote.....J. Francis.
Worcester.....W. Crowe.

At the annual meeting at Alcester, July the 1st and 2nd, Mr. Allen, late pastor of the church at Alcester, was chosen chairman, and Mr. Overbury secretary. Messrs. Todd, Casewell, and Stokes of Birmingham preached. On the Wednesday morning, instead of the usual service, Mr. Allen was designated as a missionary to Ceylon. Mr. Overbury commenced the service by reading and prayer; Mr. Casewell delivered an introductory address on the character of the mission; Mr. Price of Middleton Cheney asked the usual questions and offered the designation prayer; Mr. Hawkins of Bristol delivered the charge; and Mr. Bottomley of Henley closed in prayer.

Statistics.

Number of churches		10
Baptized	82	
Received by letter	20	
Restored	3	
	105	
Removed by death	9	
Dismissed	15	
Withdrawn	3	
Excluded	10	
	37	
Clear increase		68
Number of members		1062
Number of scholars		1192
Village stations		32

The next annual meeting is to be held at Cook Street, Evesham, on the second Tuesday and Wednesday in July, 1846.

NEW CHAPELS.

KINGCOED, NEAR RAGLAND.

A new baptist chapel was opened for divine service at this place on Thursday, September the 18th. The Rev. W. Stanley of Peterchurch preached in the morning, the Rev. W. Owens of Lanvihangel in the afternoon, the Rev. H. C. Davies of Little London, and the Rev. W. Richards of Penyrheol in the evening. The services of the day were appropriate and interesting.

TENBY, PEMBROKESHIRE.

A commodious, substantial, and elegant baptist chapel was opened in the South Parade in this town, on the 5th of October, 1845, when the Rev. J. W. Griffiths read and prayed, and the Rev. Jenkin Thomas, Cheltenham, preached in the morning; the Rev. M. Phillips of Pembroke read and prayed, the Rev. T. Owen and the Rev. J. H. Thomas, Milford, preached in the afternoon; the Rev. Mr. Owen read and prayed, the Rev. Mr. Edwards, Llwyni, and the Rev. Jenkin Thomas preached in the evening. The congregations were unexpectedly large, and in the evening crowded. On the Monday, a tea-meeting, in connexion with the opening, took place, at the close of which the crowded assembly was addressed by Messrs. Thomas, Edwards, Owen, Phillips, Thomas, and Griffiths. The chapel will seat four hundred and fifty without galleries, and has two commodious vestries attached to it. It is well built, and situated in the most eligible spot in the town. Such has been the liberality of friends to this new and promising cause, that on the Sunday and Monday £48 were collected towards the debt, a sum far exceeding the expectation entertained.

NEW CHURCH.

HIGH WYCOMBE, BUCKS.

A church was formed on the 14th of October in a handsome place of worship recently erected by members of our denomination at High Wycombe. Mr. Angus explained the principles it was intended to exemplify; and Dr. Steane presided while a statement was made of the steps that had been taken, and the desire of thirty-one persons expressed to unite in fellowship, under the pastoral care of Mr. S. B. Green, B.A., late of Stepney College, who signified his acceptance of the office assigned to him. Deacons also were chosen. Mr. Green of Walworth addressed his son on the occasion, and Dr. Godwin of Oxford preached to the people in the evening; after which, the Lord's death was commemorated by the newly formed church and Christian friends

of various denominations, Dr. Steane again presiding. Prayers were offered by Dr. Davies, Messrs. Salter, Groser, Wood, Baynes, and Murten.

ORDINATIONS.

NORWICH.

Mr. Isaac Lord, late student at Bradford College, was recognized as pastor of the baptist church at Orford Hill, Norwich, on the 16th of July. Messrs. Acworth of Bradford, Venimore of Ingham, Briscoe of Aylsham, Alexander, Reed, Brock, and Wheeler of Norwich, and Mr. Green of Leicester, who was formerly pastor of the church, conducted the services.

DEVONPORT.

The Rev. William A. Gillson, late of Kingsbridge, was publicly recognized as the pastor of the baptist church assembling in Pembroke Street, Devonport, on the third of October. The Rev. John Pyer of Mount Street, delivered an interesting introductory discourse on the Principles of Dissent, the Rev. Thomas Horton of Morice Square received the confession of faith and offered the recognition prayer, and the Rev. Samuel Nicholson of George Street, Plymouth, addressed the charge to the minister. In the evening, the Rev. E. Jones of Morley Street, Plymouth, delivered an energetic address to the church founded on 1 Thess. v. 12, 13. Several other ministers of different denominations were present, and took parts in the services.

LONG CRENDON.

Mr. T. Terry, late of Askett, Bucks, has accepted a unanimous invitation to take the pastoral office over the church at Long Crendon, in the same county, and entered upon his stated labours in that place on Lord's day, October the 19th.

RECENT DEATHS.

REV. J. JEFFRIES.

Mr. John Jeffries, late pastor of the baptist church at Downham Market, in the county of Norfolk, was born in the neighbourhood of Carleton Road, in the same county, and was, very early in life, led to embrace the gospel, under the ministry of the late Mr. Firmary of Diss, by whom he was baptized and added unto the church; and being thought to possess ministerial talents, he was requested by the church to exercise with a view to future usefulness. The church at Downham having been for some time in a low and destitute state, some of the neighbouring ministers and friends resolved to attempt a revival of the cause there, and requested Mr. Jeffries to pay them a visit, which he did, and preached to them for the first time on the 17th of May, 1730. His preaching proving acceptable, he received an invitation from the church and people to reside amongst them, for which purpose he obtained his dismission from the church at Diss, and continued to preach at Downham till the 28th of June, 1802, when he was publicly ordained to the pastoral office. This connexion continued till the 1st of January, 1844, when, through age and infirmity, he was induced to resign his pastoral office. After his resignation of the pastorate he continued to labour in village preaching, in which he took great delight and was very successful; and it is supposed that the first attack of his last illness was severe cold received in one of these labours of love. For some time before he died, he was the subject of much excruciating pain and suffering, and the last few days was almost entirely deprived of the use of reason. He died on the 7th of August, 1845, in about the 75th year of his age, after having said, "I am not afraid to die," with some other kindred expressions to which he attempted to give utterance, but could not be perfectly understood. His death was improved by his successor, Mr. John Bane, late of Aylsham, from Rev. xiv. 13, to a large and attentive audience, who seemed to say, Peace to his memory!

MR. MICHAEL GARTHORN, SEN.

The deceased was a gentleman of respectable property in the neighbourhood of the village of Hamsterley, in the county of Durham. His ancestors, for about a century, had been able and willing supporters of the baptist cause in the above village. He himself had been a trustee of their chapel from an early age; but owing to a shy and retiring temperament, he did not become a member of the church till the year 1829. Previously to this he was supposed to be pious, having profited by the preaching and private counsels of the excellent and able Rev. Charles Whitfield, late of Hamsterley, who had married his mother, Mrs. William Garthorn. Arising from this there was little apparent difference in the general carriage of Mr. Garthorn, before and after his union with the church. Trained from his earliest days in the fear of God, he had ever been a constant attendant on public worship. His moral habits were also highly correct, his disposition quiet, amiable, and obliging; so much so, indeed, that through life it may truly be said of him, that he never made an enemy, and never lost a friend. At the age of thirty-one he married Miss Palmer, grand-daughter of the Rev. Thomas Palmer, first baptist minister of Hull, and then at Broughton, Cumberland. Possessing a delicate frame, owing to an

asthmatic affection, his young, spirited, and energetic partner soon became his unwearied and affectionate nurse. By her he had four children, two sons and two daughters; but she died about ten years and a half ago, a circumstance which was regarded by him as a great loss, both to himself and his young family. An indulgent providence, however, spared his own life till he saw them all, with the exception of his youngest son who died in his seventeenth year, rise to manhood and womanhood. His two daughters became members of the church to which he himself belonged, in 1839 and 1840, and became sources of Christian consolation to him during his declining years. In these years his useful virtues were particularly manifested. The gospel was preached, usually to good congregations, once a month in his house. The ministers of religion, also, had ever a glad welcome there, and the poor of the flock were not overlooked in the expressions of his liberality. Towards strangers, also, his sympathies were exhibited, and sometimes in an extraordinary manner. A few winters ago, some Irish wanderers, owing to the inclemency of the season, could neither get to their own home, nor obtain employment. Mr. Garthorn pitied them, lodged them in one of his own cottages, and contributed mainly to their support during the depth of winter. Thus the blessing of him that was ready to perish came upon him. In the early part of last May, the health of Mr. Garthorn began rapidly to decline. His son, the present Mr. Michael Garthorn of Emahill, then took on him the superintendence of his property, and he thus enjoyed abstractedness from worldly care during the last five months of his life. The members of his family attended on him during this time with great assiduity, with which he was much touched, and expressed his ardent prayer that the Lord would reward them. On the last night he was alive, the words of the apostle were cited to him, "I know in whom I have believed," &c., and he was asked if he had a wish for these words to be the text of his funeral sermon. He signified he would. The more so as expressive of the lowly feelings he entertained of himself, his high conception of the Saviour, and the humble hope which he possessed that his eternal bliss was secure in that Saviour's hands. He died as calmly as he had lived, gently falling asleep in Jesus at seven o'clock sabbath morning, 28th of September, 1845, aged seventy-one years and six months.

MRS. KEYES.

Died, on Friday morning, September the 12th, 1845, Mrs. Elizabeth Keyes, the beloved wife of Mr. G. T. Keyes of Gray Street, Manchester Square, London, aged sixty-one years. Her end was peace.

PETER ELLIS, ESQ.

The church at Shacklewell under the pastoral care of Mr. Cox, and several of our denominational societies, have sustained a loss by the decease of Mr. Ellis, who died at his residence at Hackney, October the 6th, in the seventy-fourth year of his age.

MRS. HEBDITCH.

On Oct. 9, 1845, Mrs. Hebditch, the wife of Mr. W. Hebditch, one of the deacons of the baptist church, Crewkerne, was taken to her rest. This excellent woman was brought to a knowledge of the truth at the early age of seventeen or eighteen, when she joined the independent church at Broad Winsor, of which her father was a member. Her views of the great doctrines of salvation were, at this time, clearer and more extensive than young converts usually possess; and her experience such as is seldom seen but in those who have made considerable advances in the divine life. It pleased the great Disposer of all events, however, shortly after her union with her now bereaved partner, so severely to afflict her, that she was never able afterwards to devote herself so actively to the cause of God as she had previously been accustomed to do. During the last twelve months her health improved, and she bid fair to see many a summer's sun; but the event of her dissolution has proved that she had accomplished, as a hireling, her day. She was attacked with scarlet fever, which in eight days brought her to her long home. During her illness, she continually read the sacred page, and derived great comfort from some of the promises. Her end was peace, for, without a struggle or a groan, she sweetly slept away in the arms of the Saviour.

MR. THOMAS COOK.

A typographical error occurred last month in our notice of the death of this gentleman. His residence was Lynn Regis, not Lyme Regis. Lyme Regis is in Dorsetshire; Lynn Regis, in Norfolk.

MISCELLANEA.

THE SECRETARY OF THE PARTICULAR BAPTIST FUND.

Mr. Paxon, who has so long been the respected secretary of the Baptist Fund, has been compelled, by increasing infirmity, to resign his office. At a numerous meeting of the managers, held October the 14th, the following resolution was passed unanimously:

"That in accepting Mr. Paxon's resignation, the managers of the Particular Baptist Fund present to him the assurance of their sympathy in the protracted affliction by which it has pleased God to

[illegible] of his services; of the high regard they have always entertained for him as their faithful, able, zealous, and beloved secretary for the last nineteen years; and of their earnest prayer that he may realize the all-sufficient support of divine grace, and that, through the same grace, they may all meet him again, where service will no more be paralyzed by infirmity and sickness, and pain shall cease for ever."

Mr. W. Bailey, 33, King Street, Covent Garden, was chosen secretary, to whom all communications for the Baptist Fund are now to be addressed.

VERNON CHAPEL, PENTONVILLE.

This chapel having been closed for the erection of galleries, special services were held in connexion with its being re-opened on Lord's day, October the 12th, and Tuesday, October the 14th, 1845. Prayer-meetings were held on the Lord's day morning to entreat the divine presence, and in the subsequent parts of the day appropriate sermons were delivered by the Rev. Dr. Cox of Hackney, by the Rev. J. H. Hinton, M.A., of Devonshire Square, and by the pastor, the Rev. Owen Clarke.

Tuesday the 12th of October, the Rev. William Brock of Norwich delivered an important discourse from 1 Cor. i. 17, in vindication of the ministry of the word against the tractarian heresies; and in the evening the Rev. Josias Wilson, of the presbyterian church, Islington, urged the duties arising from our individual responsibilities, from Romans xiv. 7. In the afternoon a public meeting was held, S. M. Peto, Esq. presiding, when a statement was given by the pastor of the gratifying circumstances which had rendered the erection of galleries necessary in so short a time after the erection of the chapel. Resolutions acknowledging the divine hand in all these proceedings, and commending the cause at Vernon Chapel to the most liberal assistance of the Christian public, were proposed and supported by the Rev. W. Brock, C. Brake, Gittens, and Fraser; by Messrs. Cannon and Templeton, members of the congregation; and in short but excellent addresses from the esteemed chairman.

Vernon Chapel, now completed, is an elegant and well-arranged structure; the galleries are very commodious, and including about two hundred sittings appropriated for the Sunday school, the chapel will hold upwards of eleven hundred persons. The school-room, about forty feet square, is under the chapel, and is approached by steps from both sides of the building. The entire cost of the chapel, school-room, vestries, and galleries, is near £3000; of this sum £600 have been raised principally by the pastor and the friends of the cause; about £1930 have been borrowed at interest; and £470, required to complete the payment for the galleries, it is proposed, if possible, to obtain by the end of the year. The collection at the opening including £25 from the esteemed chairman, and £10 10s. from George Hitchcock, Esq., amounted to £70.

THORNBURY.

The baptist chapel at Thornbury, Gloucestershire, after an enlargement, was re-opened for divine worship, July the 15th, on which occasion the Rev. T. Swan of Birmingham and the Rev. T. F. Newman of Shortwood preached. In the afternoon about one hundred and thirty persons took tea together which was given by the ladies, and the Rev. W. J. Cross addressed the meeting. The Rev. Messrs. Dove, Alexander, Watts, How, Rose, Ricketts of Bath, and J. Eyres, the pastor of the church, engaged in the devotional services of the day. The congregations were large, and the services of an interesting character. The collections amounted to £28. The baptist church at Thornbury has now three substantial chapels; one in the town and two in the villages, in each of which the great Head of the church is blessing the word preached. The schools also present a pleasing aspect, and it is hoped that the teachers will be encouraged to go on with renewed ardour and devotedness in their important work.

BAPTISM WITHOUT WATER.

The talented and influential journal entitled "The English Churchman," which advocates the highest class of "church principles," having expressed its desire that its contemporaries should copy an article it has recently published on this subject, we are induced to present the following very curious statement to our readers:—

"The recent correspondence which we have received, with regard to the alleged carelessness with which the holy sacrament of baptism is administered by some priests in the English church, renders it a plain duty, that we should call attention to this most important subject; for although the evil may be confined to a few localities, and to a very few individuals, its existence at all among us is sufficiently serious.

"One correspondent states, that he has 'been assured by Anglican priests, that in some churches, nay, in some rural districts, the custom, no long time ago, was, during the winter, *to baptize without water!*'

"A clerical correspondent writes,—'I know a clergyman who re-baptized his child, on being assured, by one of two standing by, that not a single drop of water had touched the child's face; and I have every reason to believe, from the report of credible witnesses, that this sometimes happens in large parishes, where, *e. g.*, sixty or seventy

children are baptised on the Sunday afternoon, and where, consequently, there is often great haste and carelessness. The drop of the water, intended to sprinkle the child, merely touches his cap or dress, and thus he remains unbaptized.'

"Another clergyman says,—'Three cases fell under my own notice, when in London; quite unconnected with each other, yet all corroborative of the fact, that no water had been used. One was, from the circumstances, a peculiarly distressing case. These three cases occurred in the same parish (St. Pancras) about the same time.'

"'I have seen a clergyman merely touch the forehead of the child *with a wet finger*, holding it there until he drew the sign of the cross, and I have occasionally, myself, been called upon to baptize in the churches, even of high churchmen, where, *from the smallness of the vessel inserted within the font*, and the *paucity of the water supplied*, very great care was necessary to administer the sacrament validly, to the number of children to be baptized.'

"'There is a great ignorance, too, among the laity, as to what constitutes baptism. I was once requested, by a respectable tradesman, NOT TO USE ANY WATER IN BAPTIZING, as *his child was too ill to bear it*. People commonly bring their children so be-capped and muffled up, that it requires some care to apply the water to the face, and I have known them complain that the water was not sprinkled as lightly as it might have been.'

"A third clergyman assures us, that, very recently, the officiating minister of a very large and populous metropolitan parish constantly baptized with *a wet finger merely*.

"It is most painful to us to have to publish these statements, but we feel assured that all our readers will agree that when such facts are communicated by clergymen who give us their names, we have no alternative. Our duty to the church demands that we should call the attention of the clergy, and especially of their lordships the bishops, to this most vital question. Nor must we omit to urge upon godfathers and godmothers, and the laity generally, that it behoves them to watch, especially where laxity and carelessness are suspected, that all things pertaining to this holy sacrament are done decently and in order. Let them not be afraid to speak, where the valid baptism and consequent regeneration and salvation of an immortal soul may be perilled.

"But we hope that this notice may have the desired effect in opening the eyes of all parties, and especially of those few whose inexcusable and culpable carelessness and negligence have called forth these observations. We do also hope, that our contemporaries will either copy this article, or, at all events, call attention to the subject, without delay; for surely no intelligent churchman, of any party, will deny its paramount importance."

The readers of the Baptist Magazine will draw inferences and make reflections in accordance with their own principles. We rejoice that though we are often charged with laying inordinate stress on the exact correspondence of the practice with the precept, we are not in fear that the "regeneration and salvation of an immortal soul may be perilled" by the carelessness of an administrator; and, if we might venture to offer our advice also to "their lordships the bishops," we would counsel them to make the reformation a thorough one, and return completely and in every respect to primitive usage.

HENDON, MIDDLESEX.

The chapel in this village, formerly occupied by a baptist church which is dispersed, having been shut up about two years, was re-opened on the 6th of September, when discourses were delivered by Dr. Hoby of Henrietta Street, Mr. Burns of Paddington, and Mr. Smith of Edgware.

DR. JUDSON.

Dr. Judson of Burmah may be expected daily in this country, in his way to the United States, Mrs. Judson's loss of health requiring a temporary change of climate. It will afford us pleasure to see him; but it appears that we must not hope for much public service from him. He speaks of himself as unable to preach in the English language. "In order to become an acceptable and eloquent preacher in a foreign language," he says, "I abjured my own. When I crossed the river, I burnt my ships. For thirty-two years I have scarcely entered an English pulpit, or made a speech in that language. Whether I have pursued the wisest course I will not contend; and how far I have attained the object aimed at, I must leave for others to say. But whether right or wrong, the course I have taken cannot be retraced. The burnt ships cannot now be reconstructed. From long desuetude, I can scarcely put three sentences together in the English language."

THE LIVERPOOL CONFERENCE.

A series of meetings for the promotion of Christian union were held at Liverpool in the beginning of October, at which ministers of seventeen different denominations are said to have been present. The time having been spent chiefly in devotional exercises, friendly conversation, and arrangements for future meetings, their intercourse was perfectly harmonious, and they appear to have sepa-

rated with increased mutual esteem. After passing resolutions rejoicing in the substantial agreement which exists among the people of God, expressing desire for union and co-operation, and recommending the cultivation of a kind and forbearing spirit, they agreed to the following resolutions, which we give at length to enable our readers to form their own judgment of the practical results that may be expected to ensue :—

"That the conference records with delight and heartfelt thanksgiving to God, that, after the most frank and unreserved expression of their sentiments, by brethren of various denominations present, there has been found, not only a general and warm desire for extended Christian union, but ample ground of common truth, on a cordial belief in which the assembled brethren could themselves unite, for many important objects, and also invite the adhesion of all evangelical Christians; so that, cheered by these auspicious commencements, the conference would go forward with its great object, depending on continued help from the Divine Head of the church; and now determines that a more extensive meeting should be convened in London, in the summer of next year, to which Christians from various parts of the world shall be invited.

"That the conference, postponing the preparation of a full and formal document on the subject, deem it sufficient for the present to intimate that the parties who shall be invited to the future meeting, shall be such persons as hold and maintain what are usually understood to be evangelical views in regard to such important matters of doctrine as the following, viz. :—

"1. The divine inspiration, authority, and sufficiency of holy scripture.

"2. The unity of the Godhead, and the trinity of persons therein.

"3. The utter depravity of human nature, in consequence of the fall.

"4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.

"5. The justification of the sinner by faith alone.

"6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

"7. The right and the duty of private judgment in the interpretation of holy scripture.

"8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's supper.

"That it be recommended to the future meeting, in connexion with the promotion of Christian union, that they form an institution, whose name shall be, The Evangelical Alliance.

"That in the prosecution of the present attempt, the conference are clearly and unanimously of opinion, that no compromise of their own views, or sanction of those of others, on the points on which they differ, ought to be either required or expected on the part of any one who concurs in it; but that all should be held as free as before, to maintain and advocate their views, with all due forbearance and brotherly love. Further, that any union or alliance to be formed, should be understood to be an alliance of individual Christians, and not of denominations or branches of the church; and the design of this alliance shall be to exhibit, as far as practicable, the essential unity of the church of Christ, and at the same time to cherish and manifest, in its various branches, the spirit of brotherly love; to open and maintain, by correspondence and otherwise, fraternal intercourse between all parts of the Christian world; and, by the press, and by such scriptural means as, in the progress of this alliance, may be deemed expedient, to resist not only the efforts of Popery, but every form of superstition and infidelity, and to promote our common protestant faith in our own and other countries.

"That the practical suggestions which have been made, in the course of the meetings of the conference, be remitted to the committee, with special instructions to take them into their deliberate consideration, particularly at the aggregate meetings, appointed to be held in January and April, and mature them, as far as practicable, and report upon them to the meeting to be held in June.

"That in the judgment of this conference, one of the most important objects which the contemplated alliance ought to have in view, is the promotion of sound views on the subject of the sanctity of the Lord's day, as well as the better practical observance of that day, and the removal of hindrances and obstacles to its observance.

"That a provisional committee, in four divisions, be appointed from among the members present at this conference. The first division to sit in London, with power to act for foreign countries, and for the midland and southern counties of England; the second to sit in Liverpool, with power to act for the northern counties and Wales; the third to sit in Glasgow, and act for Scotland; the fourth in Dublin, with power to act for Ireland.

"That this committee have power to add to its members, from among those Christian friends who may, from time to time, signify their adhesion to the objects of the present conference, and their readiness to join the proposed alliance.

"That it be an instruction to the committee to hold an aggregate meeting of the four divisions, in Liverpool, in the month of January, and at Birmingham in the month of April, next ensuing; and that the aggregate meetings be authorised and empowered to make all necessary arrangements and intimations connected with the proposed meeting in London, in June, 1846.

"That the London division of the committee shall have power to convene an aggregate meeting at their discretion.

"That the several divisions of the committee shall interchange their minutes after each meeting.

"That it shall be an instruction to the provisional committee to use their best efforts, by holding meetings, and by all other suitable means, to awaken attention to the subject of Christian union; to explain the objects, and, as far as possible, to diffuse the spirit, of the present conference in their several localities."

A committee to carry out these designs was then chosen, consisting of about one hundred and forty; among whom we observe the names of ten or twelve influential ministers of our own body.

RESIGNATION.

The Rev. Moses Philpin, who, during the last four years and a half has been the laborious and successful pastor of the baptist church at Whitebrook and Llandogo, Monmouthshire, having felt it his duty to accept the pastoral charge of the church at Alcester, Warwickshire, delivered his farewell sermon on Lord's day, October the 5th, to a large and weeping congregation. On the preceding Thursday a tea-meeting was held at Whitebrook, after which an impressive address was delivered by the Rev. John Penny of Coleford, who, in the name of the church and congregation, presented Mr. Philpin with a copy of the Dissenter's Plea for his Nonconformity, by W. Jones, A.M., as a token of their Christian affection and high appreciation of his ministerial labours among them. Mr. Philpin concluded by commending the church to God, and to the word of his grace.

MARRIAGES.

At the baptist chapel, Paulton, by the Rev. Joseph Fox, August the 9th, Mr. A. Mages of Welton, to Hannah, third daughter of the late Mr. Johnson of Wells.

At St. Mary's Chapel, Norwich, by the Rev. W. Brock, Sept. 4, Mr. Foster Dennis of Lynn Regis, to Emma, second daughter of Mr. James Newbegin of the former place.

At St. John's Chapel, Ashford, by the Rev. T. Clarke, Sept. 22, Mr. John Linch, to Miss C. Elgar, both of Ashford.

At the baptist chapel, Paulton, by the Rev. Joseph Fox, Sept. 27, Mr. William Rosewell, to Miss Elizabeth West, both of the above place.

At the baptist chapel, Lockerley, near Romsey, Hants, by the Rev. N. T. Burnett, Sept. 28, Mr. Richard Moody of Lockerley, to Miss Elizabeth Southwell of East Wellow.

At Ridgmount, by the Rev. J. H. Brooks, Sept. 29, Mr. John Dawson, to Mary Ann, eldest daughter of Mr. William Bonce, all of Ridgmount.

At the baptist chapel, Paulton, by the Rev. Joseph Fox, October the 3rd, Mr. James Sims, jun., yeoman, of Badford, to Caroline, youngest daughter of James Bruce, Esq., of Radford House, Radford.

At the baptist chapel, St. Ives, Hants, October the 8th, 1845, by the Rev. E. Davis, Mr. John Brasher Mason of Cambridge, to Miss Mary Ann Hewson of St. Ives.

At Ridgmount, by the Rev. J. H. Brooks, Oct. 9, Mr. Thomas Matthews, to Miss Emma Bone, both of Ridgmount.

At the particular baptist chapel, Smarden, by the Rev. William Sykelmoore, October the 12th, 1845, Mr. Richar Ballard of Charing, to Miss Ann Cook of Smarden.

CORRESPONDENCE.

SABBATH SCHOOL RESULTS.

To the Editor of the Baptist Magazine.

Dear Sir,—Being amongst your constant readers, we have thought the following object we are endeavouring to accomplish will not be foreign to your pages. The committee and teachers of the Goodman's Fields sabbath schools, under the pastoral care of the Rev. C. Stovel, have had their attention, for some time past, engaged in devising means to ascertain some of the results of forty-eight years' uninterrupted labour, and have determined to assemble to a tea-meeting, to be held the evening after Christmas day next, as many of those who were once scholars in these schools, but now grown up, as may be found by personal application, or otherwise. But they feel there must be a large number beyond the reach of their means, and think, that through your instrumentality, many of the pastors in their churches, and superintendents or secretaries in their schools, both in London and the country, would furnish us with the names, and so much as may be useful, of the history of any connected with them who may have been scholars in the above schools. We are aware that this may trespass on their time, and, for the more perfect accomplishment of the object, require some personal application, or public request at suitable meetings, such as prayer, committee, or church; that any friends would either communicate direct with the secretary, Mr. Bowser, 50, Parsons Street, Wellclose Square, London; or the superintendent, Mr. Hiett, 8, St. George's Place, Back Road, East, London; or should this be found inconvenient to some, individuals would kindly, on their behalf, make the needful communication; and we shall be happy at some future opportunity to send you any statistical information we may obtain at the meeting, to be at your service for insertion in your pages, and the encouragement of similar inquiries in other schools which would doubtless be the means of affording further evidence of the usefulness of Sunday schools.

Your affectionate friends,

Wm. Bowser, jun.
Wm. Hiett.

October, 1845.

EDITORIAL POSTSCRIPT.

An announcement which it is now in our power to make will gratify all our friends. At the commencement of the coming year, this Magazine is to be enlarged, and in several respects improved. The proprietors have consented to give, in every number, twelve additional pages, enabling the editor to carry into effect some plans which he believes will conduce materially to the efficiency of the work. A simultaneous effort is also to be made to increase the number of subscribers. Without this, the widows who receive annual grants from the profits must necessarily be deprived of assistance which they cannot afford to lose; but instead of losing, they will be gainers, if every pastor who approves of the principles on which the magazine is conducted will use his most strenuous exertions to double the number of copies taken in his congregation. To facilitate applications, an address to Baptists who do not take the Baptist Magazine will be drawn up, and two or three copies will be stitched into our December number. These, we trust our friends will take the trouble to detach, and present to those of their acquaintance with whom they are most likely to prove availing. A further supply of these papers will be forwarded gratuitously, on application to the publishers, to any person who will undertake to distribute them with care. In some circles, we have been informed, the existence of the work is scarcely known; and in some congregations in which it might be presumed that fifty or a hundred copies would be taken, not more than five or ten are received: an opportunity to rectify this evil now occurs, and communications from different parts of the country give us reason to expect that it will be extensively embraced.

The publication of a Baptist Almanack last year was too costly an experiment to be repeated. The greater part of the information it contained, with the requisite alterations, will appear in our number for December, and some other parts will be given in succeeding numbers; but no separate issue must be expected.

A beautiful portrait of Mr. Hinton is in the engraver's hands, in preparation for our January number, which will also contain a Memoir of the late Dr. Yates, by his oldest and most intimate friend, Dr. Hoby.

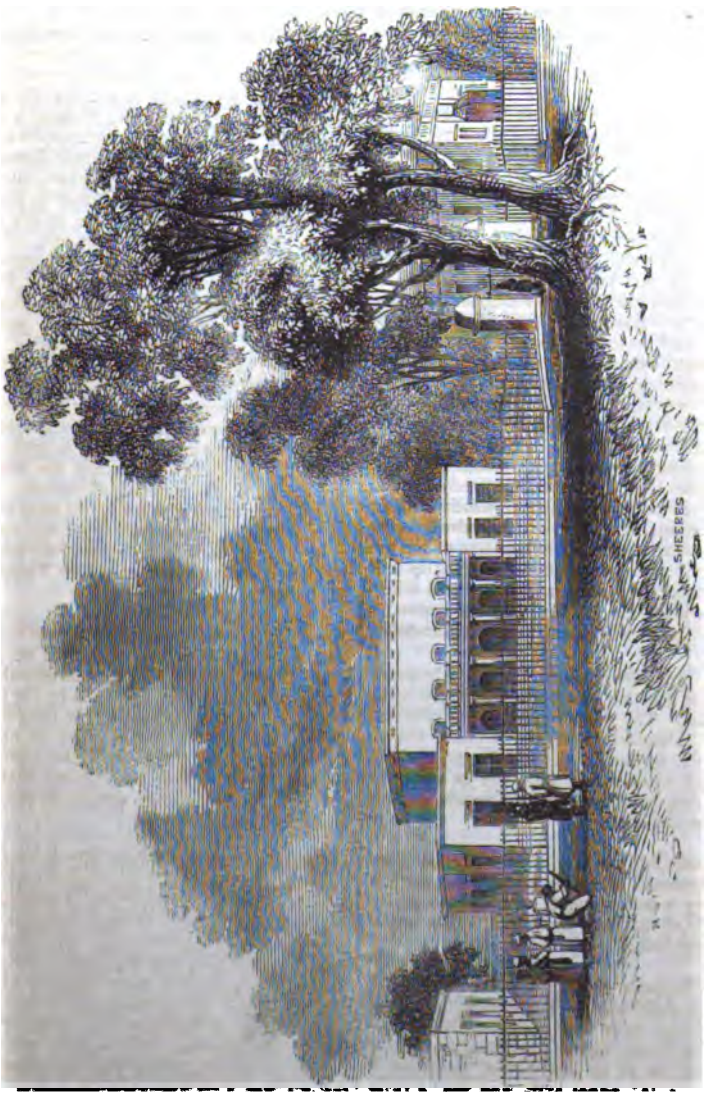
The Lectures on Christian Discipleship and Baptism delivered by Mr. Stovel at the Mission House have been well attended. The spacious library, lighted and filled as closely as could be at all convenient, presented a very animated appearance, and the lecturer delivered his sentiments with composure and energy. A better opportunity of appreciating their excellencies will be afforded when they have passed through the press; but we may say now, that in those lectures which we were able to attend, there were many beautiful and impressive passages. They were evidently prepared with great care, and they appeared to give general satisfaction to the auditors.

Mr. Newman of Oriel College, the leader of those writers at Oxford who have been, during the last ten or twelve years, deluding the higher classes of this country, and especially the clergy, by pretending to advocate the only principles by which the claims of Rome could be successfully withstood, while they were undermining the protestantism of their dupes, has at length avowed himself a Roman catholic. He was received into the communion of the Romish church on the 9th of October, as were also some of his associates. The number of members of the university who have renounced protestantism, is, we believe, above twenty. Dr. Pusey remains at present among the "Anglicans." Some degree of re-action may perhaps ensue from the plain manifestation now afforded of the real tendency of the tractarian sentiments, but they have been received very extensively among the younger ministers of the establishment, and we believe that the church of England is lost. It is gone, irrecoverably gone, notwithstanding the number and rank of its nominal adherents: with other intermediate systems it will soon vanish from view, and the great contest will appear to be what it really is, a contest between the Roman catholic church and New Testament Christianity.

Among the many unexpected posthumous honours which have been bestowed on good John Bunyan, one of the most remarkable is that recently conferred upon him by the Commissioners on the Fine Arts. In their fourth report, just published, his name is one of several they have selected, as the names of persons of whom they recommend that the government should erect statues in the new Houses of Parliament.

Proposals which cannot fail to interest students of biblical and theological literature have been issued by Mr. Clark of Edinburgh, the publisher of the Biblical Cabinet and other works of high repute. He offers to furnish subscribers with four octavo volumes, yearly, of translations from eminent foreign authors, in the various branches of theological learning, at the very low price of one pound per annum. Our readers will find further particulars of the plan advertised on the wrapper.

THE MISSIONARY HERALD.



BAPTIST CHAPEL, SERAMPORE.

ASIA.

SERAMPORE.

Our readers are already apprised that, at the invitation of the church at Serampore, Mr. Denham has taken charge of that station, and entered on his labours there. The church consists of ninety-three members, and it affords us pleasure to be able to prefix a view of the chapel in which they worship. Interesting details will be found in the following letter from Mr. Denham, which is dated Serampore, Banks of the Hoogly, Bengal, August 4th, 1845:—

I am now permitted to write to you from the ancient station of Serampore, in measure settled in my work, and an abundant and open door before me. The last two mails conveyed you melancholy tidings; death and disease were at that time fearfully prevalent, driving some devoted labourers from India in quest of that which its uncongenial shores denied them, while others were removed to an eternal reward.

The noble-minded Kareens have no longer their beloved and pre-eminently successful Abbot; Judson and our own Yates are no longer with their brethren: but our God is the same; may he in due time restore them to their important, long-occupied, and much-loved spots of labour! Our hopes are that he will do so. His ways are not our ways. May their visit to their fatherland be doubly blessed, and on their return be accompanied with ardent and kindred spirits, anxious and determined to preach Jesus and him crucified to the myriads of the heathen.

In my present letter, dear brother, I purpose giving you an account of the work and prospects here. Of Serampore itself, it would be a work of supererogation to pen a sentence. Who can recall its name without veneration? On its sages rested a second pentecostal fire, and from their hands India and its hundreds of millions have received the regenerating word of life. Honoured names, honoured instrumentality! their works shall praise them so long as the waters that lave the banks of Serampore shall roll. The press is the friend of India: still to its interests may it long be devoted, a fountain of moral influence, a potent instrument of social and eternal good!

Since my residence at Serampore, I have been led to consider the work, particularly in its present demands. As early as my circumstances permitted I made an analysis for my own guidance. The items I have talked over with Mr. Marshman and Mr. Robinson, and submit our abstract to you. Mission work naturally divides itself into preaching in the English and native languages, pastoral duties, teaching, general superintendence of sub-stations, schools, and, as occasion may require, financial matters and travelling. Our regular services in English and Bengalee in the station of Serampore itself are six. Considering the paucity of European residents, our services are by no means badly attended. The Bengalee services are well attended. Many of the native members would be an honour to any church. As many as six of the members are employed by the church as teachers, and are supported by its contributions. Our number is about ninety, of whom a small proportion are Europeans, the remainder natives. Our deacons, or elders, are Messrs. J. C. Marshman, John Robinson, and Ram Soonder, a venerable and devoted Hindoo.

The gospel is regularly preached in the surrounding parts, and Mr. Robinson and myself hope to be able, in the course of a few months, to extend our itinerating labours considerably, and to leave no place within a reasonable distance without declaring among its inhabitants the "glorious gospel of the blessed God." At present the following may be mentioned as our sub-stations.

1. Johannugger. This village is inhabited by Christians; none but those who profess Christianity reside here. In this interesting spot are our native chapel and male and female schools. Two services are held here on the Lord's day, and one on the Wednesday evening, besides meetings among the people themselves. Here the word is heard with great attention and some fruits: at the present time we have several cases for baptism. One is a deeply interesting case, of which I believe you have received an account. I allude to the Hindoo child who obtained a copy of the New Testament at Jessore, the reading of which, and his subsequent happy death in the faith of the gospel, led the family to abandon heathenism, and seek salvation with full purpose of heart. Persecution drove them from Jessore. They found a refuge with us, and are now usefully employed. The father is rather an aged man, of respectable appearance. My heart leaped for joy as I returned from attending a late heathen festival, to see this man surrounded by a large crowd of Hindoos, who stood rivetted before

him while he told them of the true refuge and only Saviour.

2. Barrackpore. This is on the other side of the river. Here we have a chapel, but it is much out of repair, having been greatly injured by a storm. We purpose the erection of a bungalow in its room as soon as our affairs will admit. Here we have a weekly service, and are now contemplating another in Hindoosthani, as the majority of the residents are soldiers from the upper provinces. At present we hold our meeting in the house of a good man, a serjeant in one of the regiments, and who, with his wife, is about to join the Serampore church.

3. Bareehaut. This is a large market held weekly in a village called Baraee, about six miles from Johannugger. Here the gospel is regularly preached, and heard with attention. The people come to this hât from great distances, and many facilities are afforded for speaking to them. Some time since the residents of the village applied for a school to be established among them, but with this request we have not been able to comply.

4. Buddibatty, a village three miles west of Serampore. Here a large market is held, and is regularly visited. In former times the gospel met with great opposition; the preachers were often ill treated and abused. Here the fathers of the mission, Drs. Carey and Marshman, have at different times met with very harsh treatment. The case is now much altered. The gospel is listened to, and portions of the scriptures are received with pleasure.

5. Simlah. This is a small village, inhabited principally by husbandmen. Here the preachers have always been well received. We have a school for Hindoo youths, where the scriptures are taught by a pious native.

6. Pyarapore. This village adjoins Buddibatty, and being on the high road to the upper provinces, presents many opportunities for making the gospel known. Here also we have a school for heathen children. The expenses of this, and the school at Simlah, are defrayed by the church at Serampore.

7. Ishera, a very populous village south of Serampore. Here the gospel is well received. In this place, also, we have a school for heathen children, the expenses of which are met by the Serampore Ladies' Benevolent Society.

8. Mohesh, a village adjoining Johannugger, very populous, and greatly celebrated for the temple of Juggunath. Three times in a year large multitudes assemble from all parts of the country for the purpose of bathing this monstrous idol, and drawing it out in its car. In addition to these seasons, the gospel is preached here several times in the week, in the stronghold of idolatry in this neighbourhood. Besides the places above enumerated, several others are visited periodically: among these we may mention Khurda, Bhudneshwar, and Chagdah. The first village is situated a few miles down the river. A large number of people meet here annually to worship one of the filthiest of their gods (Krishna). At such seasons much evil is of course indulged in. Seldom, perhaps never, do the preachers escape without abuse; but this does not apply to our preaching excursions generally. We may say, in gratitude to the Father of mercies we acknowledge it, that the greatest kindness is exhibited towards Christian missionaries and teachers generally.

In concluding this part of my letter, I may add, that in Serampore there are two schools for heathen boys, supported by the Serampore Ladies' Benevolent Society. A third is conducted by a European in the College. There are also two female schools, one for heathen and the other for children of Christian parents. The number of pupils in the various schools amount together to more than 800 male children. We have also in contemplation the instruction of promising young men for teachers and preachers; the course of study to embrace theology and general knowledge. With regard to their support, we desire to look to that merciful God who for so many years supported the venerable men who preceded us. We hope ever to keep our expenses, whether the salaries of our native teachers o those which arise from our schools and substations, from burdening the operations of the Society here. Our feeling is, that every church is, or ought to be, a missionary church, a centre of missionary influence, from which the truth should go forth and bless the district. Should extraordinary circumstances require the kind aid of our brethren, we are assured it will be cheerfully given. I have thus endeavoured to lay before you a plain statement of my position and present circumstances. I intreat an especial interest in your prayers, and the prayers of the Committee, that the good hand of our God may be upon us, that he may revive his work among us, show us his mercy, and grant us his salvation.

I mentioned above, dear brother, that the village of Mohesh is celebrated as a place of pilgrim resort in honour of Juggunath. The great festivals in its honour are just over. The *Snanjatra* falls on the full moon (July). On this day the idol is taken out of his temple and placed on a seat in a large terrace built in an open place. Innumerable multitudes are attracted to see him bathed, the witnessing of which they are assured in the pooraus is salvation. They are told they shall be subject to no more births, and at death attain the heaven of Vishnoo. The brahmans perform their part, read the incantations, and after bathing the abominably repulsive image, he is carried back to his temple. On this occasion brother Robinson and myself went out to speak to the people. The roads were crowded

something like the avenues leading to an English fair. We went onwards to the place of bathing, but did not attempt to penetrate the crowd, our object being to speak to the people, and point them to the true laver where they might wash away their sins. Some hours were spent among them, and great attention was given. The demand for books was singularly great; many were the requests made to me for portions of the scriptures after every tract and book were gone. Tracts were received, but when their eye glanced at the title, the request was, "Sahib, have you not the holy book, or part of the holy book?" Again and again this was proposed with joined hands in the Hindoo custom, and on receiving a fresh supply, the rush of the crowd was so great as to deter for a time the distribution. Englishmen can form no adequate conception of the scene. We can scarcely account for the avidity displayed for our books; time will show. Thousands and tens of thousands of portions of the word of God are widely distributed through the vast districts around us. Can it be that the bread-seed shall not be found; or that the word of the Lord shall return void? About one o'clock the crowd had greatly augmented, our stock was exhausted. The sun, though not so powerful as usual (from a fall of rain during the night), admonished us to retire. We had hardly gained the road, when the rajah of Sourafullee and principal brahmins in mock state made their appearance; the latter sat in their palanqueens like images, not deigning to look around them, while the former eyed us silently and with evident contempt. I was far from being favourably impressed with his appearance, which was languid and effeminate, though otherwise rather good looking. At his approach the multitude set up a shout that rent the air, and thrilled and sickened me. A world in misery is an affecting spectacle, a world in rebellion a truly awful one. Could Christians at home fully realize and encounter the idolater in his vacant wild laugh, hear the din, or mark the wreath he has twined around his temples in honour of his god; could they stand, as we have stood, and see the loathsome car, and witness the revelry and know the impurities of its votaries; could they see youth, and decrepit and withered age, and frantic gesture, as the idol is drawn forth or bathed; a forest of human beings, to witness the bathing of an obscene and worse than senseless log!—how would they feel? Could they contain themselves? Love to man and fealty to Jesus would utterly forbid this. But do our Christian brethren at home feel as such facts should prompt them? With us this is all reality, dread reality. Oh, for a spirit of intercession in the churches in Britain for the millions of their fellow subjects who are still blinded by an "abominable" idolatry, and for their brethren who are labouring among them. In the isles of the west, limited in geographical position and in comparative population, amid a people systemless and speaking the mother tongue, hundreds have aided and are aiding the work. To them be "God speed!" But here, where men are reckoned by millions, sternly wedded to a deadly superstition, and backed by an interested and wily priesthood, a labourer here and there is seen; yet at no time in the history of the mission were seasons and opportunities, or the signs of the times, more auspicious. "Say not ye, there are yet four months and then cometh the harvest? Look on the fields, for they are white already to harvest." On the whole, we were much encouraged. We attended each festival; our native brethren were out the whole time. Some of our books, as may be expected, were torn to fragments, but hundreds were cheerfully preserved, and not a few did we witness reading the tracts received from us or our native brethren. Towards the end of the second festival, which lasts eight days, I was laid aside with fever, but I am thankful to say I am very much recovered; my prayer is that the sanctifying hand of God may be with me, and its evidences appear in greater devotedness, heart-purity, and its peaceable fruits and blessing. My communication has extended beyond the limits I had assigned, but I hope the details will justify the intrusion upon your time. Let me hasten to its close. I do so, by respectfully commending to your notice, and to the notice of the Committee, the application of Mr. John Robinson, who informs me he has written by the present mail. He has long done the work of a missionary, and that very efficiently. He is a young man of solid piety, good acquirements, and business habits; a good English preacher. Of his knowledge of Bengalee, I need only say he has for a long time been assistant to Mr. Marshman in the government translations. He speaks three languages. Our brother Yates, if sufficiently recovered to meet with you, will furnish every information respecting him. In regard of myself, I shall be happy to welcome him as your missionary and my colleague in the work at Serampore.

A small relic accompanies this letter, or rather will follow it, for the Mission Library, and which we know you will receive with emotions similar to those in which we transfer it. It is one of the shasters; the writing is Kaithi Nagri. Its history may be briefly given. A brahman from a great distance heard our native brethren preaching in the streets; he heard with much attention. He said he was travelling to Kuru Khettra, or Juggunath Pooree, in search of holiness. After staying some time with our brethren in the village, he took his leave for his own home in the upper provinces. We intended

to have tied it with the *poyta*, or sacred thread, the badge of brahmanhood, which another man took from his shoulder, and put into the hands of Mr. Robinson. It would have been, if not a classic, a fit accompaniment, but it has been unfortunately mislaid.

CALCUTTA.

From Calcutta, Mr. Thomas writes as follows, August 7th:—

On the 2nd of June I wrote you, via Marseilles, to say that our dear brother Yates had taken his passage in the Bentinck, and to request that arrangements might be made for his reception in England. I then hoped he would be spared, and enabled to revisit his native land, but the event has been otherwise. He had a severe relapse on the 20th of June, after which he appears to have gradually become weaker and weaker, and on the morning of the 3rd of July he yielded up his soul into the hands of his Redeemer. We have not yet received very full accounts of the closing scenes of this dear brother's life, but hope to obtain them from the Rev. Mr. Wardlaw, who was his fellow-passenger from Madras, and who in the most kind and Christian manner attended on our late brother to the last. We esteem it a remarkable and most gracious providence that such a friend was provided to attend on Dr. Yates during the last few days of his life, and when far from all his associates and kindred. I have had the little information we have yet received of this to us afflictive event, printed and inserted in the Calcutta Christian Observer for the present month, the publication of which had been delayed on another account for a few days beyond the usual time. I will inclose a copy of the article, as the Observer may be delayed. It is, however, very probable that you will be put in possession of all particulars of the closing scene of our brother's life before this reaches England, as Mr. Wardlaw will not fail to communicate the sad though joyful news—sad in respect to the loss sustained by the mission, joyful as it respects the dear deceased and the work of grace accomplished in him.

His removal to his reward after thirty years' labour in this heathen land, is another loud call for help; and will none of our brethren in England listen to its voice, and in the spirit of the deceased say, "Here am I, send me?"

Brother Yates's removal will affect us and our labours many ways, but we have not had time to reflect much upon these matters. What a mercy, however, that in brother Wenger the Lord has already provided us with a worthy agent to carry on much of our late brother's labour in the translations. In the Bengali he is eminently qualified, and I entertain the confident hope that at no very distant period he will be able to take up the Sanscrit; for the present we must be content to reprint, under his supervision, those portions of the scriptures in that important language which our late brother had carried through the press. A great part of the Old Testament in Sanscrit is in MS., and we intend to retain the services of the pandit who has been so many years engaged in this great work, and who has been so efficiently trained for his work, first by Dr. Carey, and latterly by our late brother Yates.

On the same day, a letter was written by Mr. Evans, containing the following interesting passages:—

I think I never sat down to write to you with more depressed feelings since I left my native land. Dear Mack is gone, and now beloved Yates, and all within a few months! These are painful strokes of our heavenly Father's rod; but we would lie submissively in his hand, and would not utter a repining word. *He has done it;* and he does all things wisely and well. Our departed brethren are with the Lord—their Lord and ours,—and with him we wish to be. In all they accomplished through his rich grace we will rejoice, and no one shall deprive us of our joy; and to God be all the glory of what they were, and what they did.

I wrote to Dr. Hoby to request him to meet our dear brother Yates at Southampton. He will meet him no more on earth. What a meeting will he have with him in heaven!

Dear Mrs. Yates is graciously supported under her severe trial. I know not yet her determination as to the future.

My health has been better of late, and I desire to be found faithful and zealous in our dear Master's work, even although all things may be against us; but it is not so, for his promise remains good. Many and laborious duties devolve upon us all, considering the insidious nature of the climate. But we pray that we may all stand fast in the faith, and acquit ourselves as servants of the Lord, knowing that in the harvest we are gathering we shall reap plentifully if we faint not. Your brethren here will now expect much of

your tenderest sympathy and consideration, as well as an earnest effort to send to us additional labourers.

Your letter has just come to hand, communicating the mind of the Committee respecting my wish to be removed to another station up the country. At present this seems impracticable, and I must not relinquish my post. On the whole matter I will write you more fully, if I can, by the next mail; but I must thank you, my dear brother, and I do most sincerely, for the very affectionate and kind manner in which you have written me on the subject. The Benevolent Institution is still prosperous and well supported; and my constant labours at Coolie Bazar have not been without cheering indications of God's effectual blessing. I have been to Dum Dum occasionally to preach there, since that station has been vacated by the departure of Mr. Symes. The church is in a very low state, but the congregations are still encouraging. We are about to take steps to secure the premises there by putting them in trust to the Society. Of the original trustees there is but one remaining, and he is willing to act with us.

I also take my share of duty in preaching at the Floating Chapel to seamen. Besides I am constantly making progress in Bengalee and Hindusthanee.

JESSORE.

The following interesting account of converts recently baptized in this district is given by Mr. Parry, June 2nd:—

Yesterday, Lord's day, five persons were baptized at Sahebganj. Upwards of one hundred Hindus and Mussalmans were present on the occasion; they listened attentively to the address I delivered to them on repentance towards God and faith in the Lord Jesus Christ,—the necessity of seeking after their salvation, the nature of Christian baptism, and the evidence given by those who were about to make an open profession of Christianity, of their sincerity in so doing.

M. is a young man who had professed the Muhammadan faith, but who many years ago was educated in one of our schools in which Christianity is taught. About five or six years ago he served, in the capacity of a chaprasi, a gentleman who being a godly man cared for the souls of his servants, and used to conduct on the Lord's day divine service in Hindustani for their benefit. The means of grace thus enjoyed by M. were blessed to his soul by God, and he seemed to be somewhat concerned about his soul, and commenced reading the bible in Bengali. After a short time M. lost his good master, who was obliged to leave India on account of ill health. M. continued to study the bible, and about eighteen months ago he wrote to me a letter in Bengali, in which he expressed a desire to embrace Christianity. Shortly after he called on me; and I endeavoured to encourage him to persevere in his attempts to become a follower of the Lord Jesus Christ. I reminded him to calculate the cost in this matter, and to cast himself entirely on the Redeemer, and that he would do every thing for him. I was delighted to find that he had acquired a very considerable degree of knowledge in divine things, and that he possessed a clear view of gospel plan of salvation by grace. He d to me that he had carefully examined he precepts of Muhammadanism, and was convinced that it held out no hope of salvation. M. was employed at this time in the Abkari department, and being stationed in Kesabpur, where we have a small station, he used to attend the worship of God regularly, and seemed to delight in the society of the two native preachers, located in the above-named place, one of whom was before his conversion a Muhammadan, and helped in confirming him more deeply in his opinion regarding the falsity of Muhammadanism. M. was removed to Saheb-ganj about a year ago, and commenced attending my ministry. As he would not attend the grog-shop on the sabbath, the Darogo of the Abkari department reported his conduct to the European superintendent, who dismissed him. M. did not seem to regret in the least the loss of his situation, but rather felt happy he had been able by the grace of God to make a sacrifice for conscience' sake. The Lord was very gracious to him, for, shortly after he lost this situation, he obtained another.

R. is an old man who was before a Mussalman, and has been residing near me for upwards of a year, and attending on my ministry; he is employed as a labourer in a gentleman's garden. I called upon him occasionally in our family worship to pray, and was delighted to find him capable of praying scripturally. Formerly he could not do it, but for the last few months before his baptism, he obtained more freedom in the performance of this important duty.

B. has been a nominal Christian from his childhood, and has been with us as one of our domestics for upwards of five years. He had been for a long time quite thoughtless and unconcerned about his salvation. I could not get him to attend prayers regularly, and about two years ago he seemed to be quite

hardened, and was guilty of theft, and addicted to other immoralities, which induced me to dismiss him. He went and resided for a few months with his step-father, but not being able to agree with him, he expressed a wish to return to me. I received him back into my service, as I hoped that he had seen in some measure the error of his ways and had reformed. I used always to take opportunities of speaking to him in private about his spiritual concerns, and to advise him to pray in secret, which I believe he used to do, but not very regularly. About January last he expressed for the first time a desire to be baptized, after witnessing the baptism of several converts at Kaenmari. I found since that time that he became serious, and steady, and regular in his attendance at worship; he also commenced to learn to read Bengali, to which he attended at night, as during the day his time was employed in his work. He can now express himself pretty well in prayer, and from the manner in which he prays, I feel convinced he is in the habit of attending to this important duty.

J. and I. The former is a poor old widow, and the latter is her son. They are related to one of our native preachers, who occasionally visited them in their village, which is separated about ten miles from hence, both for the purpose of instructing them and of preaching the gospel in the vicinity of their village. They have been nominal Christians for upwards of twenty years. About eighteen months ago they commenced observing the Lord's day, and seemed somewhat concerned about their salvation. It is to be hoped the work of grace commenced its operation then on their souls, and has now been seen manifested in their conversion, and the dedication of themselves to the Lord Jesus Christ who died for them. May the Lord keep them and their fellow-converts to the end in the faith of Christ, and in a steady perseverance in the path of righteousness!

DACCA.

Our aged missionary, Mr. Robinson, refers to his labours in Dacca and its neighbourhood thus:—

Towards the end of the month, I was able, though weak, to attend a market with our brethren, and to preach to a few people. I first sat in a shop, and conversed with a few persons, one of whom was a traveller; he took a tract, and having looked at it a little time, requested another of the same kind. I had nothing better to offer him; our books are all gone; but these tracts may be useful; they may convey some information concerning the gospel to places which we have never visited. After I left the shop, I went among the crowd in the market, and addressed them on the great subject of salvation. Though we have often been at this market, the people are awfully ignorant. When told of the resurrection and the last judgment, and informed that Jesus Christ will be their Judge, they hear with a sort of incredulous stare, and do not manifest the least concern about their own state at the judgment. They hear, and wonder, and forget. When Paul preached Jesus and the resurrection in the market at Athens, he was not understood; acute as the Athenians were, they supposed that Jesus and the resurrection were the names of a couple of new gods; we need not then wonder at the stupidity of the Hindus. Preaching to them is indeed like ploughing on a rock; but there is one who can melt the rock, who can take away the heart of stone and give a heart of flesh, and in Him we confide.

I have not been able to send either of the native brethren to the Megna; affliction in their families has rendered them reluctant to leave home even for a few days. I wished Chand to go, because he was there with me, and he knows the places and some of the people; but the severe illness of a little daughter, who has not yet recovered, seemed to mea just cause of delay.

The books, which had been reserved for this journey, have all been distributed, and for many days past we have had nothing to give in Bengali but a few tracts. We have also a few tracts in Urdu, but our large stock of gospels in that language is at last exhausted. We have some Persian gospels, and a considerable number of tracts and gospels in Nagri, of which we shall not be able to dispose for a long time to come. We have, however, lately had a pious gentleman at Dacca, who has taken with him a considerable number of gospels and tracts in Nagri for distribution at Serajganj, where, he says, there are many merchants from Hindustan. I am not sure that you know where Serajganj is; for though it is a place of great trade, it is but little known. It is a place in the Maimansingh district, about eight or ten days' journey from Dacca; and, according to this gentleman's account, contains an immense population, while hundreds of boats are always lying at its ghats. It would, no doubt, be an excellent missionary station, and I wish we had the means of occupying it. This gentleman expects to visit Dacca again in about two months; and I wish he may then be disposed to take another stock of Nagri books for distribution.

CHINA.

Mr. Roberts, one of our American Baptist brethren, has forwarded the following account of his encouraging circumstances and prospects at Canton.

I am much pleased with Canton as a most ample field for the development of my mission. During the last seven months, in which I have laboured here, I have found it practicable to rent a house and live among the people, to preach the gospel, distribute books, and do good at pleasure, both publicly and privately, in person and by my native assistants, no man having forbid me! I have had one congregation or more every Lord's day, to whom I have endeavoured, in my humble way, to preach the unsearchable riches of Christ in the gospel; have received all who came during the week, giving them instruction and books, and have sought other opportunities to preach and distribute books daily, both on the land and water, on this side and the Housm side of the river, preaching to all puntes, hakahs, and hoklos, either in person or by my assistants, as extensively as circumstances have permitted. I have had a bible or theological class for some months, consisting of my native assistants and inquirers who wish to join, six to eight in number, who commit to memory and recite the scriptures daily, and receive instruction thereon. Two or three of these inquirers have been desirous of baptism for several months. I have assurances of premises to build a chapel on through the agency of a Chinese merchant (this privilege was secured in the late American treaty), and some funds have been pledged with which to build such, and farther to promote the cause in Canton, by foreign merchants and others. I have found it practicable to get water crafts to take me to any place I wished to go at a very moderate expense, which has greatly facilitated my work; and I have met with a kind and respectful reception and attention (with very few exceptions) wherever I have gone in my own proper character as a missionary of Jesus. Nor have I seen so much promise of usefulness elsewhere since I have been in China.

Canton is salubrious, the climate of which has proved most salutary to my health and congenial to my spirits; where I have not only recovered my failing health and avoided the summer sickness to which I have been subject the last two or three years, but have much improved in other respects preparatory to the work before me. And moreover, the object in view of preaching the gospel in this great city, and among this numerous people, is stimulating, most worthy and noble, commensurate with its desire, glorious in its aim, and eternal in its results; for which, in imitation of my blessed Lord, who bled and died for me and these, I feel constrained to make every exertion and sacrifice the occasion shall require for its consummation. For which, indeed, I was impelled by his example and injunction to leave home and all that was near and dear on earth, to spend and be spent, wear out my life, and die in this foreign land; therefore, it has been determined, if the Lord will, to continue here permanently.

Mr. Roberts adds, January 28th :—

On the 19th inst., since the date of the above report, I baptized a Chinese convert in the Canton river—the first baptized since we have been here, and perhaps the first ever baptized in this city or river. On the same day we took the Lord's supper here, having six communicants—myself and five Chinese converts baptized by myself. We have two rented houses for preaching places at present, about a mile apart; one pretty well fitted up for a chapel, with comfortable seats and a pulpit, where we preach twice every Sunday to from forty to sixty hearers each time. This place is about two miles from the foreign factories. I have five native assistants with me now, who help me very much. I have been preaching here now more than eight months, and distributing tracts publicly, and have met with no difficulties from government or any other quarter to hinder my progress. And now I feel greatly encouraged, and wonder that other missionaries are not sent hither. Only Dr. Parker and myself in this great city! And not only myself living among the people, but it is a matter of great encouragement that a merchant and his lady are now living among the native merchants about half a mile back of the foreign factories, which shows that not only missionaries, but their families could also live here among the natives. And but little can be done for the native females or female children without female assistants. I now live in a family settlement, and I doubt not but if I had female assistants I might have a female congregation every Sunday, and a female school during the week. But our Board are in debt, and their means are limited, and the mission has undertaken two other stations, and our numbers are but few, hence we can expect but little from home. I know not the intention of your Board with regard to China; please inform me. Could you not under the very flattering prospects of China, and of Canton in particular, send out

one or two mission families and two or three young ladies under their protection, to teach Chinese females. Surely if the openings for usefulness were known there, and the great need of men and women here to work in the Lord's vineyard were known, there would be a number of volunteers to come and do something for this people,—especially the female part. My hands are almost tied in this respect for want of female assistants. Had I but one family living with me, then I could go to work in their behalf, and that immediately. I think, with the blessing of the Lord, I shall constitute a baptist church here in the course of this year, and most likely have a chapel of our own. The foreign community has very kindly, timely, and liberally subscribed about 1000 dollars, in assistance of my objects for this year. And a native merchant is now offering me the liberty of joining him in the purchase of a native hong where I could build a chapel and mission house. But I am afraid, for the lack of about £500, I shall miss the opportunity. May I have the pleasure of participating in your sympathies, prayers, and correspondence? We are greatly encouraged here in China at the openings and prospects of the gospel spreading, yet discouraged somewhat at the fewness of the labourers and the very small amount of our means.

AFRICA.

CALABAR.

A tour has been recently made in this district by Messrs. Clarke, Newbegin, and Thompson. The prospect of a favourable reception for a resident missionary there is in the view of our friends encouraging, and a piece of ground has been obtained for his location. The following extracts from Mr. Thompson's narrative will be found interesting:—

I take the present opportunity of forwarding you an account of a voyage in the "Dove" to Calabar. God has there, I trust, opened an effectual door for the introduction of the gospel; for the civilization and enlightenment of a people sitting in midnight moral darkness —a people in many respects sunk lower than the brute creation. But it is cheering to know that the gospel is adapted to raise them in the scale of intellectual being, and bring about that union which sin has dissolved between God and man. Our mission to Calabar was undertaken after much prayer and deliberation, the following brief narration of which will add in some measure to the force of that sentiment, "The time to favour Africa, yea, the set time, is now come." God is evidently putting forth his hand to restore this oppressed people to their standing among the nations of the earth, and deliver them from the thraldom of sin and Satan.

Thursday, June 5th. At seven, A.M., we came to anchor. The scenery on each side of the river is very beautiful, and the trees have a majestic appearance; but the moral aspect of the people, and the mud-walled huts, form a miserable contrast to the natural beauty all around. We saw several large canoes from forty to fifty feet long; some of them had a small thatched house in the middle. Captain Milbourne has fever this morning, with a severe attack of sickness. Family worship: brother Newbegin read Isaiah lii., and I engaged in prayer, after which we went on shore to visit King Eyamba. We were kindly received by his majesty. He gave directions to his slaves to conduct us into the Iron Palace, which is a magnificent building. While we were waiting in the principal room, his majesty came in and seated himself on his throne. He asked us very kindly if we would take a glass of wine, or brandy, or palm wine. Brother Clarke replied, that we drank water, which God gives to all his creatures; then pointing to brother Newbegin, said, he was a doctor, and when he said it was necessary, we took a little wine or brandy as medicine. The king has a great number of slaves that attend upon him; he has several placed at the gates and around his dwelling as guards: some of them have swords and guns. We proceeded up some narrow lanes, or streets, if they may be so called; the huts on both sides are very irregular, and the lanes leading through them are in a very filthy condition; the smell is quite intolerable to a European, arising from the inhabitants depositing all their filth just opposite to their dwellings. We next arrived at a cleared spot of ground, at the top of which stands a large cotton tree. At this place a market was being held for the sale of yams, cocoa-nuts, plantains, bananas, palm oil, eddoes, maize, Guinea pepper, pot herbs, bangas, pots made of clay, &c.

Friday, June 6. At seven A.M., the "Dove" was moored on the beach for the purpose of cleaning and painting her bottom. Much rain during the forenoon, but the clouds dis-

persed about mid-day, and the sun shone with intense heat. At three, P.M., went on shore and paid a visit to Mr. Young (brother to King Eyamba). He is a man of considerable intelligence; he can read and write well. We were kindly received by him, and invited to take wine or brandy, but we preferred pure water. Brother Clarke explained to him the object of our visit, stating that we were wishful to form a station at Calabar, with the view of instructing both old and young in things pertaining to their present and eternal well-being. He seemed much pleased with the objects we contemplated. We also intimated our desire to obtain a piece of ground on the top of the hill lying south-west of the town, and about half way between Eyamba's town and Jim Henshaw's town. He replied, that his brother would willingly grant it, and also render us assistance in the erection. He also informed us that a white man was perfectly secure from harm both night and day at Calabar. Brother Clarke presented him with a box of needles for his wives, and then we took our leave of him. We then proceeded up the hill to view the place we supposed most eligible for the erection of mission premises. On our way we came to Henry Cobham's house. His son, young Henry, came out and politely invited us in. His father received us kindly, ordered us some refreshment, and showed us his house. His son is intelligent, and can write pretty well. He brought his slate to us, and wrote his father's name and his own. He next produced a New Testament, and expressed his desire to learn to read well. We told this youth of our intention to form a station on the top of the hill; his eye sparkled and his heart seemed to bound with joy at the prospect. He asked a great many questions, and the answers we gave seemed to afford him much satisfaction. We then rose to depart, when he kindly offered to conduct us up the hill, which we readily accepted. On our way we saw by the road side three deposits, made by the friends of some that had recently departed this life. The heaps consisted of bedding, pots, calabashes, gourds, &c., supposing that the spirits of the owners still had need of such things! When we got to the summit of the hill we found the air very pleasant, and the prospect all around very beautiful. Here was scenery calculated to inspire mingled feelings of pleasure and sorrow; pleasure while contemplating the physical aspect, and sorrow while thinking on the moral depravity existing in the town beneath, adapted to stir up similar feelings to those felt by the great apostle of the Gentiles when he stood on the top of Mars' Hill, and saw the city of Athens wholly given to idolatry. After surveying this place a little, we came to the conclusion that it was the most suitable for our purpose. We next proceeded to Jim Henshaw's town; the road leading to it from the hill-top is very good; the shrubs and beautiful flowers, the tall cocoa-nut trees laden with fruit, the banana and plantain trees on both sides, together with the singing of the birds and chirping noise of the crickets, all conspired to render our walk pleasant, and I trust profitable; well adapted to raise our thoughts to that Being whose wisdom and beneficence are every where apparent in the abundant supply provided for the wants of his dependent creatures, thus leaving even these dark and superstitious heathens "without excuse." We arrived at Henshaw's town about a quarter to five o'clock. At the entrance stood the abassi or fetish tree, with human skulls at the bottom. We went immediately to Henshaw's residence. On entering we saw some charms hanging up, and several human skulls in various places. In the centre of his open court, or yard, stands his abassi, or fetish. We were introduced to Henshaw's son (the old man being sick). He is an interesting looking young man, about twenty-two years of age. Here are some of the dark places of the earth! here are habitations of cruelty and superstition! Oh, that God would arise, and remember his covenant! May God the Holy Spirit very soon make the gospel here the means of dispelling the moral midnight darkness and superstition, and cause the miserable inhabitants to feel the rays of the Sun of righteousness beaming on their gloomy souls. We soon left this town, as night was fast approaching, and returned by the way we came. On coming to Cobham's house, our conductor again requested us to enter, and we were kindly refreshed with water from some cocoa-nuts, which were cheerfully brought and cut open for us. We left, much pleased and encouraged with the reception and kindness we had received from such people. At six, P.M., we found ourselves once more safe on board our little "Dove," but were sorry to find our captain much worse with fever; he had exerted himself too much during the former part of the day, and we feared the result.

Saturday, June 7th. Captain Smith kindly sent his boat, manned with five Krumen, to pull us to King Eyo's town. We enjoyed our voyage very much. The river above Eyamba's town is about three-quarters of a mile broad for a considerable distance. After we had got about four miles up, we had to enter a creek or narrow channel, which runs past Eyo's town, terminating in Cross River. The latter is supposed to communicate with the river Ishadda. We arrived at the town at one, P.M., which stands about four miles into the interior from the main river, and seventy miles from the coast. On entering the dominions of Eyo we saw (as is very common at Calabar) a human skull; indeed, they are to be seen at the entrance and in the centre of the court yards of almost every house. They are said to be the skulls of their enemies taken in war, and they seem

to delight in treading them beneath their feet. We very soon reached the house of the king, who received us respectfully and kindly. Several head-men were with him. Brother Clarke spoke to him at some length about the great Creator of all things, the immortality of the soul, explained the plan of salvation, the hopeless condition of all the human family without a saving acquaintance with the gospel of the grace of God, and, finally, adverted to the superstitious practices amongst them. The king listened with much attention, asked some acute questions, told us he did not believe in any of the superstitious practices of the people, and that he had given them all up, and gave it as his opinion that a great change would soon take place in Africa. We saw no charms, skulls, or fetish trees about his own private premises, which was evidence to us of the truth of his statements. We inquired, if a missionary was sent to his town, whether he would grant us land on which to erect a house? He replied, like a wise man, that he could not say, but that he would think about it, and consult his people. After about one hour's interview, we left him, much pleased with our visit, and the superior attainments and affability we beheld in this man. We were soon on our way down the creek, and having the stream with us, and the Krumen being strong, expert oars-men, we glided along very rapidly. After we got into the main river, we saw an alligator about six feet long, come out from amongst the mangrove roots, and enter the river. It was the first of these animals I have ever seen in its own muddy territory. On our way down we visited "Old Town;" it stands on a hill by the river side, and about one mile higher up than Eyamba's town. Will Tom Robbin is the chief. The people here, not long ago, were considered canibals, and said to be much addicted to the poisoning of ship captains at one period.

Lord's day, June 8. Divine service on the Quarter at seven, A.M. Brother Clarke preached from Job xiv. 14, "If a man die, shall he live again?" Three of the captains attended worship, and the doctor of the Majestic. After service Will Tom Robbin, chief of Old Town, came on board, and as we were just sitting down to breakfast, we invited him to partake with us, to which he acceded. We were shortly after visited by Henshaw Duke. Brother Clarke presented him with a New Testament, a copy book, and a print of the "Dove." He said, "You come to my house to-morrow, when you see it one picture; I look him and think of you all time." At ten A.M., we went to visit King Eyamba, for the purpose of requesting him to call his people together, that we might have an opportunity of preaching to them. We were accompanied by Captain Milbourne (the first time he has been able to go on shore at this place). On our way to the palace we passed a cleared spot of ground, on which a market was being held similar to that described on the 5th inst. About 2000 persons were present. Here, as in ancient days, we found "the people wholly given to idolatry." On reaching one of the Egbo houses, standing near the palace, we saw lying at the entrance the head of a man belonging to the Omon country. The cruelty of the people was now apparent to us. Let any one conceive the sight of a head all putrid, covered with flies, and yet the features plainly discernible, forming at once a most loathsome and a hideous sight, and some idea may be formed of our feelings.

It was my privilege to conduct service on deck after dinner, in which brethren Newbegin and Milbourne took part. After we had concluded worship, we saw the Egbo man come running down to the beach, at the sight of whom the deluded people fled in all directions. This unsightly personage the people believe comes out of the bush; but he proves to be one of the head-men dressed up as fantastically as any Merry Andrew at a country show in England. He carries with him a large whip for the purpose of flogging such as do not get out of his way, and who do not pay money to Egbo. The influence and power of Egbo seems to be superior to that of the king. The king and chief men make use of Egbo to keep the lower classes in subjection. In this respect Egbo proves a very powerful police. If any uproar takes place in the town, Egbo man immediately walks, and the people quickly disperse and flee to their dwellings. If a ship captain pays the required fee, he has the privilege of using the power and influence of Egbo. For example, should a trader fail in his engagement to supply palm oil, he can sieze all his property; if that fails to make up the deficiency, he can take all his slaves, his wives, yea, himself also, and dispose of the whole to another trader.

At three, P.M., we went to dine with Eyamba. One side of the table was reserved for "white man." After we got seated, and the table set out in European fashion, a slave was sent round with a pitcher and basin for the purpose of washing our fingers before partaking of the food. The provision made consisted of palaver sauce and fofo. After dinner we were conducted to the Iron Palace, where we had to await the arrival of the king and all his principal men from his house adjoining. While crossing over to the palace brother Clarke had an attack of ague, and was obliged to leave us, and get on board as fast as possible. I felt his leaving us at this important time to be a great loss, but we must submit to the all-wise dispensations of our heavenly Father, ever cherishing and acting upon that blessed sentiment, "Not our will, O Lord, but thine be done," knowing that he controls all events, making them subservient to the accomplishment of his own purposes, working for the good of his children

and the glory of his great name. We had not waited long in the large hall of state, when the king and company just mentioned made their appearance. The king seated himself on his throne; Egbo Jack also occupied a principal chair, and the chief men on sofas in front of his majesty, making a company of thirty. A friendly captain was present at this interesting time. He very kindly and politely expressed to the king his pleasure on the occasion, and his approval of our object. He told all present that our message, or palaver, was quite as important, yea, more so than Egbo! On hearing this all were immediately silent, waiting to hear what we had to say. Brother Newbegin arose and addressed his majesty. After he concluded I was privileged to stand before these rulers of this dark and superstitious portion of Africa. I felt the responsibility of my position, but knowing that the message I had to convey was from the King of kings and the Ruler of princes, and looking to God for wisdom and sound words of truth adapted to the circumstances of the present assembly, I addressed the king and all present; told them it gave me pleasure to meet with them, and that I esteemed it a privilege to be permitted to talk to them about God our heavenly Father. I briefly referred to the power and wisdom of God in creation, to his goodness in providing for the happiness of all his intelligent creatures, to the introduction of sin, that all mankind were rebels against the government of God, that its consequences were death temporal and death eternal, to the unparalleled love of God in sending his own Son to die for such rebels. In conclusion, I told the king that we wanted to erect a house, and to commence a school to teach his people, young and old, to "Sabi book proper," to learn them to make book (i. e. write); and thus they would be enabled to keep accounts, and trade honestly and pleasantly. The king expressed pleasure, and promised us land for the objects just named. In the course of my address I spoke about the creation of man, and that God provided for his happiness and comfort one woman, and argued from this that it was the pleasure of the great God that no man should have more than one wife. At this they laughed heartily; but I trust the time is not far distant when even the people of Calabar will conform to the mind of God on this point. After I had done, Captain Milbourne spoke to them briefly. Mr. Young, Eyamba's brother, interpreted for us. Thus were we enabled to serve God, attempt something in feebleness and much imperfection for his glory and the welfare of souls, in all probability for the first time, in the Iron Palace of King Eyamba! At half-past five, we left this interesting scene, on which angels, I hope, were looking with delight, while Satan was raging at the sight, and trembling lest his power and influence here should be brought to nought. I could not forbear admiring the leadings of providence in thus opening our way, and granting us favour in the eyes of the king and his chiefs; thus stimulating and encouraging us to go forward in the work of the Lord, "knowing that we shall reap if we faint not."

Monday, 9th. Mr. Young visited us this morning, and took breakfast. Brother Clarke presented him with a few articles of clothing, &c. The subject of forming a station was again mentioned. He told us that we could build at any place we thought most convenient, and that he would send fifty men to clear the ground. At ten, A.M., went on shore to arrange with Eyamba about the ground on which to erect our intended mission premises. He kindly sent a man with us, that we might point out to him the place we wished to occupy. Having done this, we returned to inform his majesty, and request him to have it all cleared against our return. We bade him good bye, intending to leave this evening, as brother Clarke was unwell; but that we expected to return after the lapse of two months, and bring with us materials for the building of the house. King Eyo paid us a visit to-day at four, P.M. He seemed much pleased with our missionary ship. After family worship on deck this evening, conducted by brother Clarke, we weighed anchor at nine, P.M., and arrived at Clarence on Thursday afternoon at four o'clock.

The Dove sails this evening for Cameroons. Mr. Saker is there, accompanied with a black teacher, commencing a station.

WEST INDIES.

Mr. and Mrs. Kingdon, of whose departure for Honduras our readers have been apprised, have arrived safely in Jamaica, on their way thither. In a letter from Yallahs, dated September 18th, Mr. Kingdon says:—

I bless God that my dear wife and I have been thus far safely conducted towards Belize, without having experienced a gale or hardly a squall. We had a head wind from the morning of the 19th, on which we sailed, until Thursday; from which time it was generally favourable or still. At Madeira I learned that Dr. Kalley, whom I longed to see, had

left the island, and was in Scotland. The town and neighbourhood of Funchal, at which we landed, presented scenes of great squalidness, that seemed well enough to suit a place that knew not the worth of that excellent man. We got to Barbadoes on the 7th instant, at three, P.M., and remained there till the following evening. From the Wesleyan missionary at the lower chapel at Bridgetown, I learned that in St. Vincents the Caribs, or (as brother Henderson writes) Karifs, are being instructed by the missionaries there. On the 9th, at Granada, a far more beautiful island than either of the former ones mentioned, we changed from the Medway to the Firth, leaving some of our passengers to proceed to Trinidad and Demerara, while we came on to Hayti. At this latter place I learned that for the present war has ceased, and that there is the greatest want of schoolmasters, and missionaries required, and that they would be quite safe there under the British flag, even during war; that Mr. Bird, the Wesleyan missionary, at Port au Prince, is now beginning to preach in French to many willing hearers. I was very glad to hear that in Peru, at Lima, &c., the same safety would be enjoyed by them. At Jaemel three of our seamen were plunged into the sea, and picked up while clinging to the capsized boat; and at Port Royal, on Sunday evening, we barely passed a rock, warned of the danger of going straight on it by the loud cries on shore, "Head to port!" "head to port!"

We were permitted to find our friends alive and well.

HOME PROCEEDINGS.

DESIGNATION.

On Wednesday evening, September the 10th, Mr. John Law, of Horton College, Bradford, was ordained, in South Parade Chapel, Leeds, as a missionary to Trinidad. After prayer by Mr. James Macpherson, of Bramley, Mr. P. J. Saffery gave an account of the island of Trinidad, and described the scene of Mr. Law's future labours. Mr. Law then read an interesting statement of the reasons which induced him to enter on the work for which he was now set apart, and of the objects he should keep in view in the instruction of the people amongst whom he was called to labour. The ordination prayer was offered by Mr. Giles, and a most impressive and affectionate charge was addressed to Mr. Law by his esteemed tutor, Mr. Acworth.

CORRESPONDENCE.

To the Secretary of the Baptist Missionary Society.

MY DEAR BROTHER,

Allow me, through the medium of the Herald, to suggest to our dear brethren in the ministry a plan for giving variety and interest to their addresses at our monthly missionary prayer-meetings. It is to take one foreign station each month, first giving a description and an historical narrative of the place, and then an account of the origin, nature, and progress of missionary operations there. Preparation for this will make our dear brethren themselves more intimately acquainted with the various fields of labour, and their hearers will have graphical views of those stations from which they read and hear accounts, and more correct, defined, and enlarged conceptions of the work, difficulties, and successes of our missionaries. Ideas of places, scenes, and toils, now for the most part pictures of fancy, confused and incorrect, will become distinct and true. Imagination will be guided by that which is real, sympathy will become definite in its objects, and prayer and effort will, in consequence, become more precise, earnest, and continuous.

Our independent brethren in Leeds are adopting this plan with success. I need scarcely say, that to those whose occupations allow them little or no time for reading any thing but their bibles, and to our young people, the advantage of such a series of subjects must be very great.

Ever yours affectionately,

P. J. SAFFERY.

51, *Springfield Place, Leeds,*
October 8, 1845.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	May 16.
	CAMEROONS	Saker, A.	June 24.
	CLARENCE	Bundy, G.	June 2.
		Clarke, J.	June 3, 10, 12, 14, 23, and 26, July 20.
		Prince, G. K.	June 10.
		Saker, A.	June 9.
	GRAHAM'S TOWN	Nelson, T., & ors.	June 4.
AMERICA	BOSTON	Gould, Kendall, & Co.	August 16.
	MONTREAL	Cramp, J. M.	August 13, Sept. 11 & 12.
		Girdwood, J.	August 29.
ASIA	AGRA	Makepeace, J.	July 10.
	BENARES	Small, G.	July 31.
	CALCUTTA	Evans, W. W.	June 28, Aug 7.
		Thomas, J.	July 2 and 8, Aug. 7.
	COLOMBO	Anon. Friend of Missions	July —.
		Oliphant, Lady	Aug. 15.
		Davies, J.	July 9.
	DINAGEPORE	Smylie, H.	June 25.
	ENTALLY	Pearce, G.	July 2.
	KANDY	Dawson, C. C.	July 10.
	PATNA	Heinig, H.	July 31.
	SAMARANG	Brückner, G.	April 1.
	SERAMPORE	Denham, W. H.	August 4.
		Marshman, J.	August 1 and 7.
		Robinson, J.	July 29, Aug. 6.
BAHAMAS	NASSAU	Capern, H.	August 13 (2 letters), Sept. 12 and 13.
		Do., and W. K. Rycroft	August 8.
		Rycroft, W. K.	June 30, Aug. 11 (2 letters), Sept. 11 & 12.
FRANCE	CAEN	Flanders, M. W.	Sept. 22.
		Francies, E. J.	Sept. 1, 6, 16, & 29.
		Do., & Flanders, M. W.	Sept. 8 & 22.
		Harris, M.	Sept. 28.
HONDURAS	BELIZE	Buttfield, J. P.	July 18, Aug. 6.
		Henderson, A.	July 19, Aug. 19.
JAMAICA	BROWN'S TOWN	Clark, John	Aug. 5 & 19.
	CALABAR	Phillippo, J. M.	Aug. 18.
		Tinson, J.	August 5 & 15.
	FALMOUTH	Knibb, W.	August 2, 16, & 20.
	FULLER'S FIELD	Hume, W.	Sept. 4.
	GURNEY'S MOUNT	Woolley, E.	August 4, 18, & 20.
	JERICHO	Tunley, J.	Sept. 4.
	KETTERING	United Mission	Aug. 12 (two letters).
	KINGSTON	Oughton, S.	Aug. 22, Sept. 5.
		Do., & others	Aug. 23, Sept. 6.
	MONTEGO BAY	Cornford, P. H.	Aug. 16.
	PORT MARIA	Teall, W.	Aug. 18.
	ST. ANN'S BAY	Knibb, W.	Sept. 2 (two letters).
		Do., & Abbott, T. F.	Sept. 3.
	SPANISH TOWN	Phillippo, J. M.	Aug. 22, Sept. 6.

VALE LIONEL .....Evans, G. P.....August 2.
YALLAHS .....Hands, T. .....Aug. 22.
TRINIDAD .....PORT OF SPAIN .....Cowen, G.....August 5 & 9, Sept. 4.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of September, 1845.

	£	s.	d.
Annual Subscription.			
Millar, W. H., Esq.....	1	1	0
Donations.			
Angus, Rev. Jos., for *Chapel at Morlaix*.....	1	0	0
Benham, J. L., Esq., for *do*.....	1	0	0
Collins, W., Esq., for *do.*	5	0	0
Friend, for *do.*	1	0	0
Gurney, Jos., Esq., for *Jamaica Special Fund*	25	0	0
Hanson, Jos., Esq., for *Chapel at Morlaix*.....	1	0	0
Kemp, G. T., Esq., for *do*.....	3	0	0
Marlborough, Mr., for *do*.....	2	0	0
Marlborough, Mrs., for *do*.....	1	0	0
M. B., for *Tuscarora*....135	0	0	
M. E., for *East Indies*...	2	0	0
Millar, W. H., Esq.....	4	4	0
Peto, S. M., Esq.....	50	0	0
Do., for *Chapel at Morlaix*	20	0	0
Proverbs, ch. iii. ver. 9	2	0	0
Do., for *Jamaica Special Fund*	2	0	0
Do., for *Africa*.....	2	0	0
Skerrett, James, Esq....	5	0	0
Wiggins, Mrs., Missionary Box	0	9	0
Wilson, Mrs., J. Broadley	30	0	0
Do., for *Jamaica Special Fund*	10	0	0
Do., for *Chapel at Morlaix*	10	0	0
Various, by Rev. J. Jenkins, for *do*.....	33	15	0
Legacies.			
Edwards, Rev. J., late of Carmarthen.....	10	0	0
Firth, Mrs. Ellen, late of Millbridge, by Mr. Edwin Firth,.....	19	19	0
LONDON AND MIDDLESEX AUXILIARIES.			
Henrietta Street—			
Collection, for *Jamaica Special Fund*	11	12	6
Tottenham—			
Contributions, for *Chapel at Morlaix*	2	15	0
Do., for *Translation of Scriptural Lessons for use of Schools, Morlaix*	2	0	0
Vernon Chapel, Pentonville—			
Collection, for *do*.....	2	10	0
BUCKINGHAMSHIRE.			
Amersham—			
Collection	20	2	5
Contributions	31	12	1
Buckingham—			
Priestley, Mrs., for *Jamaica Special Fund*	5	0	0
Mursley	0	11	0
DERBYSHIRE.			
Derby—			
Bridgett, Mrs., for *Jamaica Special Fund*	2	0	0
DEVONSHIRE.			
Tavistock—			
Angas, Mrs., for *Jamaica Special Fund*	20	0	0
Windeatt, Mrs. W., for *do*.....	1	0	0
DURHAM.			
Monkswearmouth Shore—			
Contributions, for *Jamaica Special Fund*	1	1	0
ESSEX.			
Coggeshall—			
Collection	1	15	9
Mersea, East—			
Collection	2	8	6
GLOUCESTERSHIRE.			
Avening—			
Collection	2	19	7
Boxes.....	0	6	11
Bussage—			
Collection	1	0	0
Chalford—			
Collection.....	1	19	0
Contributions	2	2	0
Chipping Campden—			
Contributions..	1	6	0
Eastington—			
Collection and Boxes	3	16	0
Hampton—			
Collection	3	12	6
Boxes.....	0	12	6
Sunday School	1	8	0
Hillsley—			
Collection.....	1	10	0
Kingstanley—			
Collection	7	3	0
Contributions	15	4	5
Do., Sunday School	2	3	9
Do., for *Jamaica Special Fund*.....	10	0	0
Painswick—			
Collection	0	10	0
Shortwood—			
Collection	14	12	1
Contributions	16	4	4
Do., Sunday School	0	18	3
Do., for *Jamaica Special Fund*.....	15	0	0
Stroud—			
Collection	15	1	8
Do., for *Jamaica Speical Fund*.....	10	10	4
Contributions	8	18	1
Do., Sunday School	1	10	0
Do., for *Jamaica Special Fund*.....	6	10	0
Tetbury—			
Collection	1	9	2
Boxes	0	14	3
Thornbury—			
Collection	6	6	10
Uley—			
Collection	4	6	0
Woodchester—			
Collection	2	12	7
Boxes.....	3	2	5
HAMPSHIRE.			
Lymington—			
Collections, for *Jamaica Special Fund*	4	6	0
HERTFORDSHIRE.			
Berkhampstead—			
Baldwin, Mr., for *Jamaica Special Fund*	2	0	0
KENT.			
Tenterden—			
Collection, for *Jamaica Special Fund*	3	10	0
LANCASHIRE.			
Liverpool—			
Contributions, for *Chapel at Morlaix*...	66	14	0
Manchester—			
Contributions, for *do.*	3	19	6
Rochdale, on account ...	35	16	6
Kelsall, H., Esq., for *Chapel at Morlaix*...	10	0	0
Sabden—			
Foster, George, Esq., for *do*.....	10	0	0
Collection	10	0	11
Do., for *Jamaica Special Fund*.....	1	13	0

	£	s.	d.
Contributions	7	1	4
Do, Sunday School	4	8	6
Do., do., Padiham..	0	14	3

LEICESTERSHIRE.

	£	s.	d.
Leicester, on account, by the Rev. Jos. Angus	21	12	0
Thompson, Mr., A.S., additional	1	1	0

NORFOLK.

	£	s.	d.
Kenninghall—			
Collection	11	5	0
Contributions	3	15	7
Norwich—			
Gurney, J. J., Esq., for *Rev. W. Knibb's Schools*	10	0	0
Winfarthing—			
Taylor, Mr. F. O., for *J. M. P.*	20	0	0

NORTHAMPTONSHIRE.

	£	s.	d.
Guilsborough—			
Collection	4	3	6

NORTHUMBERLAND.

	£	s.	d.
Ford Forge—			
Collection, for *Jamaica Special Fund*	2	13	11

SOMERSETSHIRE.

	£	s.	d.
Bristol—			
Sherring, R. B., Esq., for *J. M. P.*	3	0	0
Do., for *Chapel at Morlaix*	5	0	0

WARWICKSHIRE.

	£	s.	d.
Birmingham—			
Contributions, for *Chapel at Morlaix*	2	17	6
Jones, Mr. J., for *Translating and publishing tracts, Morlaix*	0	5	0
Sturge, Jos., Esq., for *Translation of Scriptural Lessons for use of Schools, Morlaix*	5	0	0

WILTSHIRE.

	£	s.	d.
Trowbridge—			
Page, Mrs., for *Chapel at Morlaix*	2	0	0
Contributions, for *Jamaica Special Fund*	77	11	6

WORCESTERSHIRE.

	£	s.	d.
Astwood—			
Collections	9	4	8
Contributions	11	16	4
Smith, Rev James, for *Jamaica Special Fund*	10	0	0

YORKSHIRE.

	£	s.	d.
NORTH OF ENGLAND, on account, by Rev. P. J. Saffery	100	0	0

NORTH WALES.

DENBIGHSHIRE.

	£	s.	d.
Pondy'r Capel, near Ruthin—			
Collection, for *Jamaica Special Fund*	0	14	8

SOUTH WALES.

	£	s.	d.
SOUTH WALES, on account, by Rev. E. Carey	30	0	0
Do., do., by Rev. B. Price	30	0	0

BRECKNOCKSHIRE.

	£	s.	d.
Brecon—			
Collection	2	0	6

CARMARTHENSHIRE.

	£	s.	d.
Salem Mydrim	3	1	0

GLAMORGANSHIRE.

	£	s.	d.
Aberavon	1	17	8
Abernantygroes—			
Collection	1	2	6
Contributions	1	0	0
Betws	0	6	0
Bridgend—			
Collections	2	12	7
Contributions	7	5	3
Cardiff, &c., by Rev. J. Jones	18	18	2
Corntown	0	10	0
Cwmgarw	0	2	0
Llwyni	0	18	3
Merthyr—			
Joseph, Mr. D.....A.S.	5	0	0
Neath, English Church—			
Collections	1	18	8
Contributions	2	5	0
Paran	0	5	0
Penyval	1	0	6

MONMOUTHSHIRE.

	£	s.	d.
Abergavenny—			
Collections, Frogmore Street	7	3	3
Contributions	5	13	6
Do., Sunday School	0	16	5
Pontheer—			
Contributions	24	12	8
Pontrhydryn—			
Collection	1	5	6
Contributions	6	10	0
Do., for *Jamaica Special Fund*	0	10	0
Pontymoile—			
Contributions	8	10	0

PEMBROKESHIRE.

	£	s.	d.
Groesgoch—			
Collection	1	8	7
Contributions	0	5	6
Harmony—			
Collection	1	12	0
Contributions	1	13	6
Letterston—			
Collection	1	0	4
Contributions	1	3	6
Llangloffan—			
Collection	2	3	6
Contributions	10	6	6
Tabor—			
Collection	0	12	6
Contributions	0	10	0

SCOTLAND.

	£	s.	d.
Auchencairn—			
Collection, for *Jamaica Special Fund*	2	0	0

IRELAND.

	£	s.	d.
Youghall—			
Judge, Mr.	0	5	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., Treasurer, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

GOOD TIDINGS.

The statements of our brethren who assembled at Dublin a few weeks ago, respecting the state of the churches under their care, were interesting and encouraging. The average increase during the previous year was nearly equal to that of the churches in the Baptist Union; and was considerably beyond that of the Canada Mission. Now, remembering the scantiness of our congregations, the peculiar difficulties meeting them at every step, and comparing them with the large audiences which assemble in our chapels in this country, the facilities for doing good in our sabbath-schools, among a population rather favourably disposed than otherwise to receive instruction, it is clear that if we have any reason to be thankful for the progress we have made at home, we have far more reason to rejoice in reference to Ireland.

The contributions towards liquidating the debt are also very encouraging. We may not only hope that ere long it may be wholly removed, but the services of the present treasurer be permanently secured. Let the denomination but take up the Society as one of its own institutions, and regularly support it, and there is no mission which would afford them a richer reward. If the few, and necessarily feeble, efforts now made are telling upon the people (and the fierce opposition they excite proves it), what might we not expect from a more extended and better organized agency? We must labour on until this object be attained; and we indulge the hope that success is not far distant. The good tidings we have to tell from month to month, will sustain the zeal and liberality of those who have for many years supported the Society, stimulate those who have been somewhat half-hearted, and bring over those who have stood altogether aloof. It will require time and effort to do this; but while we can continue to show good reason that it *ought* to be done, it would betray a want of reliance on truth, if we despaired of success.

Pat. Brennan writing in August states, that in visiting the poor as usual, he finds the reading of the scriptures, and the distribution of tracts, to be productive of increasing good.

Many will read a tract that will not hear a preacher. A few days ago I met a man of this description, to whom I began to talk about the way to heaven. He paid great attention, and said, *You speak like a little book that I have; your words are just the same.* I asked him how he got it, and I found a travelling man had given it to him. "And," said he, "before I got that little book, I thought it was a very dangerous thing to read the bible, but now I would not be kept from reading it by any man." On parting from him I gave him two tracts.

I find the people of this neighbourhood willing to receive me, and I trust the Lord will bless his own word to the salvation of their immortal souls.

Again, we have similar statements from Pat. Murray, who labours in another district, and at a considerable distance.

The tracts which I distribute from day to day are gladly received; and one Romanist to whom I gave some, and accompanied them with a few simple remarks and the reading of the word, has given up the anti-Christian doctrines of Rome, to which he and his parents have all their days been wedded.

There are many others who are reading and studying God's word, but who still feel disposed to remain as they are for a time, until they are prepared to give "an answer for the hope that is in them." We have also established a few places for religious meetings, where some Romanists do attend; and we have hopes that many others will follow their example.

The following facts are interesting, and show the gradual progress of the truth,

in spite of every opposition. They are selected from the journal of THOMAS COOKE.

I told you in my last how the priests are trying in every way to prevent the people from hearing the scriptures read and explained, or from having the scriptures in their houses. But the opposition fails in many instances. The last Lord's day that you (Mr. B.) preached in C——, I had a conversation with a woman, a Romanist. Her daughter, who walked behind us, heard our conversation, and seemed to delight in it very much. While you were conversing with the people, I had an opportunity of explaining to them the gospel message. When the woman reached home, it appeared, from what followed, that she had told all that she heard on the way to her husband and family. In a few days after, her son, a young man, came to my house to have a scriptural conversation, and to thank me for the instruction his mother and sister had received. He asked me for a copy of the New Testament. I gave him my little pocket one, which he received with great delight; and from it I read several passages, proving the church of Rome to be false, and in the apostasy. He thought I could give him an Irish one in the English character. I had none, but promised to get one for him.

Mr. THOMAS, of Limerick, had the pleasure recently of baptizing in the Shannon. The service was, of course, in the *open air;* and affords another proof that out-door preaching is becoming more and more practicable. We have only space for a brief account, which will be read with interest and pleasure.

After a prayer-meeting at my house at eight o'clock, we proceeded to the river. It was a lovely morning; the tide fully up, and a large number of ships floated in the stream. As we came to the shore we saw above two hundred persons assembled, and anticipated some interruption. But when we came to the water-side, and worship commenced with singing, they drew near. When I opened the bible and commenced the address, they came closer. After preaching as earnestly and affectionately as I could, the Lord Jesus Christ as a Saviour, we went into the water, and I baptized the disciple.

Many had never witnessed this ordinance before. Though the greater number were Romanists, persons of other persuasions were present. Instead of interruption, all was quiet, except an expression, here and there, *it was well done—it must have been the ould way.*

PATRICK BRENNAN gives the following statement respecting the visit of Mr. Williams, a student of Bristol College, who spent his vacation itinerating through various parts of Connaught.

Mr. Williams arrived here on the 8th. He preached the following evening in the school-room, and three times on the Lord's day. Next day we went to C————, where we spent three days. He preached every day; and we passed much of our time in visiting the poor in their cabins, with whom we read and prayed. He was very kindly received by the Romanists. No fault was found with his preaching, except by one, who said that he kept too close to his text; *said nothing about the church, but all about looking to Jesus, as poor guilty sinners.* Mr. Williams told him, that if his text would be about the church, the charge would be right; but when there was nothing in the passage about the church, he had no right to bring that subject forward.

The man, on seeing what Mr. Williams meant, admitted that he was right. And this circumstance will show what kind of preaching the poor Romanists are in the habit of hearing. Whatever passage of the word of God their priests will take for their text, it will be the infallibility of the church that will be the subject.

We afterwards visited two other places, and had good congregations, who heard the word gladly. I have held many meetings for prayer this month, and distributed a good many tracts.

The following letter from Mr. BATES, dated October 1, will show the difficulties which our brethren have to meet, as well as the *effect* of the Society's operations.

The sabbath before last, the priest at mass mentioned my name and that of R. Moore, as persons respecting whom his people should beware. He had one of my tracts in his hand, saying, "Bates makes the balls, and Moore shoots them; but they ought to be torn to pieces;" then doing so, and throwing it down. He has visited several places, and demanded the tracts to be given up, but he did not get them. Another priest went into a poor family and commanded them to burn the Testament, but they would not; and the master of the house came last Sunday night, at Mullefarry, to hear me preach, and wished for tracts, which were given him a few days before, as he desired. The congregation was unusually large, as I had announced that I should preach against the sinfulness of horse-racing, dancing, &c. There was a race-course here last week, and about ten or

twelve thousand people assembled, where all sorts of wickedness was carried on. We must not forget to direct sinners to Jesus, but such abominations must be exposed. People must be told what is *wrong*, as well as what is *right*.

The school in this town is slowly, but steadily advancing. I have just been down and found twenty-two present. There are twenty-seven on the books, but the priest continues to annoy us, and all those catholics who came have withdrawn, and all who promised to come refuse to do so. We need much prayer and courage in this country. Oh for wisdom to act aright! I think that some of the catholics will come yet. If ever they get in to any amount, and like it, all the priests we have, I think, will not be able to prevent them from coming then. We need a few of the sons of Boanerges for this country, —men of natural and moral greatness.

JOHN NASH continues to labour with untiring zeal and fidelity; and not without some tokens of success. He states, in a recent letter, some interesting facts; a few are subjoined.

I went on my way, and came to a house where a large family lived. I read the word to them. The woman delighted so much in hearing the joyful sound, that she ran out calling her husband, who came in, two more accompanying him. They all paid attention, and seemed well pleased to hear, giving frequent thanks to the Lord. The woman said to me, "I am confident religion must be in the heart." One of the men walked with me a part of my road, praising the book. I told of Jesus, the Saviour of sinners, that he was the "Lamb of God, who taketh away the sins of the world."

Where I lodged that night there were many people present. I set forth to them the word of life. A woman said, that mass was good for the soul. I replied, that all the masses that ever were read could not save her soul. Another woman, to whom I had given a Testament and some instructions, said, "where was the use of priests going on with ceremonies that were not understood, nor could edify poor ignorant people?" She replied, *Because the devil does not understand Latin.* On which the other rejoined, *Then you count all that are hearing to the priests to be devils, for they don't understand Latin.* The woman of the house had not another word to say.

The next intelligence is from JOHN MONAGHAN. No one can read what follows without thankfulness and hope. Surely we need only increase such agency to secure a bountiful harvest, even in Ireland.

I have, since my last, been as usual, engaged in reading the word from house to house, and am happy to say, that the good cause is still spreading amongst us. Many of the Roman catholics, as well as protestants, are reading the scriptures with great profit, I trust, to their own souls. Many, especially of the *former*, are beginning to see the object of their clergy in endeavouring to keep them in ignorance of the truths of God's word.

In a house where I called a few weeks since, I met a few Romanists assembled. After reading several portions of scripture, one said, he wondered why the clergy should be opposed to the reading of so good a book. A woman present replied, "The clergy well know what they are about. They never spoke a word to my husband when he broke his pledge, nor whilst he was spending my support, and the support of his children, in a public house next door to the chapel. But as soon as they heard that my son was reading the bible, which this man gave him to read to me and his unfortunate father, they immediately held him up as a bible-reading deceiver. But now, blessed be God, we are beginning to see the value of that good book, and they shall not be able to keep us from reading it by all they can do."

On another occasion I left a tract in a house where I saw the family reluctant to hear the scriptures read. Having called again in a few days, I inquired if they had read the tract. The woman answered in the affirmative, and said she was very thankful for it; "but," said she, "there are references in it, and we could not understand them at all." The tract being then produced, I read it; showing that the references were only to different portions of the scriptures, and read each portion as I proceeded from the bible.

Here the woman said, "if the bible be such a book as that, we must all have been under a very great mistake about it; for from what we heard of it, we did not wish it should by any means be read in our house. But now I see our error, and you are welcome to call and read for us as often as you pass, and shall feel very thankful for it."

Since my last I have read the scriptures to about 120 families, and to some of them repeatedly; distributed about 100 tracts, and four copies of the scriptures, *all to Roman catholics, who have received them with great thanks, and I have reason to say that many of them are reading with great profit.*

Another reader gives additional testimony to the willingness of the people to

hear the word, and the many instances of its reception with which they meet as they go from house to house. There is something truly touching in the following account.

One day I went into a house in I——, where an aged couple resided. Many people were there. I read the word to them. The old woman began to weep, calling on Jesus to have mercy on her soul. The man said, "we have a welcome for you as often as you come. As long as I can pay the rent of the house, no priest shall keep you out. Come, and read your blessed book to me and my poor wife. I love the Saviour, and his words. Whoever would speak against your book does not belong to God."

I went into another house and met with several people. I began to read the good word. Two women and a man were much affected, and, looking upward, uttered many expressions of love to the Saviour. An old man came into the house, and paid attention for some time. The word was impressed on his mind, and, bursting out crying, he exclaimed, "God help me, I am a guilty sinner. I hope and trust in the Saviour, that he will take pity on me." Another said, "What will poor sinners do, that know nothing of this way of salvation?" I replied to them all by pointing to Jesus as the only refuge.

There are two Romanists in T—— whom I am instructing in the Irish. They are reading the New Testament with great attention, and they showed great concern the other day when I was teaching them out of the eighth and ninth chapters of Matthew.

POSTSCRIPT.

Our friends will see that the appeal in the last Chronicle has not been in vain. Several contributions towards the debt have come in. A circular has been prepared, and a few have been sent out. We wait replies before any more are despatched. The intelligence from Ireland is surely encouraging. The tidings are good. Labour is not lost. Hope begins to rise above fear. May our brethren, in this time of commercial prosperity, have grace given to consecrate a portion of the temporal good they are acquiring to his cause who is the Giver of all their mercies!

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
St. Alban's, collections and subscriptions	11	14	6
Luton.....ditto	8	5	0
Ramsgate, collection	8	2	1
Kidderminster, subs., by Mr. Lythall	1	2	0
Cork, on account	17	9	0
Cambridge, Mr. Brimley and W. C.	1	5	0
Bristol, colls., dons., and subs.	48	2	7
Bath.....ditto	5	10	0
Downton, collections and subscriptions	7	2	6
Wigan, collections	8	13	1
Gloucester, Rev. W. Cross	1	1	0
Ballina, subscriptions	6	0	0
London, W. Bond, Esq., donation	1	0	0
Brentford, Friend, by the Rev. J. Smith	1	0	0
Milton, by Miss Dent	1	11	1
London, Miss Mary Sullivan	0	16	0
Mrs. M'Donald's Stock	13	10	0

The following sums have been contributed towards the debt.

	£	s.	d.
John Coward, Esq., Liverpool	50	0	0
Edward Smith, Esq.	10	10	0
S. M. Peto, Esq.	25	0	0
John Freeman, Esq.	10	10	0
Mrs. John Freeman	10	10	0
W. B. Gurney, Esq.	10	10	0
S. Watson, Esq.	5	0	0
Mr. Trestrail	5	0	0

Our best thanks to those ladies in Norwich who have sent the very large parcel of clothing. It is gone to Ireland, and by this time is distributed among the brethren.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

J. HADDON, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

DECEMBER, 1845.

ADDRESS TO THE READERS OF THE BAPTIST MAGAZINE.

THERE is a fellowship between readers and writers, the recognition of which is mutually advantageous. A contributor who is accustomed to please and instruct the supporters of a periodical publication acquires a place in their affections: his signature is observed with complacency, and the favour elicited by his pen rests, after a while, upon his person. The editor, if his labours are tolerably acceptable, becomes familiarized to their imagination; and though they may have no definite idea of the form of his countenance, or the height of his stature, he is a sort of acquaintance, and seems to sustain a relation towards them somewhat similar to that of a medical attendant, a confidential attorney, or a pastor. They may discern his faults, and wish they could improve him; but so it is with respect to their most intimate friends and best beloved relatives; and the frequency with which he comes before them, if it do not excite aversion is sure to beget attachment.

But why say all this? To some it may seem trivial; but to the writer it is important. It is a soothing reflection that helps to sustain his spirits under labours that are wearing, and occasionally oppressive. He is cheered, too, by the persuasion that principle has much to do with that communion which exists between his readers and himself. It is not, as in the case of the lighter periodicals, from superiority of talent, or mere congeniality of taste, that the attraction is derived, but from oneness of sentiment and feeling in reference to principles which are believed to be divine in their origin, beneficial in their tendency, and worthy of universal diffusion.

After eight years' maintenance of respectful intercourse, the editor hopes that he may venture to converse for a quarter of an hour, as with a personal friend. Give permission, reader! Allow him to occupy a chair by your fire-side, on this first of December, to make some free suggestions on subjects of mutual interest. There is nothing you love so much as religious truth and religious liberty. You earnestly desire the pro-

motion of the best interests of those churches in which truth and liberty are maintained. You are anxious to do all you can to facilitate the labours of baptist pastors and evangelists; and you have a sympathizing regard for the bereaved relicts of men who formerly occupied the high places of the field, but are no longer among us. In all this your visitor is of one heart with you; and he asks leave to talk a little about that work which it is the object of his daily solicitude to render an effective instrument for the promotion of the welfare of the baptist denomination.

And first, let him say a few words in reference to a fact which is uppermost in his own mind; it is, that, if we live a little longer, the number of those pages in which our intercourse is carried on will be materially increased. This will require some additional care and labour, but it will relieve from some difficulties and vexations. It has often been necessary to abridge undesirably articles of intelligence which it would have pleased the writers to have seen inserted entire; and, in order to oblige correspondents, to omit paragraphs which the editor had himself prepared, and which he had hoped would interest his readers. He has noted down frequently, at the beginning of a month, topics on which information might be given acceptably; but has found, before the end of the month, that matters of routine would occupy so much of the space as to prevent the accomplishment of his purpose. This has been especially the case with regard to the exertions of Christian philanthropy in other denominations. He has been painfully conscious that his pages were acquiring a sectarian aspect; that it seemed as though he had no heart to sympathize with the sorrows or rejoice in the successes of Christian brethren from some of whose views we differ; and that it would be naturally supposed that he took little interest in some subjects of transcendent importance. During the last few years there has been considerable increase of the number of our churches; the activity of the age has created an abundance of details for record; and the pressure of denominational intelligence, which had the first claim upon our pages, has precluded much that it would have delighted us to borrow from contemporaries belonging to other sections of the church. The twelve additional pages in each future number, now placed at our disposal, will obviate the necessity for this apparent exclusiveness, and render it possible, while we give quite as much baptist intelligence as heretofore, to gratify what we are sure must be the desire of our friends, to know what is going on out of our own circle. The additional pages will be principally occupied with foreign and general intelligence; though it is intended to allow a little more space to the essay department, and it will be practicable occasionally to vary the proportions of the departments, according to circumstances. A critic remarked lately on the leading literary magazines, that in all of them, each number was as much like its predecessors as one pea is like the other peas in the same shell. This Procrustean uniformity it is desirable to avoid. An evident diversity in the contents of different numbers will be pleasing, and it is hoped that it will now be attainable.

It may not be superfluous to add, that it is the opinion of the editor that in employing the additional space for intelligence, it will be desirable to devote some to information respecting the present energetic exertions of the church of Rome. In early life he studied the principles of that church in the writings of its advocates more fully than some of his brethren, and he was convinced that its hostility to scriptural Christianity and all the best interests of mankind, re-

mained essentially the same as in the days of Luther. For some years a hope was indulged that the spirit of the age would prove, in our country at least, a sufficient preservative against the machinations of the Propaganda; but recent events have shown that it is important that the true character of the Romish system and the proceedings of its emissaries should be well understood, even in those Christian communities which have the least affinity with its errors. It is of moment, too, that baptists should perceive the bearing of their peculiar principles on the Romish controversy, and on the diluted Romanism which exists in a variety of forms among men who do not acknowledge the authority of the pope and his cardinals.

Now, reader, if the editor does his part, will you do yours? If he provides an instructive magazine, illustrating and enforcing your principles, will you do your utmost to circulate it among your religious friends? The concord, the stability, and the efficiency of the churches, render it desirable that the members generally, but especially the younger and the more intelligent members, should have such suggestions and statements of facts placed before them, from month to month, as may prepare them to sustain their part in the coming times. Will you do your best to induce them to avail themselves of the proffered aid? It was a part of the arrangements made for the primitive churches, that occasional letters, having reference to scenes through which they were passing, should be written to them by their absent teachers; and it would be to neglect the opportunities that providence has furnished, if we were not to avail ourselves of the facilities afforded by the printing press and the prevalence of periodical literature, to bring before the churches of modern times communications adapted to strengthen, direct, and cheer them. Without correct information of what is going forward, in this bustling age, right-hearted men are likely to be inactive, or to expend their energies at random; and without a constant reference to revealed and unchanging truth on the part of those who furnish them with information, the light that is communicated will be darkness. The hope of promoting scriptural principles induced the editor eight years ago to accept the charge of this magazine; he has made some sacrifices in devoting his time so fully as he has done to this species of exertion, relinquishing other opportunities for usefulness with which it was incompatible; and it is the hope of promoting these principles that now guides his pen. If you, reader, do not believe the principles inculcated in this magazine to be scriptural, he will not solicit your co-operation: support what you believe to be in accordance with divine revelation, as your duty to your Maker requires. Believing them to be true and important, the writer is willing to consecrate his best energies unremittingly to their dissemination in this work. But what can he do without you? It devolves on you, and those who like you approve its principles, to make it known, to recommend it, to urge its claims.

The enlargement to which we have adverted affords a reason for your immediate adoption of this course. While it augments the efficiency of the work, it calls for the prompt exertions of its friends. The proprietors have acceded to the editor's wish that the number of pages should be increased; and you, reader, it is hoped, are pleased with their decision. But how is the expense to be defrayed? Additional reams of paper must be purchased; additional compositors and pressmen must be paid. Shall an additional charge be made? No! sixpence is as high a price as it would be convenient to some to pay who must not be deprived of their

monthly treasure. Shall an inferior style of printing be adopted? No! this would impede its influence by diminishing its attractiveness; and new types have been ordered that it may be pleasant to the eye. Shall the proprietors bear the loss, giving up some portion of their profits? They receive no profit; they never have received profit; they will not under any circumstances receive profit; and therefore diminution of the profit arising from the additional expenditure will not fall upon them. No; it will fall upon the necessitous widows of deceased baptist pastors. If there be not such an increase of sale as to compensate for the cost of the enlargement, there is no alternative, the loss will—it must fall on them. The writer almost shrinks from the responsibility of having advised the measure, while he acknowledges the possibility of this result. It is possible that at the end of the ensuing year several needy and deserving widows, whose infirmities are increasing, will be informed that the customary remittance cannot be made, the treasury being exhausted. It is possible that some who may become widows in 1846, and to whom a few pounds would be a great relief, may be told in answer to their applications, that the sum to be distributed is materially smaller than it had been in former years, and that therefore no new claim can be admitted. Shall this be allowed? It can only be prevented by an increase in the number of copies sold. There is no other way in which the evil can be averted. How, then, could the editor recommend an experiment, the issue of which might be so fearful? He had confidence in you, reader. Forgive him if he erred. He knew that if the readers of the magazine could be induced to determine to double the sale, it would be done; and that then both they and the widows would gain by the effort. He believed that many would do it, and more than this; and now, reader, he appeals to you individually. You will find at the end of the present number, three or four copies of an Address to Baptists who do not take the Baptist Magazine. These you can easily detach and present to those among your friends whom they are most likely to lead to become regular subscribers. If you are inclined to make use of more in the same way, apply to the publishers and they will forward some to you freely. If you are a pastor, you can read it from the pulpit, if you think proper to do so, and add such observations as, coming from you, will give it the most favourable introduction to your friends. If you are a deacon, your acquaintance with the smallness of the pastor's maintenance will probably furnish you with thoughts on which to descant when speaking of a fund for the assistance of ministers' widows. If you are a female, your heart and tongue will need no suggestions: it will be enough to apprise you that since the commencement of the work, in 1809, the widows of baptist ministers have received from its profits more than five thousand two hundred pounds. How many sorrowful hearts have been cheered by the half-yearly distributions!

It may perhaps be advantageous to add a few sentences relating to the classes to whom the Baptist Magazine is specially adapted, and who therefore may, with the greatest propriety, be advised to become purchasers. It is evident that it could not be brought to the level of the most illiterate persons in our congregations, and at the same time be fitted to instruct and gratify the most intelligent. It has been thought by some of its friends that it would be acceptable to a greater number of readers, and therefore more generally useful, if it consisted of very simple pieces, such as can be understood and enjoyed by villagers who have had nothing more than the rudiments of educa-

tion. The attempt to render it suitable for their perusal would, however, be fatal to its usefulness to others. The interests of the churches require that subjects should be discussed among us that could not be treated of in a satisfactory manner, so as to be understood by the most ignorant. Young persons in our congregations who receive such literary advantages as are common now among all but the very poorest, need that the topics in which it is most important that they should be interested, should be brought before them and illustrated in a style appropriate and forcible. Denominational usages and opinions should be vindicated, too, in the magazine that bears the appellation by which we are known, in such language as critical investigations and defences require. We cannot, therefore, profess that the work shall be adapted to scholars belonging to the one syllable and two syllable forms; though we do not pretend to make it a book for the special use of the learned. As much simplicity of style is preferred as is consistent with the communication of substantial knowledge, and the elucidation of questions interesting to the best informed classes of the general community. The pastors, deacons, and intelligent members of the churches, with the younger branches of their families, are the persons for whom we are most anxious to make provision, and whom we are most ambitious to please.

The editor having now performed the principal business of this interview, friendly reader, has to thank you for your attention. If, however, you can spare a few moments more, he will glance at some topics which often occupy his thoughts. He knows not to what department of the magazine you are most partial, but this he can assure you, be it what it may, that it does not enjoy the preference of all his friends. The diversity existing among them in this respect is considerable, and a little mutual forbearance is therefore necessary. It may be that you resemble a lady who assured the editor a few months ago that it was her custom to begin at the first page of the magazine and read it through regularly to the end; but he is apprehensive that the class to which she belongs is a minority. On the other hand, a friend with whom he meets occasionally, not only reads the postscript first, but always speaks as though it were his wish that the magazine consisted exclusively of postscript. Another speaks of the attractiveness of obituaries, the number and length of which she is anxious should be increased; while two grave men united, not long since, in remonstrating against the insertion of so much matter of this kind, which was, in their judgment, quite useless. One day, towards the close of the summer, the editor received two letters, one saying that long reviews were uninteresting to people who had not much money to expend in books, and advising their discontinuance; the other, thanking him for the attention recently given to the review department, and speaking of it as the most valuable portion of the work. It is scarcely possible to improve the magazine in the estimation of some, without damaging it in the judgment of others. Nay, in some instances the very same persons have seen reason to change their opinion, and to advise an opposite course to that which they had formerly recommended. Now, reader, without knowing what your preference may happen to be, the editor begs to say that he shall keep before his mind this diversity of taste, and endeavour so to cater that none may be habitually neglected. He must remember, and he trusts that others will remember, that his readers are neither all aged nor all young; neither all critical, all poetical, nor all fond of reading sermons; that some dislike long pieces, and some de-

spise short ones; that some care little for news, but crave to be instructed in great principles, and that some are already settled in their views of truth, but anxious to be informed respecting passing events.

A word or two respecting reviews and notices of books, which, in the judgment of most literary men, furnish the criterion by which the respectability of a work of this kind is to be tested. It is of greater importance than might be at first apparent that these should be placed in the hands of the members of our churches in general, and especially of the young people. They excite and cultivate a taste for reading and thinking. To persons who purchase very few books it is of great consequence that they should not expend their money on any that are of little worth; that they should not be left to the guidance of travelling booksellers or local newspapers; and above all, that they should not encumber their shelves unawares with works of pernicious tendency. Nothing is more dangerous than to buy books on the faith of quotations appended to advertisements issued by the vendors. Were these quotations made faithfully, which they sometimes are not, they would often be deceptive; the sources whence they are derived being, in many cases, utterly undeserving of confidence. It is easy to procure, on very moderate terms, puffs under the name of reviews, extolling a common place or erroneous publication as a prodigy of sound reasoning and eloquence. Even in works of general respectability, the voice of private friendship, or denominational party spirit, sometimes sounds like a trumpet, much to the gratification of authors, and much to the cost of purchasers. It must seem wonderful to the readers of some miscellanies, that the works reviewed should come so generally from the same circle, that the authors should all be such very clever men, and that they should always write such very clever books. A regular book-maker, who is initiated into the mysteries and is not above practising them, makes it his first care, as soon as his sheets are ready, to find reviewers for his work, whose connexion, or supposed connexion, with different periodicals, may secure for him a chorus of laudations. It requires some firmness on the part of an editor to refuse inflexibly a review that is volunteered by an author's friend, especially if that friend is one of whose assistance he might, under other circumstances, avail himself; and the result will sometimes be the displeasure both of the friend and the author. Nothing in the conduct of the magazine has caused the present editor more pain than the necessity for refusing such applications, at the expense of appearing unkind, self-willed, and foolishly precise. It is for your sake, reader, that this is done. You want an impartial judgment of the book; not a testimony of the friendly feeling of an anonymous reviewer towards the author. Now, whatever may be the worth in other respects of the judgment put into your hands, it is at least an independent judgment. It is the judgment either of the editor himself, or of some one whom he has selected to give a fair account of the performance. The interests of an author or the interests of a publisher ought not to be entirely overlooked in conducting a review—justice is due to all; but these are not the interests that should be chiefly sought: the paramount interests are the interests of the reader. On comparison it will be found that in our critical notices there is less panegyric than in those of some of our contemporaries; and that we are often silent respecting works which they eulogise, but which we cannot conscientiously praise, and do not deem it necessary to censure. One consequence is, that quotations from the Baptist Magazine do

not appear in the advertised lists of quotations so frequently as from many other periodicals; but another consequence is, that readers who rely on our recommendations of books are seldom disappointed.

Farewell, for the present, friendly reader. Let us do our best to serve the great Master, whose approbation is the highest reward, and whose judgment is always according to truth. Our opportunities for usefulness on the earth will soon terminate, but brighter scenes are before us. He that planteth and he that watereth are one; and the time is coming when every man shall receive his own reward according to his own labour. A long looked for harvest home is at hand, when "both he that soweth and he that reapeth shall rejoice together."

MEMOIR OF THE REV. WILLIAM HUMPHRIES.

BY THE REV. T. D. REYNOLDS.

The Rev. William Humphries, the subject of this brief memoir, was born at Shiffnall, in Shropshire, in the year 1800. His parents were in humble circumstances, his father being by trade a nail-maker. William, their son, the eldest of seven children, was at a tender age removed from school, and put to manual labour, with a view of assisting his father in the support of his large family. He was thus necessarily deprived of opportunities of regular instruction in the common branches of learning; for the only thing professed to be taught in the Charity School, the advantages of which he enjoyed only for a very brief period, was reading. His young mind was, however, bent upon learning; he therefore placed himself in a small Sunday school connected with the baptist chapel in his native town. Here he met with every encouragement, while he continued to make great and rapid progress, and soon became himself a teacher. His mild and amiable disposition secured him the respect and esteem of all with whom he was associated. It does not appear that either of his parents was the subject of piety. He was, however, in the habit of speaking of his mother with affectionate remembrance, as a woman of great prudence in the management of her family. To her maternal counsel and advice, in a great measure, he attributed his preservation from the many vices which are so frequently practised by the youth of our towns. He was brought to the knowledge of the truth about the age of fifteen, under the preaching of the methodists; but was for a time prevented from making a public profession by the opposition of his father, he being a churchman. At the age of sixteen he was baptized and received into the fellowship of the baptist church in his native town, then under the pastoral care of Mr. Hollis. Feeling dissatisfied with his father's trade, he about this time engaged himself to that of a shoemaker, it being more congenial with his taste. Still his exertions in the acquisition of knowledge were indefatigable; so much so that while he persevered with his work, he frequently travelled a distance of seven miles for the purpose of availing himself of the kindly aid of a baptist minister residing in the town of Broseley, who gladly furthered him in his undertaking. Providence at length led to his removal to the town of Bilston, in Staffordshire, where he continued about three years. Here his exertions to render himself

useful were unceasing; he soon acquired the entire confidence of the friends of Christ connected with the baptist church in that town. He was there introduced into the Sunday school as a teacher, and was invited occasionally to address the Sunday school children, which eventually led to his being further encouraged to exercise his gifts in preaching in the neighbouring villages, which he did with considerable acceptance. From an early display of sterling piety, inclination for learning, and talents for the ministry, his friends were desirous that he should avail himself of the advantages of an academical education.

At the age of twenty-one, recommended by the church of which he was a member, he entered Horton College, Bradford, then under the presidency of the late Rev. Dr. Steadman; and considering the great disadvantages under which he entered the walls of that valuable institution, his proficiency in various branches of theology, literature, and science, was very creditable to himself, and satisfactory to his tutors. It was here the writer first became acquainted with him. During the last year of his academical course his studies were very frequently interrupted by an affection of his chest, accompanied by a most distressing cough; and it was the general opinion of his fellow-students that incipient consumption had then taken place. At the period of his leaving college, there were very few of its inmates who thought he could live six months. His constitution, however, although never robust, possessed a most extraordinary degree of elasticity, and his being led by providence to reside in the south of England, appears to have been the means of improving his health, and of prolonging his life for a period of nearly twenty years. The term of his academical studies being nearly expired, at the request of his venerated tutor he was induced to visit Braintree, in compliance with an application from the baptist church in that town for a student to be sent thither as a probationer for the pastorate. He commenced his labours at Braintree on the 10th of April, 1826, and was ordained pastor of the church on the 6th of March, 1827. In the month of October, then next ensuing, he was happily united in marriage to Miss Pettit, a lady of amiable disposition and exemplary piety, in whom he found a "help meet," and a fellow-labourer with him in the gospel of Christ. Delicacy to the feelings of the partaker of his joys and sharer of his sorrows, still surviving, forbids us to say any more.

It appears that at the period of his settlement at Braintree, the state of the baptist interest in that town was very far from being prosperous; for in a letter to the Rev. Dr. Godwin, written a few months before his death, he says, "It is now more than eighteen years since I left your care and our still endeared Dr. Steadman, for Braintree, where I found the cause of Christ over which I am placed in a most depressed state, but which now presents a much better aspect. Antinomianism then prevailed in the church. I had to contend with many a wave, and was sometimes afraid that I should be driven from anchor; but now all is for the most part calm. I have never been from my work much, but have kept close to my post for which I am perhaps, on public grounds, a little to blame. But I am constitutionally disqualified for public meetings, being of a too nervous temperament. Besides that, I have ever thought that I could serve the cause of Christ best by attending closely to my own charge."

It is indeed emphatically true of our departed brother, that he was indefatigably zealous in his exertions to promote the interests of his own flock.

In the year 1830 he had two spacious rooms erected on his own responsibility and at his own expense, for the use of his Sunday schools, which he had himself been instrumental in establishing. His people, however, afterwards came forward in a very laudable manner, and subscribed liberally towards refunding him the amount expended. But the old meeting-house being uncomfortably small, and in a very dilapidated condition, it was the ardent wish of his heart to see a good chapel reared, and fearing that the expense incurred in the erection of the school-rooms might retard the realization of that endeared object, he freely gave up, in 1832, the whole amount then remaining due to him, which was upwards of £60. The church and congregation perceiving that his heart was so ardently set upon having a new meeting-house, generously came forward to his assistance. A very neat, commodious chapel was erected, which was opened for divine worship, October the 10th, 1833, when excellent and appropriate sermons were preached by the Rev. Dr. Murch, then president of Stepney College, and the Rev. Alexander Fletcher, A.M., of London.

Twelve months afterwards he wrote the following in his scrap book:—"October 10, 1834,—This day twelve months our new meeting-house was opened. In reviewing the past year it is pleasing to be able to say, that no year of my ministry has been so successful as this. Our congregation has doubled; more members have been added than in the same space of time since I have been at Braintree; a spirit of prayer seems to prevail in the church, and many seem to be inquiring after Jesus; in short, peace and prosperity seem to attend us. Bless the Lord, O my soul!" He had the happiness, during the period of his pastorate at Braintree, of admitting into church-fellowship one hundred and twenty new members.

Within the last two or three years the fact was but too evident to all his friends, that his health was in a very precarious and declining state. In conversation with a friend a few days before his death, he observed, that about four years ago, while preaching in a barn on a sabbath evening, he felt that he had hurt his chest; that he felt it again the next Lord's day, and that he considered that his health had been gradually declining ever since that time. About the beginning of the year 1844, he took cold, which settled on his lungs. He was very ill for some weeks, and fears were excited that he would not be able to resume the duties of his office any more. And it does, indeed, appear that his characteristic ardent desire "to be at his work," led him to preach much too soon. Finding that his extreme weakness still continued, his friends prevailed with him to try the sea air, which he did for a month. That expedient seemed to have been of some little service in recruiting his strength, but his cough never left him. It was with very considerable difficulty that he attempted to occupy his pulpit during the months of last winter. One Lord's day evening in the month of February, having preached three times during the day, he complained of soreness all over him, which brought on a hoarseness which could never be removed.

From that period he continued to decline rapidly, but thinking himself better, he would preach once every Lord's day, which he did even on the Sunday week preceding his death. On the Monday morning, after preaching his last sermon, he complained of increasing soreness of his chest, but would not acknowledge that preaching hurt him, telling his medical attendant that he was determined to die in his work. The Rev. T. Craig of Bocking being about to leave home for some weeks, called to see him, when he did not apprehend himself in

any immediate danger. Mr. Craig says, "I could not but allude to the subject of his death, as he appeared to me to be so much altered. The general tenor of his remarks was, that he felt firm confidence in his hope of heaven." It was only the last Lord's day of his pilgrimage upon earth that he thought himself near his journey's end. To friends who called to see him on that and the following days, he said, "I am happy, it is all peace within. Death has no sting; it is taken away." To his beloved partner he said, "It is wonderful how religion takes away the fear of death." To friends around him, he said, "I am going home: I say it with humility, but 'I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing,'" laying particular stress on the words, "the righteous Judge."

Observing his weeping partner to be much afflicted at the prospect of his approaching end, he was heard to say, "Let me go; my work is done. I would rather die than not be able to preach. I think perhaps the Lord may be glorified more in my death than in my continuance." He expressed his wishes with respect to his funeral and the future welfare of his "beloved charge," with the greatest composure. The day before his death the Rev. J. Carter of Braintree (independent) called to see him. He found him in a state of great weakness, but without the least fear of approaching death. He told him that he considered death as a falling asleep. Mr. Carter said to him, "You die with confidence in those truths you have preached to others?" "O yes," he replied. "You have nothing to retract?" "Nothing," he answered, with all the emphasis of which he was capable.

On Friday evening, the 13th of June, after blessing his beloved partner and friends around him in the name of the Lord, he peacefully departed to be with Christ. His sorrowing partner asked him, just before he was gone, "Are you happy, dear?" "O yes," he replied, "I am happy, happy, happy!" He died in the forty-fifth year of his age, and the nineteenth of his ministry. In compliance with his request, his mortal remains were interred at the foot of the pulpit stairs in the new chapel, where he had faithfully preached the gospel for the last twelve years. The Rev. T. Craig of Bocking delivered the funeral oration at the grave, and on the following Lord's day afternoon the funeral sermon was preached by the Rev. J. Carter of Braintree to an overflowing congregation, from 2 Tim. i. 12, "For I know whom I have believed," &c.

Our departed brother was emphatically a man of peace. Rather than in any way be the cause of unpleasantness or discord, he would even sacrifice his own personal happiness, and brook insults which would have provoked the indignation of many men to the highest degree. It may be truly said of him as it is written of his adorable Lord and Master, that "when he was reviled he reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously." Though not extensively known beyond the immediate sphere of his labours, his life, as all who knew him can testify, was marked by Christian consistency and unblamable integrity. He carefully avoided the very appearance of evil. He never appeared to forget the importance of his office, or to fall beneath the elevation of his Christian character. But his general deportment was uniformly grave and becoming. His piety was above suspicion, and its principles were conspicuously exemplified in the general tenor of his character and conduct. As

a Christian he maintained an unblemished reputation to the end of his days. Whatever the ungodly and profane might have to say against the conduct of professors of religion, all acknowledged that Mr. Humphries was a good man.

Not only did he enjoy the confidence and esteem of the members of his own section of the church of Christ, but in many pleasing instances that of his Christian brethren of other denominations. With the independent ministers of Bocking and Braintree he lived on terms of the most fraternal friendship to the close of life. The Rev. J. Carter, one of the ministers above referred to, says, "All I ever knew of him led me to esteem him very highly. As a neighbouring minister he was kind, honourable, and liberable. As a Christian, though his religion was rather of the silent kind, I have every reason to believe it was solid and devout. As a minister he was a close student of the word of God, and closely followed what light he derived from it. I regret the loss of him deeply, and can only hope his successor may be as good, orthodox, and liberal a man."

The Rev. T. Craig of Bocking, in a note to the writer, says, "For our late friend and brother I had the most sincere esteem. His preaching (and I had many opportunities of judging) was truly scriptural, warm, faithful, and energetic; proving him to be alive to the glory of Christ, and the welfare of immortal souls. In his friendship he was most stedfast, and might be trusted. I had much confidential intercourse with him, and ever found him faithful and affectionate. He was careful to ascertain the path of duty in particular circumstances; but when he felt himself right, he was very stedfast in his adherence to it."

Our departed brother was not formed for religious enterprise, or open and aggressive warfare against the strongholds of error and iniquity. His habits, his order of talent, and his natural temperament, all combined to dispose him for the quiet, unobtrusive life of a country pastor, and he fulfilled his course, watching over his flock. Within his comparatively limited circle, he had his sorrows and his joys, his successes and discouragements, through which he steadily held on his course as beneath the eye of his Lord and Master. He has left behind him many "who are witnesses, and God also, how holily, and justly, and unblamably he behaved himself amongst those who believed; and how he exhorted, and comforted, and charged every one of them, as a father doth his children, that they should walk worthy of God, who had called them into his kingdom and glory." Exact and punctual in the discharge of his allotted functions, he regarded his church as the vineyard assigned to him; and he kept it, seldom moving in any other sphere, or interesting himself actively in the more general and public associations of Christian benevolence. It is beyond a doubt that the disease (pulmonary consumption) which eventually terminated his existence upon earth, had taken possession of his mortal frame at an early period of life, and which, to a certain extent, during the greater part of his ministerial career, served to paralyze his energies; inducing frequently the most distressing nervous feelings, and depression of spirits, whereby he was prevented from acting with that vigour with which otherwise he might have done. And for that reason he was known and beloved within a far more limited circle than under other circumstances he would have been. He will, however, be long remembered with cordial affection by all who intimately knew him, and when the very few imperfections which marked his character are forgotten, his virtues will live; they will survive the corruptions of the tomb, and be developed in the perfection of beauty when time shall be no more.

Earls Colne, Oct. 1845.

THE DIVINE SHEPHERD: A SERMON.

BY THE LATE REV. E. H. DRAPER.

"The Lord is my shepherd, I shall not want."—PSALM xxiii. 1.

MANY of the Psalms are prophetical of the coming, the character, and the kingdom of the Lord Jesus. It is certain that this is the case, since the Redeemer himself affirmed it in his discourse with the disciples, who were going to Emmaus.

In the twenty-second psalm his weighty sufferings, when "he was poured out like water;" when "all his bones were out of joint, and his heart was melted like wax in the midst of his bowels;" when they "pierced his hands and his feet, and he was brought into the dust of death," were plainly foretold. The scornful behaviour, and even the language of his enemies around his cross, and some of the last solemn words which fell from his blessed lips, were also, without doubt, predicted in that psalm.

Some of the psalms are penitential, especially the fifty-first: happy is the man who has a heart in unison with its confessions and supplications! Others are full of praise: and he alone truly enjoys life who is indeed thankful to God for his lovingkindness. The twenty-third psalm is expressive of grateful confidence in Jehovah as the great Shepherd. It was probably written after David had come to the throne. He had often said, in moments of unbelief and depression, I shall one day fall by the hand of my enemy. But now, when he calmly reviewed all the way by which the Lord had led him, his heart was deeply affected with a sense of God's great goodness, and he could not but believe that Jehovah was his shepherd, and that he should be secure and happy through the remainder of his days.

The text furnishes us with two very interesting propositions,—

First, That the glorious Jehovah is the Shepherd of his people; and

Secondly, That, therefore, they may be humbly confident he will provide for them.

First, *That the glorious Jehovah is the Shepherd of his people.* This great truth may well afford us enlarged and abiding consolation, if we consider what is said of his character in the holy scriptures. Do we inquire of the sacred penmen who he is? They tell us that he is "Jehovah," the Being who alone is self-existent, unchangeable, and all-sufficient. They assure us that he is "the God of Abraham, of Isaac, and of Jacob;" the God and the Shepherd of all his praying people, in all generations. They declare that he is "the Lord of hosts;" of all the hosts of heaven, for there is not an angel in all the myriads who surround his throne who does not delight to obey his will; he is the Lord of all the hosts on earth, both rational and irrational; and the Lord of all the hosts of hell, for there is not a lost spirit who is not, and at every instant, subject to his control. He is "the Father of mercies." All the rivers and streamlets of good, throughout the universe, flow from him as the fathomless and immeasurable ocean of lovingkindness. He is "the Father of lights." All the innumerable lights, natural, intellectual, and spiritual, throughout his vast dominions, were kindled by his adorable hand. He said, Let them be; and they were, and they are.

He is "the God of patience," "the God of peace," "the God of all comfort;" and, to sum up all in one com-

prehensive word, he is "the God of love:" love is his blessed name; love is his gracious nature; his dealings with his people, and his commands, are all love. Let the ransomed flock think with delight and exultation of the glorious *names* of their great Shepherd! And not only of his names, but of his *perfections;* for

> "His attributes present a field of day,
> Where 'tis an angel's happiness to stray."

But that we may not "darken counsel by words without knowledge," let us again refer to those who have best known this Being of beings. And what do they say of him? They say that he is eternal. "Before the mountains were brought forth," exclaims one of them, "or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." "Thou, Lord, in the beginning," says another, "hast laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as vesture thou shalt fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." There is no period, of time or of eternity, in which this great Shepherd cannot, and will not bless his people.

They tell us that he is "God Almighty," Gen. xvii. 1; that he "measures the waters in the hollow of his hand; that he metes out heaven with a span; that he weighs the mountains in scales, and the hills in a balance; that he takes up the isles as a very little thing; that all nations before him are less than nothing, and vanity;" that "he does as he pleases among the armies of heaven, and among the inhabitants of the earth; and that none can stay his hand, or say unto him, What doest thou?" This Almighty God, who is "able to do exceeding abundantly above all that we can ask or think;" this Almighty God is the Shepherd of his people.

They tell us that he is omniscient: that he knows all things; that even "hell is naked before him, and that destruction hath no covering," that he formed the eye, and cannot but see; that he planted the ear, and cannot but hear; that he teacheth man knowledge, and must necessarily know. One of them, looking up to the Most High, says, "Lord, thou hast searched me, and known me; thou knowest my downsitting, and my uprising; thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways; for there is not a word on my tongue, but lo, O Lord, thou knowest it altogether." This omniscient God, who knows all things—all their straits, enemies, wants, and conflicts—is the Shepherd, the adorable Shepherd of his people.

They tell us that he is omnipresent, or that he is present every where. "Whither," says one of them, "shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the light shineth as the day; the darkness and the light are both alike to thee." This omnipresent God, who is every where, and at every moment, to protect and to save, is the glorious Shepherd of his ransomed flock.

They tell us, moreover, that he is "the only wise God," that his "understanding is infinite," that "he is not a man that he should lie," that his mercy is great, as the heavens are high above

the earth, that with him there is no variableness, nor the shadow of a change. This infinitely wise, this infinitely faithful, this infinitely gracious, this unchangeable Jehovah is the glorious Shepherd of his people. Yes,—

"This God is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as large as his power,
And neither knows measure nor end.
'Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe home;
We 'll praise him for all that is past,
And trust him for all that 's to come!"

But remark,—

Secondly, *That his people may be humbly confident that he will provide for them.* This is many times affirmed in the scriptures. "The young lions," says the psalmist, "do lack, and suffer hunger, but they that seek the Lord shall lack no good thing." "I will not turn away from them," says God by his prophet, "to do them good." "The Lord," says David, "is a sun and shield, the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly."

True;—he will not withhold "any good thing" from his people. Yet he has not engaged to give them the luxuries of life; nor that they shall be "clothed in purple and fine linen, and fare sumptuously every day." He has said only, "Thy bread shall be given thee, and thy water shall be sure." That is, I promise to give you all necessary good.

All *necessary* good; not all that may appear desirable, and at the moment we may think it to be so. No doubt but that Joseph regarded it as desirable to be liberated from prison before the period which the Divine Wisdom had appointed as the best. David often thought it desirable, amidst his wanderings and exile from his native land, that the divine promise that he should be the monarch of Israel should be fulfilled; and at length it was, but in God's own good time, and not in his.

Many of our wants are imaginary, and not real; and the great Shepherd has not engaged to supply these. From our ignorance we not unfrequently ask for things which would prove injurious. We ask for "a stone," but the great Shepherd gives us bread. The child may say, Father, give me the shining knife, I long to possess it; give me nothing but indulgences. But the wise and kind parent replies, No, my child, I cannot do as you wish me; here is meat for you, but not the knife; you know not how yet to use this; it might pain and wound you. Here is medicine, take it; it will do you good; it is necessary for your welfare. You need the bitter, as well as the sweet.

The great Shepherd will indeed supply our wants, but he has not said that we shall be exempt from affliction, though this would be always one of our desires. Even Paul was in danger of being "exalted above measure," and needed discipline and chastisement to humble him. This excellent man was the subject of manifold persecutions and trials. "Of the Jews," says he, "five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." But though the afflictions of God's people may abound, their consolations will abound also. The apostle found this to be the case, and has recorded his experience for our encouragement. "We are troubled," says he, "on every side, yet not distressed; we are perplexed,

but not in despair; persecuted, but not forsaken; cast down, but not destroyed." But though we shall not, any more than Paul, be exempt from trouble, the great Shepherd will not fail to give necessary support. "As our day is, so shall our strength be."

"I shall not want," says the psalmist; and his confidence was well grounded. None of the flock of God shall really want those great blessings which are essential to their comfort, usefulness, welfare, and salvation. Hear the voice of the great Shepherd; I, says he, will *provide* for you. "Take no" inordinately anxious "thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? (For after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Again he says, You shall not want a guardian; I will *protect* you. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn." "I will be a wall of fire round about thee, and the glory in the midst of thee. Not a wall of earth, which may be readily removed; not a wall of stone, which the enemy might scale, or batter down; not a slender fire, which he might break through uninjured; but a wall of fire, which the foe cannot pass without destruction.

And not only so; I will also confer on you all spiritual blessings; I will fully and freely pardon you. I have opened "a fountain for sin and for uncleanness;" it is filled with the atoning blood of my dear Son, which cleanseth from all moral pollutions. Through the efficacy of his death, though you have forfeited every good, and have nothing to recommend to my favour, I will frankly forgive you all your multiplied and aggravated transgressions: "go in peace."

Truly, you shall not want my pardoning love and grace. Nor shall you want a *justifying righteousness*, by which you may have a good right and title to a place in my kingdom. I have made him to be a sin-offering for you, "who knew no sin, that you might be made the righteousness of God in him." "Be it known unto you, that through him all who believe are justified from all things, from which they could not be justified by the law of Moses," "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

You shall not want a justifying righteousness. Nor shall you want a *meetness* for the kingdom of glory. I will make you free, says the great Shepherd, from the accursed bonds of sin; yea, I will make you "free indeed." I will bring you into "the glorious liberty of the children of God." "Sin shall not have dominion over you, for ye are not under the law, but under grace." I will make you meet to be partakers of the heavenly inheritance.

You shall not want *persevering grace*. I, who have "begun a good work in you, will perform it until the day of Jesus Christ." I will work in you, both to will and to do of my own good pleasure. My almighty arm shall keep you, through faith, unto salvation.

You shall not want *spiritual refreshment*. You shall draw water with joy out of those wells of salvation which I have provided for you. Waiting on me, you shall renew your strength, you shall mount up with wings as eagles, you shall run in my ways, and not be weary; you shall walk, and not faint. I will send the Holy Spirit, the Comforter, to refresh and cheer you, and he shall abide with you for ever.

You "shall not want all needful support." The *world shall not overcome you*. You shall gain the victory over its smiles and its frowns. "I will not suffer you to be tempted above that you are able to bear, and with every temptation I will make a way for you to escape." Influenced by my love, you shall be "more than conquerors" over every enemy. Yea, you shall want *no good thing*.

Thus, gloriously, will the great Shepherd bless his ransomed flock, whilst they continue in the wilderness. Nor shall they want all needful support at the trying period of their *departure* out of it. For the death of his saints is "precious" in his sight. He has ever been with them in the valley of death, so that the shadow only of the last enemy has passed over them. Yea, he will *rescue* them from the *dark grave*. Their "corruption shall put on incorruption, their mortal shall be clothed with immortality; the saying that is written shall be brought to pass, Death is swallowed up in victory: O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law: but thanks be to God who giveth us the victory through our Lord Jesus Christ." Yea, the great Shepherd will *crown them with his loving kindness for ever*. It is his "good pleasure to give them the kingdom" of his glory.

Thus amply shall their every want be supplied from the all-sufficiency of their great Shepherd. But is all this well founded? Are we sure of its truth? Yes, we are. The glorious Jehovah has graciously condescended to give us proof upon proof. What does the *experience* of his people in every age say? Ask Jacob, and he will tell you how all things were working together, not only for his good, and for the good of his family, but for the welfare of millions of our race, even when he imagined that they could not be more untoward, or against his interests. Ask the people of Israel, and they will tell you that they saw the sea divided, and that they marched over the bed of the waters dry-shod; that they beheld the manna descending each morning and evening around their tabernacles; that they were witnesses of the presence of the great Shepherd, who guided them by day by the pillar of cloud, and by night by the pillar of fire. Ask Elijah, and he will tell you how the ravens, by the command of the great Shepherd, "brought him bread and flesh in the morning, and bread and flesh in the evening." Inquire of the poor widow, the wife of one of the sons of the prophets, and she will bear her testimony how the little oil in her possession increased by the blessing of the great Shepherd, till there was not a vessel to receive it. Let Peter witness how, in answer to prayer, an angel was sent to unbar the prison doors, and to restore him to the communion of the saints. And does our own experience furnish no proof that the great Shepherd ever waits to be gracious? Has he not guarded, and led, and provided for us hitherto? And will he now leave us to perish in the wilderness?

That be far from him. Our own experience unites with that of all his ransomed flock to prove that we "shall not want."

And what is the testimony of the *word* of the Most High on this interesting subject? This, indeed, we have in a great measure heard, whilst we listened to the voice of the great Shepherd. Every part of it assures the ransomed flock that all their temporal and spiritual need shall be supplied; that they "shall not want."

If we consider the endearing *relations* which God bears towards his people, we may be assured that they "shall not want." He is their Father by adoption and grace; and they are the sons and daughters of the Lord Almighty; and can it be supposed for a moment that he will permit them to want? Especially when we consider that the cattle upon a thousand hills, and that the riches of the universe are his. And when we connect with this view of his all-sufficiency his unspeakable affection, so that a mother's love is coldness itself when compared with his, we are sure that they "shall not want." Yea, he has condescended to affirm that he is not only the Shepherd, but "the husband" of his church and people; surely, then, he will not permit those who sustained such endearing relations to want any good thing.

The divine *unchangeableness* is an additional security that every want of the ransomed flock shall be supplied. Hitherto he has provided for them; and he is still the same kind Shepherd; as full of ability, grace, love, and faithfulness as he has ever been, and he must be so through all future ages and generations. It is the glory of our great Shepherd's character that it cannot change; and, therefore, the most perverse and ungrateful of his flock are not neglected, or even consumed, but all are bountifully fed out of his infinite fulness. "He maketh them to lie down in the green pastures, he leadeth them beside the still waters." The unchangeableness of the great Shepherd forbids even the supposition that they shall want.

When it is recollected that he has also already not only led and fed them, but conferred a gift of "unspeakable," yea, of *infinite worth*, we may well conclude that they shall not want. All other blessings, however essential to their welfare, are but as nothing when compared with this "gift." "God," the great Shepherd, "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Well might an apostle, when contemplating the first of this blessings, exclaim, "Thanks be to God for his unspeakable gift." And well might he, from this astonishing fact, draw the delightful conclusion that none of his ransomed flock should want any good thing. "He that spared not his own Son," says he, "but delivered him up for us all, how shall he not with him also freely give us all things?"

The subject naturally leads us to the important inquiry, Whether we are his sheep? It is evident, beyond a doubt that very many who profess to be so, are not. With the scriptures in our hands, and forming our judgment by the truths revealed in those hallowed pages, we may affirm, without hesitation, that the wicked, the prayerless, the unbelieving, and the unregenerate, are not among the flock of the great Shepherd; but are really, whatever their professions may be, among the goats, who will be found at the day of judgment at the left hand of the Saviour; and to whom he will address those dreadful words, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." How should the thought even of such a

sentence bring us to our knees, and influence us to breathe the prayer, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." How should even the distant prospect only of hearing these words alarm us, and compel us to "flee from the wrath to come."

Sheep are generally distinguished by some mark, which shows to whom they belong. An old writer observes that the sheep of Christ are all marked "on the ear and on the foot;" that is, they all hear his voice and follow him. What, then, does the Saviour say? He says, Repent; and that if we do not, we must perish. And do you hear his voice? Are you sorry for your transgressions? And are you supplicating mercy at the throne of grace? He says, that you must believe on him, and that you cannot be saved unless you do so. And have you fled to him by faith, renouncing every other ground of hope? He says that he who loveth father or mother more than himself, is not, and cannot be his disciple. And do you hear his voice? Do you love him supremely? He says, that if you would indeed be his, you must take up your cross and follow him. And do you do so? Are you taking him for your great example? Do you wish above all things to resemble him, and to follow him through evil and through good report, even "whithersoever he goeth?"

Again, The great Shepherd says, Part with every sin, though dear as a right hand or a right eye. "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." And is it evident, from your conduct in public and private, that you hear and obey his voice? "A new commandment," says the Lord Jesus, "give I unto you, that you love one another." And do you love all who bear the likeness of the dear Saviour? Happy, thrice and for ever happy, are all they who thus hear his voice, and who follow him!

If we are indeed his sheep, we ought to abound in gratitude and praise. We ought, indeed, individually, to say, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." The mercies which he has vouchsafed to us are great and innumerable. But what he has done is only a pledge and earnest of what he will do. He will not only bestow on us all needful blessings, but he will perfect the work of his grace and bring us to glory. He has engaged to do so. Let us, then, be comforted; let us humbly and entirely confide in him; let us desire nothing so much as his glory; let us praise him with one heart and with one voice; let us say,

"Author and guardian of my life,
Great Source of life divine;
And all harmonious names in one,
My Saviour, thou art mine.

"What thanks I owe thee, and what love!
A boundless, endless store,
Shall echo through the realms above,
When time shall be no more!"

THE RISE AND PROGRESS OF THE ENGLISH BAPTISTS.

BY THE REV. THOMAS POTTENGER.

(*Concluded.*)

When Charles II. returned to England the baptists were a large and flourishing body. Proofs of their increase, between the reign of James I. and the death of Cromwell, were furnished in the last paper. In the latter part of that period

they reaped a golden harvest. When liberty smiled upon them they prospered. In the year following the Restoration, the general baptists presented to the king a petition against persecution, accompanying it with a confession of their faith, which was "subscribed by certain elders, deacons, and brethren, met in London, on behalf of themselves and many others in several counties, and *owned and approved by more than twenty thousand.*" Between the years 1660 and 1688, perhaps the most dismal, certainly the most disgraceful period in English history, some baptist churches were formed in various parts of the country, notwithstanding the severity of the laws and the vigilance of informers. In the Savoy conference the discussions between the presbyterian and episcopal divines turned partly on the question of baptism, which was thus kept before the public mind to the advantage of truth. During the very year that the act of uniformity drove almost all the talent, learning, and piety, out of the establishment, several of our churches were founded in retired parts of the land, and others date their origin from the year 1665, just after the five-mile act had received the royal assent. According to the provisions of that infamous law, it was a crime for nonconformist ministers to reside within five miles of any city or borough, or even to approach within that distance of any parish or place where they had statedly laboured in the established church, unless in passing on the high road. The violation of this law exposed them to a fine of forty pounds. This will explain the fact that many of our churches were formed in villages, nooks, and corners of the land, beyond the reach of the five-mile act.

Moreover, the conventicle act rendered the meeting of more than five persons for the worship of God illegal in any other place than that allowed by the liturgy, and sanctioned by the compulsory church. For the first offence persons suffered three months' imprisonment, or paid a fine of five pounds; for the second offence the penalty was doubled; for the third it was a fine of £100, or seven years' transportation; and in the event of their returning without permission, *they were doomed to death without benefit of clergy.* Burnet says, "all people were amazed at this severity." In those times many of the baptists were lion-hearted men, good soldiers of Jesus Christ, obeying God rather than man, and remembering the divine injunction, "forsake not the assembling of yourselves together." Though the vilest of laws were in full operation, and the country swarmed with spies who were hired by the bishops, they courageously met for the worship of God, by scores and hundreds, in private houses, or in woods, or at midnight; and, what is still more worthy of admiration, they founded churches, which have been preserved and prospered down to the present time Some of those heroic defenders of the faith were sent to prison for a breach of the laws named above, but from their dungeons they wrote in the following strain:—"Our societies from whence we are taken are exceedingly cheerful, and a very lively spirit of faith and prayer is amongst them, and their meetings rather increase than otherwise. Sure that the Lord is near, his wondrous works declare; for the singing of birds is come, and the voice of the turtle is heard in the land."

There is evidence upon record to prove that about forty of our churches were formed during the persecuting reign of Charles II., besides others whose dates cannot be made out, though it is almost certain they originated about the same time. Even in the year 1677, many pastors and elders of our London churches held a convention *in the metropolis*, and sent forth a confession of their faith. Charles and his creatures had grown weary of shedding the blood of noncon-

formists, not because they disliked the work, but because they had found out that neither wicked laws nor heavy fines, neither prisons nor flames, could subdue their free and courageous spirit. Moreover, Archbishop Seldon was dead—one of their worst enemies—a man of blood, "who made a jest of religion," said one of the historians, "any further than it was an engine of state." Combined with other circumstances, these things might have emboldened the baptists to hold a conference, in the place where Satan had his seat, at the time mentioned. We can give no particulars about the meeting, but merely state the fact.

In a former paper it was said that we know very little about the baptists during the reign of James II., beyond the register of their sufferings and martyrdoms. In all parts of the country many of them were shamefully treated. Their history is traced in characters of blood. Their ashes were scattered to the winds. The king ordered their chapels to be shut up; prisons were the abodes of their ministers; congregations met at midnight; hymns were sung in secret, and sometimes hymns were omitted, lest informers should hear the noise and discover the place of meeting. Liberty was almost driven out of the land. In the west the two Hewlings were executed. Sampson Larke, the pastor of the baptist church at Lyme, was put to death among the scenes of his faithful and honoured ministry. In London, Mrs. Gaunt was burnt at the stake; but the fire which consumed her was hardly extinguished, when her unsubdued brethren commenced the formation of new churches in many parts of the kingdom. Between the death of Charles II. and the expulsion of his brother, by the united voice of an indignant people, several churches now in existence date their origin. In the year 1686, for example, when the times were so terrible that many nonconformist ministers and families removed to New England and other American colonies, one baptist church was formed at Tring, another at Yarmouth, and a third in Norwich. In times like those there could be no general organization of the churches like our associations and unions of the present day; hence they have left us no tabular statements from which to calculate their numbers and strength. But with regard to the character of their members, the testimony of Burnet may be relied upon, "they were generally men of virtue and of an universal charity; and as they were far from being on any treating terms with the church of England, so nothing but an universal toleration could make them capable of favour or employments."

The year 1688 brought the revolution and the expulsion of the Stuarts—a race, it has been said, cursed of God and hated of men. With the Prince of Orange, liberty came back to our land. Toleration was granted to nonconformists; consciences were made free; baptists could meet to worship God without molestation. The right hand of the Lord had triumphed gloriously. William landed at Torbay, Nov. 5, 1688. Early in the following session of parliament the toleration act was passed in favour of dissenters; and immediately afterwards, Kiffin, Keach, and other London ministers, issued a circular to their brethren in the country, inviting them to send messengers to a general assembly, appointed to be held in the metropolis during the month of September. At the time fixed upon the conference took place, and was attended by representatives from more than 100 churches. No attempt had been made previously, on so large a scale, to ascertain the strength and condition of the churches; while the good men who responded to the invitation represented only a part of the denomination. None of the general baptists were present; indeed, none of them were

invited. Perhaps Ephraim envied Judah, and Judah vexed Ephraim. Be that as it may, we think it was an error on the part of those who convened the meeting; because it is almost certain that the general baptists were then more numerous than the other section of the body, and because the returns were not a true representation of the *whole denomination*. Moreover, the communion controversy stood in the way of other churches sending delegates to the assembly. This was the case with the brethren in Bedfordshire, from which there were but three representatives on behalf of *two* churches; yet there were other churches in existence at the time, but most or all of them were favourable to open communion. It is true that in the preliminary arrangements for the conference a resolution was passed to this effect, that on the communion question "every church was at liberty to walk together as they had received from the Lord," yet the foul names which had been applied to Bunyan by the venerable Kiffin and others, in the course of this absurd controversy, had produced great irritation in the minds of the Bedfordshire baptists, and made them unwilling to attend the general assembly. The list of delegates would have been larger, but for another cause which ought to be mentioned. Above all other men, the baptists have been jealous of their rights and privileges. Sometimes their jealousy may have been without foundation; yet having their eyes on the page of history, and many of them smarting under a sense of wrongs done to them by the abettors of spiritual despotism, they had reason to view with suspicion anything in the form of ecclesiastical councils; hence some of our brethren stood aloof from the assembly, lest it should tamper with the independence of the churches. To allay any fears which might have arisen on this tender point, the conference found it necessary, in their first resolution, to "disclaim all manner of superiority or superintendency over the churches." These remarks have been made in explanation of the fact, that the brethren who assembled in London, from all parts of the country, represented but *one* division of the baptist denomination, and only *a part* of that division.*

Ten years after the revolution had scarcely passed away, and the bonfires and rejoicings for that signal interposition of providence were hardly forgotten, when many of our churches fell into a state of backsliding and spiritual decay. Prosperity did then more harm than adversity. The smiles of the world were more dangerous than its frowns. Deputations to Whitehall with addresses of congratulation, kissing the hands of kings and queens, and nods of recognition from wily statesmen, had a much worse effect upon piety than the rough discipline of prisons, or religious meetings at midnight, and the spoiling of goods for the sake of conscience.

"Persecution for twenty years winnowed the churches, and kept them free from hypocrites and formal professors. Afflictions kept under the corruptions of the people of God, and preserved them from biting and devouring one another. But when the political horizon was cleared, when the sun of prosperity arose upon the nation, and when the sword of oppression was wrested from the hand of the persecutor, then pride, covetousness, worldly-mindedness, and the lust of dominion prevailed, and nothing but distraction and misery appeared in many, if not in most, of our churches." In the year 1750, when a state of comparative repose had been enjoyed for sixty years, a spiritual blight rested upon religion and upon the nation. On the walls of Zion some of the watchmen sounded an alarm. Even Dr. Gill said, "there are scarcely any that naturally care for the souls of men, and who are heartily concerned for

* Ivimey, vol. i. p. 623.

their spiritual welfare." Declension in the piety of our churches was followed by a decrease in the number of their members; and we run no hazard in saying, there were more baptists in the kingdom when the toleration act was passed than at the end of the next fifty years. This arose from various causes. First of all, the churches grew lukewarm in the service of God, then errors crept into them, and at last they were wasted by controversies. Spurious Calvinism was preached in many pulpits where the faith once delivered to the saints had been made known. Socinian and antinomian heresies became rife in certain quarters, and produced their legitimate fruits—strife, division, and weakness. People clamoured for sermons on election, eternal justification, effectual calling, and the perseverance of the saints; yet denounced the practical duties of Christianity and invitations of mercy to sinners as dry and legal preaching. The natural consequences followed: many churches became extinct, the candlestick was removed out of its place, the presence of the Saviour was withdrawn, and *then* the glory departed.

Dark and degenerate as those days were, God did not leave himself without witnesses. Men were raised up who stood in the gap to turn away the indignation of the Lord from his people; men who plunged into the scene of infection and death, and by their intercessions stayed the plague; men who preached "the glorious gospel of the blessed God" in the spirit of him who warned every man, and taught every man in all wisdom, that he might present every man perfect in Christ Jesus. Success followed their efforts. Soon the wilderness began to flourish and blossom as the rose. Showers of blessings descended in their season, the churches were edified, and walking in the fear of God and in the comforts of the Holy Spirit, they were multiplied.

Individuals now made efforts to ascertain the number of baptist churches in the country. In the year 1763, a list was made out by Mr. John Ryland, and printed at the expense of the baptist fund. It gave an account of two hundred churches. Fixing the average number of members for each church at fifty, which Ivimey thinks a fair one, there were about ten thousand persons in our communion eighty years ago, so far as the returns may be relied upon. This estimate, however, must be viewed merely as an approach to truth. Place to the account of hearers, who were not members, an equal number, and there could not have been more than twenty thousand persons in all our congregations both in England and Wales. In this statement the general baptists are not included, but their piety had declined and their numbers decreased also. Another list was prepared in the year 1790, which contained three hundred and twenty churches for England and Wales. In the year 1811 it had increased to four hundred and seventy-eight; and in the year 1822, seven hundred and eight were reported. Twenty years from the last date, the committee of the Baptist Union laboured with commendable zeal to collect our denominational statistics; and their inquiries brought to light the fact, that no less than eleven hundred and fifty-eight churches in the kingdom practised the rite of believers' immersion. Ten years have passed away since the publication of that report; further researches have been made on this interesting subject, and "the Manual" of the denomination for the present year publishes the good news, that "the number of baptist churches in Great Britain and Ireland may now be estimated at *seventeen hundred and eighty-seven.*"

Having taken at random eight circular letters of different associations, the following results have been made out with

regard to the average size of our churches. In two associations the average was seventy and seventy-two members; in the next two it was between ninety and a hundred; in three of them it was between one hundred and one hundred and sixteen; and in the last it was one hundred and thirty. The lowest number was seventy; the highest was one hundred and thirty; the average was a fraction below one hundred. After making these calculations, the writer founed a table of valuable statistics in the Manual for the present year, which gives nearly the same results. The table includes a period of eleven years. In the year 1834, thirty-three associations contained eight hundred and two churches, forty thousand seven hundred and sixty-three members, and an average for each church of eighty-two. But in the year 1844, thirty-nine associations reported nine hundred and seventy-eight churches, eighty-six thousand five hundred and fifty-five members, and giving to each church an average of one hundred and ten. Now, if we strike the averages upon eleven years, they will give about one hundred and three for each church; or, in round numbers, one hundred. According to this calculation, there are one hundred and seventy-eight thousand seven hundred persons in fellowship with one thousand seven hundred and eighty-seven churches.

Presuming that the general correctness of these figures may be relied upon, yet they do not represent the sum total of individuals who have submitted to the ordinance of believers' baptism: for it is well known that in most large towns and cities many baptists are in communion with other denominations of Christians. Great numbers of Wesleyans have been buried with Christ in baptism, but approving of the doctrines and discipline of Mr. Wesley, they remain in connexion with their own society. In London, and in the provincial towns, most of the independent churches have in communion with them persons holding our views on baptism; not in theory only, but in practice also. Some of them are deacons; some are superintendents of sabbath schools; some are teachers; and some are wives of independent ministers. In many instances, mixed marriages explain the fact. Sometimes preference for the ministry is put forth as the justification. In other cases the reason assigned has been the *greater respect and support rendered to ministers of the independent denomination than can generally be found among the rude democracy of our own churches.* The writer states facts, not opinions. Even in the establishment there are not a few among the pious who hold the view of immersion on a profession of faith, yet prefer the form and polity of the episcopal church.

Could we ascertain, then, with anything like accuracy, the number of baptists in fellowship with other sections of the Christian family, and add them to the printed returns of our associations, as reported in the Manual, the result would surprise those persons who regard us as an insignificant sect; whilst it would gratify all who rejoice in the spread of what they deem scriptural views of believers' immersion. Looking back to their small beginning in this country, the persecution they suffered from age to age, their long and lingering imprisonments, the list of their martyrs, the spoiling of their goods, the popular prejudices arrayed against them, the odium to which they have been exposed, the misrepresentation of their sentiments by writers of other denominations; as well as to their own strifes, divisions, controversies, stern independence, and rough discipline, it is cause for gratitude and encouragement that such multitudes have become witnesses for the New Testament rite of baptism on a personal profession of faith in the Lord Jesus Christ. The grain of mustard

seed has become a great tree. The bush on fire has never been consumed. All attempts to exterminate the baptists failed. Their blood was the seed of their churches. From their ashes rose up kindred spirits to defend the truth as it is in Jesus. Poets lampooned them. Historians blackened their characters. Senators passed penal laws for their suppression. Bishops dragged them to prison, and from prison to the stake. At one time they were deemed unfit to hold the lowest office under government, and at another time they were fined for not going to church to hear the drunken clergy of the restoration. Under the reign of Charles I. they were exposed to the barbarities of Laud; under the reign of Charles II. their chapels were shut up and their ministers imprisoned, fined, or murdered. Popular reproach was fixed upon the very name of baptist. From the days of Austin down to the flight of James II., the hand of despotism was upon them; and when that hand was made powerless by the efforts of a long oppressed people, the poor baptists had to contend with worse enemies, the prejudices of education, custom, and bigotry. Yet, thanks be unto God, they have outlived their calumniators, and survived their sufferings. Some of their churches now contain three hundred, five hundred, seven hundred, and even eight hundred members. Most of their ministers have had a liberal education. Several colleges are supported by the voluntary contributions of the people. They led the van in modern missions. William Carey stands first among modern missionaries. In the science of theology few men have surpassed Andrew Fuller. In pulpit oratory Robert Hall had no equal. John Foster was the prince of essayists. Bunyan, the glorious dreamer in Bedford gaol, was a baptist. Roger Williams, who taught the governments of the old world the grand distinction between civil rights and religious freedom, was a baptist minister. In these facts we do rejoice, yea, and we will rejoice.'

While, however, we review the past with gratitude to God, and with admiration of the founders of our churches, let us not shut our eyes to the claims of present times, nor to the prospects which are opening to us on every hand. Fields are white to harvest. The signs of the times are encouraging. The evening of the world approaches. In England, Scotland, and Ireland, the days of church establishments are numbered. Germany is the scene of a second reformation. The world needs the gospel. Moral revolutions are taking place at home. Baptists, be true to your principles. Be united. Live in peace. Imitate the Saviour. Prepare for coming events. Love all good men, and let your motto be, in fundamentals, unity; in non-essentials, liberty; in all things, charity. The grace of our Lord Jesus Christ be with you. Amen.

THE DUTIES OF MINISTERS.

BY THE REV. THOMAS DAWSON.

(*Continued from page* 558.)

5. Cannot we do more than we generally do to induce inquirers to make a profession of religion?

The methodists say that the baptists are good marksmen, but they do not bag the game. It is lamentable to see the majority of our regular hearers are not members of our churches. Some of those

hearers have attended the house of God for many years, are teachers in our schools, moral in their conduct, and contribute liberally to our charitable institutions. Let us not be mistaken; we would not, on any account, induce any to make a profession, where there is not satisfactory proof of the new birth, for then we should be sowing tares among the wheat. But if we were more conversant with this class of hearers, it is not improbable but we might find in them some good thing towards the Lord God of Israel. To employ a number of members to look out such cases, and inform the pastor of them, or direct them to the meeting for religious conversation, would, it is presumed, be of some advantage. As members go to and from the place of worship, they have many opportunities of conversation with the undecided, in which they might make the sermon the subject of serious inquiry. "Jesus saith unto them, Have ye understood all these things," Matt. xiii. 51. True piety is modest and retiring, and the watchmen of Zion must seek it out. In the addition of true converts to a church, its moral power over the world is increased to make further aggressions on the empire of darkness. In some department of useful labour or another, let all the members of the body be employed, that by the effectual working in the measure of every part, the whole may be increased.

6. Let us seek to avoid occasion of reproach from the world.

"Be ye clean that bear the vessels of the Lord," Isaiah lii. 11. It is truly distressing to consider how many baptist ministers have fallen through immorality. It has sometimes been feared that we do not, as a body of ministers, rank as high in morality as the ministers of some other denominations; nay, some have apparently had something worse than the spots of God's children about them, and have shown by their works they never knew the grace of God in truth. Nothing can compensate for this loss, or be substituted for piety in the ministers of Christ. Many things we may be or not be, but holy we must be. "A bishop must be blameless as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate." Has there not, for some time past, been a sad mistake, both in ministers and churches, as to the qualifications requisite for the pastoral office? The spirit of the world has been creeping in upon us. In the manufactures of the present day there is an effort to produce what is splendid, rather than substantial; goods are made to sell rather than wear: and so it has been in the church; there has been a clamour for men who preached a fine sermon, rather than for men who lived a holy life. Little regard has been paid to those qualifications for the elder's office, on which the scriptures lay almost all the stress. Nearly all that is said of what may be called intellect, or talent, in the popular acceptation of the term, is comprised in the two expressions, "*not a novice;*" "*apt to teach.*" The former means not one newly planted, not a new convert, but one who is firmly fixed in the doctrines of Christ, who has a mind well stored with gospel truth; and the latter means a facility of imparting information to others. We can find men of the finest intellects and most refined taste, who are, nevertheless, under the dominion of the basest principles, and most sensual propensities. It is high time for ministers to cultivate, and seek to excel, in all the graces of the Christian life. If we mistake not, the witnesses for God at this time are to be good men, full of the Holy Ghost and of faith, flying in the midst of heaven in zeal and heavenly mindedness, having the everlasting gos-

pel to preach. Our hearers will listen to know what we say, but they will see what we do to know what we mean, and act accordingly. If we love not holiness, we had better for ever resign our office.

In this county it is particularly necessary, at this time, from the fearful declensions we have seen in some who once stood high as preachers of the word. Where one minister has failed for a want of talent, four have failed for a lack of godliness.

Next to an inspection of our own hearts, is a careful examination of any whom we may encourage in the work. Satan never does the church of God so much damage as when he transforms himself into an angel of light. As an individual, I would be fully satisfied that a man was converted to God before I would give him the least encouragement to enter the ministry, though he had all the learning of Gamaliel, and all the eloquence of Cicero. Learning avails nothing without grace; education is not salvation. Paul's charge to Timothy is, "My son, be strong in the grace that is in Christ Jesus," 2 Tim. ii. 1. The pride of reason must bow to the true light of revelation, and the attainments of the scholar must be under the absolute dominion of grace; then will the servant of the Lord convert more from infidelity by the purity of his life, than the graceless declaimer by the noise of his preaching. The son of a clergyman, and of high church principles too, sent, not long ago, for an occasional preacher in our denomination to pray with him in his sickness; and it could be for no other reason than a firm persuasion that the baptist minister was a good man. Purity of life gives us access when nothing else can. To succeed well we must preach well, to preach well we must live well, and to live well we must have great grace.

7. Avoid all interference with civil matters, which are evidently foreign to our high vocation.

We have rights as men and members of the state, that we must maintain; but the danger is, lest in defending these rights we become worldly, and lose our character as the ministers of Christ. In the discharge of our civil duties, great care must be taken that we exhibit the Christian in the politician. We live in a county which has been, and still is, prominent for the advocacy of freedom, both in commerce and religion. The politics of Christ's servants should be the advancement of scriptural truth, and an adherence to freedom and justice, whatever party may be in power. It is questionable whether we do not lose by ranking ourselves by the side either of whig, tory, or radical. So far as pure religion is concerned, there are, in all of them, things which we cannot approve. We ought always to be on the side of justice in all parties, and the enemies of oppression in all. Our influence upon a civil government must be felt more in the indirect way of the spread of truth among the people, than by any external demonstration. We must act on the people, and the people will act upon the government. Just as true religion spreads, will the Son of man, by the sword of his mouth, and the brightness of his coming, destroy the man of sin, whether he be in the church or the state. The humble servant of Christ, who sits down in the cottage of the poor woman whose prompt obedience is opposed by the threats of an ignorant, churlish husband, and persuades her that the Lord Jesus is the one Master we must obey in religion, inculcates the principle of religious freedom, which will, when carried out in the way we have witnessed at the baptism of many of our converts, ultimately free the church from all control but that of her one and only Lord. Let us never forget that we can only be successful to any valuable end as such

instances as these occur. The kingdoms of this world will become the kingdoms of our God and his Christ, only when the inhabitants of this world are converted by the word and spirit of the truth. Political renovation which would leave us at a discount in saving conversion to God, cannot be a matter of great exultation to the servants of him who said, "My kingdom is not of this world." Christ manifested but little regard for the deliverance of the Jews from the bondage of Rome, compared with the freedom wherein he makes us free. "If the Son, therefore, shall make you free, ye shall be free indeed," John viii. 36. Most ministers who have embroiled themselves in civil matters too much, have lost their spirituality of mind, injured their character, and misled their flocks. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier," 2 Tim. ii. 4. So long as professors of religion have the railway periodicals supplied on the Lord's day morning to ascertain the value of the shares—and I am informed this is now being done; so long as speculations in, and Sunday travelling upon them prevails to such a fearful extent, it is hoped that no minister of Christ will pollute his hands by holding property therein.

8. Let us vigorously disseminate the gospel by forming preaching stations whenever opportunity allows.

Our Lord's commission is, "Go ye into all the world and preach the gospel to every creature." We would decidedly recommend open air preaching in our crowded streets, at fairs, and races, and on Lord's days, to the multitudes who never attend a place of worship. Are not many of our congregations thin? While we are preaching to empty pews the people are thronging our public walks and places of amusement. If the people will not come to us, we must go to the people. It is lamentable to see thousands who never, or very seldom, hear the gospel, at our very doors. Many of them will listen to a sermon out of doors, who will not enter a chapel. Difficulties there may be in the commencement, but only try and they will give way; and what was a task will become a pleasure. Let us not be afraid of forming stations where the people are in darkness because it may give offence to some other sections of professing Christians. While we defer, Satan is dragging souls to perdition.

9. Let us maintain firmly, but not furiously, those principles which distinguish us as a denomination, so far as we do feel their value and importance.

If ever we expect others to respect them, we must respect them ourselves. We must not beg their reception by any subtle concealment. If any one reflect on me because of them, I will try to take it patiently, and thank him if he will show me a more excellent way. The spread of Popery under the name of Puseyism, is now exciting the fears of all that love the truth as it is in Jesus, and may be bringing on the last conflict between Christ and anti-Christ. Are our hands clean? The time is at hand when we must side with tradition or revelation. We see none who can maintain a successful conflict with Rome, who hold infant baptism. If it be a fragment of Popery, and it be from her communion we are called by the great Head of the church, when he cries, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," should we not guard very carefully against this error, by whomsoever it is held? Purity of doctrine, discipline, and life, are all requisite for these times; but from our circumstances, as an association of churches, they appear to be especially demanded. We are witnesses for God.

It is humbly hoped the suggestions now offered meet our circumstances. They are willingly given in deference to those of my brethren whose age and experience qualify them for doing a service more worthy of regard. No more attention to them is expected than they deserve. In the use of them, however, we see no peculiar difficulty, if a humble dependence on the power of the Holy Spirit be cherished, which may not be surmounted, no danger we may not yet escape, and no ground lost which may not be regained. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." "I have planted, Apollos watered, but God gave the increase." This scripture is often incorrectly read, Paul may plant, Apollos may water, but God giveth the increase; as if it meant little whether they plant and water, or as if it were doubtful whether any good would attend either or both. There is an order in nature and in grace alike in connexion and in certainty; the tree is planted and watered, and then comes the increase; so in grace, not of merit, but of promise, an increase is certain. "Be ye, therefore, steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord," 1 Cor. xv. 58.

Bacup, Sept. 11, 1845.

"SO RUN THAT YE MAY OBTAIN."

1 Corinthians ix. 24.

Run, Christian racer, run!
Far spent is now the day;
Thy work will soon be done,
Thy prize will soon be won,
Pursue thy way.

Speed, Christian racer, speed!
Behind thee is the foe;
But thou hast help in need,
Him who for thee did bleed;
Then forward go.

On, Christian racer, on!
Nor stay for earthly toys;
Join not the worldly throng;
'Tis thine to gain ere long,
Immortal joys.

Haste, Christian racer, haste!
Let nothing cause delay;
Nor one short moment waste,
Earth's pleasure-cup to taste:
Haste, haste away!

Hail, Christian racer, hail!
A noble strife is thine;
Thy strength shall never fail,
Thou surely shalt prevail,
Through grace divine.

Then, Christian racer, run!
For spent is now the day;
Soon will thy work be done,
Soon will thy prize be won;
Pursue thy way.

Elizabeth.

Wokingham

INTELLIGENCE.

ASIA.

GENERAL BAPTIST MISSIONS.

The twenty-eighth Annual Report of the General Baptist Missionary Society having recently been published, we gladly avail ourselves of the information it brings, to furnish a little knowledge of some departments of the missionary field with which our readers generally have but slight acquaintance.

"The number in connexion with the society's stations, that are freed from the shackles of Hindooism, cannot now be much, if any, below one thousand; for according to statistics furnished by your senior missionary, the number at Cuttack, and the locations more especially connected with that station, amounts to 816. Of this number there are at Cuttack 409. Christianpore 89. Laceycie 34. The Asylum 92. Society-pore 39. Khunditta 39. Choga 44. Bhogerpore 15. Indo-British 55. It is not pretended that all these are really Christians, but many of them are such, and the rest, including children, are delivered from the chains of Hindoo superstition and idolatry, and are brought under Christian instruction."

Cuttack.

"At this, your first station, it is trusted that the word of truth has made some advancement. The number of the real and nominal Christians at this station has been already mentioned, as about five hundred, including the young persons in the Asylum. The number in communion at Cuttack itself is stated to be one hundred and thirty-seven,—but this evidently does not include those members that are connected with the six Christian locations in the neighbourhood, for the whole number of members is stated to be one hundred and eighty-nine, though the number at each of these places is not distinctly stated. During the year 1844, fourteen were added to the church by baptism, and four by restoration; while two were separated from it by exclusion, and one by death."

"The annual conference of the brethren was held here on November 25th and 26th; a variety of business was transacted. The brethren recorded their gratitude to God for the safe arrival of Mr. Buckley; thanked the society for sending him, and expressed their hope that they might regard him as a pledge of the fulfilment of the resolution to *send five more missionaries to India.*"

"The last volume of the new version of the Oorea Scriptures being presented, it was resolved that a vote of congratulation be offered to brother Sutton on his accomplishment of a work of so much labour and importance;—that the conference approved of the manner in which it had been executed: and recorded their fervent gratitude to God for its completion. Not the least important part of their business respected an institution for the training up pious young men for the ministry, and as assistants in the mission. Mr. Lacey expressed his most decided opinion as to the importance of such an institution, and that it should be located at Cuttack, and cannot be in better hands than those of Mr. Sutton. This was approved by the other brethren, and has since received the unqualified approbation of the home committee.

"While Mr. Sutton has devoted much of his time to that peculiar department of missionary labour which provides religious publications, Mr. Lacey has continued those labours among the people, for which the Lord of the harvest has so eminently qualified him."

"Of the means of instruction designed more especially for the Christian Hindoos, their revered pastor states that Gunga Dhor and Rama Chundra have preached alternately at Cuttack, on the Lord's day morning, and that their other means of edification are much the same as in past years, and the attendance much the same. He states that on the Lord's day afternoon the chapel is well filled, and on occasions of the Lord's supper crowded, the country Christians being then generally present. Those who love the Saviour's cause will sympathize with him when he adds—'To see some hundreds who were a little while since buried in the grossest idolatry, now dressed clean and respectably, sitting male and female, uniting in singing the praises of Jehovah, uniting in sincere prayer and praise to him, and listening with joyful hearts and glistening eyes to the sound of the gospel, and participating in the ordinances of the Saviour's fold, moves angels' hearts with joy. I feel often ready to say when administering the sacred ordinance to my dear people, of whom I have travailed in birth till the Lord Jesus has been formed in them—'Now, Lord, let thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

Native Ministers.

"Of these invaluable helpers in the work of the Lord, a variety of pleasing information

has come to hand. Coming from the midst of a people enfeebled and debased by a dark and degrading idolatry, they need the guidance and advice of Christian ministers, trained under happier circumstances. As Hindoo soldiers left to themselves form a feeble and inefficient army, but officered by Europeans in whom they confide, become brave and effective troops, so your Hindoo ministers need the guidance and help of men nurtured in religion under more favourable circumstances than themselves, and better trained than they. And, as alone, neither the soldiers nor the officers that form the Indian army could effect much, but united have conquered Hindostan, so your missionaries could do little without their Hindoo fellow-labourers, and their Hindoo fellow-labourers could do little without them. They mutually strengthen and help each other."

China.

"The last report announced the important fact, that Mr. Hudson had been accepted as your first missionary to China. It seemed so desirable for him to have a fellow-labourer, that his departure was delayed for a few months. This gave an opportunity of engaging Mr. Wm. Jarrom, the estimable son of a much revered parent. On various grounds Mr. Jarrom was esteemed a suitable colleague to unite with Mr. Hudson."

"On the 8th of May your valued brethren Hudson and Jarrom, the former accompanied by his son, the latter by Mrs. Jarrom, to whom he had been united but a few weeks, sailed from Portsmouth. They go in the Duke of Portland, Captain Hamlin, and had much reason to anticipate a pleasant voyage. They are now on the wide deep, proceeding to that land of countless myriads sunk in darkness and spiritual death."

"Previously to the departure of your brethren, the committee adopted a resolution as some guide to their future proceedings. In this, for weighty reasons, they objected to their fixing at Fouchoufou, and recommended Shanghae or Ning-po to be adopted as the scene of their labours."

NEW CHURCH.

CWMBYCHAN.

On the 27th of October, the baptist members of Cwmbychan, Glamorganshire, formerly members of Aberavon, in the same county, were formed into a church, and five of their number ordained deacons. The Rev. D. Davies of Swansea delivered an excellent address on the occasion to a large and a respectable assembly, at two o'clock in the afternoon; and at six in the evening, the Revs. D. Davies of Swansea and M. Edwards of Llwyni, preached to the congregation in general. The number of members forming the above church is 115.

ORDINATIONS.

COMMERCIAL ROAD.

On Thursday the 30th of October, the Rev. G. W. Pegg, late of Leicester College, was publicly recognised as pastor of the baptist church, Beulah Chapel, Commercial Road. The Rev. C. Stovel of Prescot Street explained the nature of a Christian church; the Rev. J. G. Pike of Derby, Mr. Pegg's late pastor, gave the charge to the minister; the Rev. W. Underwood of Paddington gave the charge to the church; the Rev. J. Stephenson, M.A., of Borough Road, the Rev. J. Burns of Paddington, and other ministers, took part in the services of the day.

BRIXTON HILL.

The recognition of Mr. William Pulsford, late of Stepney College, as pastor of the church assembling in Salem Chapel, Brixton Hill, took place on Wednesday, November the 12th.

KINGSBRIDGE.

The Rev. Robert Clarke, late of Oswestry, has received and accepted the unanimous invitation of the baptist church, Kingsbridge.

MANCHESTER.

The Rev. David Rhys Stephen of Newport, Monmouthshire, has accepted the cordial and unanimous invitation of the newly-formed baptist church, Grosvenor Street, Chorlton-upon-Medlock, Manchester; and is expected to enter on his new sphere of labours the second Lord's day in December.

RECENT DEATHS.

MRS. WEST.

Died, Oct. 7th, aged fifty-six years, Mrs. Mary West, widow of the late Mr. John West, grazier, Braybrook. For thirty-eight years she was a consistent member of the baptist church in this village, in the prosperity of which she took a lively interest, cheerfully rendering it her liberal support. Her affliction was protracted and painful. Her hope reposed on the Rock of ages, and the greatest tranquillity marked the termination of her earthly career. She was much respected by a large circle of friends, who, in common with the seven children that survive her and the church of which she was so long a member, mourn her loss.

MRS. HOOPER.

Died, November 6, at Kingsbridge, Devonshire, Mrs. Hooper, aged sixty-five, greatly beloved and respected, and for thirty-six years a consistent and useful member of the baptist church in that town. She died in the faith and hope of the gospel.

MISCELLANEA.

STEPNEY COLLEGE.

The session of Stepney College opened on the 17th of September last. In the afternoon of that day a deeply serious and impressive address was delivered to the students by the Rev. Dr. Steane of Camberwell, in the college chapel. The committee and friends of the institution afterwards took tea together with the tutors and students, in the hall of the college; and in the evening a lucid and powerful exposition of the dignity of the ministerial office was given in a sermon founded on Romans xi. 13, "I magnify mine office," by the Rev. William Robinson of Kettering, in Stepney meeting-house; after which a collection was made in aid of the funds of the college.

It is gratifying to have to add, that since that time three of the students have taken their B.A. degree at the London University, two of them in the first class; and still more recently the same three students have passed the examination for honours in the Hebrew and Greek text of the Scriptures at the University, all in the first class, so as to obtain the prize awarded for eminent proficiency in those departments of study. Each of these students, by the arrangements of the college, is expected to have his attention, for the two next years, chiefly devoted to the study of doctrinal and pastoral theology.

BETHEL CHAPEL, WEST BROMWICH, STAFFORDSHIRE.

After an enlargement and the erection of a gallery, the above chapel was re-opened for divine worship on Lord's day, October the 26th, 1845, on which occasion the Rev. E. L. Foster of Stoney Stratford, Bucks, preached in the morning and evening, the Rev. Thomas Swan of Birmingham in the afternoon, and on Monday evening, October the 27th, the Rev. George Dawson, of Mount Zion, Birmingham. The congregations were overflowing and the services of a deeply interesting character. The collections amounted to £51 10s. 5d. In connexion with the re-opening, a series of special services were held every evening for one fortnight following, when the Rev. D. Wright of Cosely, the Rev. W. Rogers of Dudley, the Rev. M. Shore of Wolverhampton, the Rev. W. Thomas of Dudley, the Rev. J. Hamilton of Walsal, the Rev. T. Davis of Bromagrove, the Rev. J. C. Norgrove of Birmingham, and the Rev. W. D. Corken, pastor of the church, delivered appropriate discourses. The total expense of the enlargement, including a small debt previously on the chapel, was about £400. The church and congregation have subscribed nearly £150, and about £200 have been obtained from a few kind friends as a loan without interest.

BIRMINGHAM.

A small chapel in Thorp Street, now called Rehoboth, was opened for the use of a baptist congregation, on the 4th of November, when two sermons were delivered by Mr. Foreman of Dorset Square, London. Mr. John Bunyan, a resident in the town, has undertaken to supply the pulpit for twelve months.

OUT-OF-DOOR BAPTISMS.

On Lord's day, August the 24th, seven persons were baptized by Mr T. Martin, pastor of the baptist church at Malmsbury, in the river Avon; and on Lord's day, September the 28th, three others. On each occasion above a thousand spectators were present, and a deep impression appeared to be made on many.

MARRIAGES.

At the baptist chapel, Bridport, by the Rev. Benj. Coombs, Mr. WILLIAM HAN COX, to FANNY, third daughter of Mr. CROCKER, all of the same place.

Oct. 23, 1845, ANN, the youngest daughter of JAMES LOW, Esq. of Holloway, to WILTON PARKER REX, Esq of King's Lynn, Norfolk. The Rev. James Smith of New Park Street, her pastor, conducted a religious service at her father's house, and the legal ceremony was attended to at the registrar's office of the district of Islington, neither party living in the district in which they worshipped.

At the particular baptist chapel, Smarden, by the Rev. W. Sykelmoore, Oct. 19, 1845, Mr. EDWARD PEARSEN, to Miss FRANCES FUGGLE, both of Smarden.

—At the particular baptist chapel, York Street, Manchester, by the Rev John Barker of Bradford, October the 19th, 1845, Mr JOHN HOBSON of Manchester, to Miss MARGARET ELLIS of Broughton, near Manchester.

RECENT PUBLICATIONS

Approved.

THE NORTH BRITISH REVIEW. No. VII. Contents:—I. Mary Stuart and her Times. II. Robert Hall. III. Danish Researches in Greenland VI. Memoirs of William Smith. V. The Scottish Iron Manufacture. VI. Ford's Hand Book for Travellers in Spain. VII. Physical History of Man. VIII. Baron Humbold's Kosmos, a General Survey of the Physical Phenomena of the Universe. IX. Church and State - Ireland. *Edinburgh: Kennedy.* 8vo. *pp.* 280.

The Life of Joseph, and the last Years of Jacob. A Book for Youth and Age. By RALPH WARDLAW, D.D. *Glasgow*: 16*mo. pp.* 413. *Price* 6*s.*

Remarks on the Connexion between Religion and the State. By WILLIAM URWICK, D.D. *Dublin*: 24*mo. Price* 1*s.* 6*d.*

Elisha. From the German of Dr. F. W. KRUMMACHER, Author of "Elijah the Tishbite." Part II. Revised. *London*: *(Tract Society)* 12*mo. pp.* 272. *Price* 3*s.*

A Summary View of the Evidences of Christianity. In a Letter from the Right Hon. CHARLES KENDAL BUSHE, late Chief Justice of the King's Bench. With a Preface and Notes, by the Rev. James Wills, A.M. *Dublin*: *Curry*. 16*mo.*

A Catechism on the Evidences of Religion, Natural and Revealed. With an Introductory Preface. By the Rev. H. SHEPHEARD, M A., Vicar of Thornton Steward, Yorkshire, and late Fellow of Oriel College, Oxford. *London*: 24*mo. pp.* 72. *Price* 8*d.*

Why do you not Baptize your Infant Children? *Edinburgh*: *Innes*. 32*mo. pp.* 59.

The Star of China; or, The Imperial Edict, in its Political, Commercial, and Religious Bearings on Protestant and Popish Missions. By Two Friends. *London*: 8*vo. pp.* 36. *Price* 1*s.*

Select English Poetry, designed for the Use of Schools and Young Persons in General. Edited by the late Dr. ALLEN. Fourth Edition. *London*: 24*mo. pp.* 348. *Price* 4*s.*

The Scriptural Argument against Apostolical Succession, in its Fabulous Genealogy, its Claim of Supremacy for Peter, its Graduated Scale of Ministerial Orders, and its Perversion of the Rite of "Laying on of Hands." In Four Lectures. By THOMAS STRATTEN. *London*: 12*mo. pp.* 244. *Price* 4*s.*

The Backslider's Mirror: a Popular Welsh Treatise. Translated from the Ancient British Language. By E. S. EVAM, Esq., late of the Mauritius. *Bath*: *Binns and Goodwin*. *London*: *Simpkin and Marshall*. 16*mo. pp.* 96.

Passages from the Life of a Daughter at Home. *London*: *Seeley*. 16*mo. pp.* 158.

The Sick Visitor's Companion; consisting of Selections from the Sacred Scriptures, Short Addresses and Prayers, suited to the Sick of Different Characters, and Designed as a Help to Christians who visit the Sick for Religious Purposes. By JOHN CORBIN. *London*: *Snow*. 12*mo. pp.* 66.

"The Romans shall come and take away both our Place and Nation." Treated Historically, in Connexion with the Prophecy of the "Man of Sin." By EDWARD M. HEARN, M.A., Trinity College, Dublin; Incumbent of Hurst Green. *London*: *Seeley*. 16*mo. pp.* 156.

Capital Punishments. Report of Speeches, by Messrs. RUSSELL and CRUIKSHANK, in the Town Council of Edinburgh, the 29th of July and the 26th of August, 1845, in favour of their Entire Abolition. *Edinburgh*: 24*mo. pp.* 32. *Price* 3*d.*

Benevolence in Punishment: or, Transportation made Reformatory. *London*: 8*vo. pp.* 176. *Price* 4*s.* 6*d.*

On the Results of Emancipation in the British Colonies. *London* *(British and Foreign Anti-Slavery Office)* 8*vo. pp.* 12.

Protestantism Endangered: or, Scriptural Contention for "The Faith," as opposed to Puseyism and Romanism, Explained and Enforced by a Bishop of the Church of Christ. *London*: *Ward and Co.* 18*mo. pp.* 186.

Work of Grace at Calcutta. Being a Narrative of the Circumstances attending the Recent Conversions there. By the Rev. A. Duff, D.D., and the Rev. T. SMITH, Missionaries at Calcutta. *Edinburgh*: 16*mo. pp.* 35. *Price* 3*d.*

The Introductory Lectures, delivered at the opening of the English Presbyterian College, Nov. 18. By the Rev. PETER LORIMER, the Rev. JAMES HAMILTON, and the Rev. HUGH CAMPBELL. *London*: 12*mo. pp* 52. *Price* 6*d.*

The Telescope of the Gospel. By J. R. BALME. *London*: *Hamilton*. 16*m. pp.* 140.

Puseyism. Addressed to all who either Promote or Proscribe Tractarianism. *London*: 16*mo. pp.* 36. *Price* 6*d.*

The History and Power of Ecclesiastical Courts. By EDWARD MUSCUTT. *London*: *Snow*. 8*vo. pp.* 52.

An Address to Christians on the Duty of Praying for Ministers of Christ. By the Rev. ROBERT B. HOLMES, Perpetual Curate of Christ's Church, Gloucester. *London*: 16*mo. pp.* 40 *Price* 1*s.*

Personal Piety the Great Claim of the Times. By ANDREW REED, D.D. Being the Second in the Volume of Lectures entitled, "The Advancement of Religion the Claim of the Times." *London*: 24*mo Price* 2*d.*

Friendly Hints to Female Servants on the Best Means for Promoting their own and their Employer's Happiness. By Mrs. J. BAKEWELL. *London*: 32*mo. pp.* 87. *Price* 8*d.*

Memoir of John Lawrence of Tunbridge Wells, Kent. A Sunday Scholar, afterwards Executed at Horsham for the Murder of Mr. Solomons, Chief Police Constable at Brighton. *London*: 32*mo. pp.* 62. *Price* 4*d.*

The Guide of my Youth. An Anthem for Three Voices, with a Separate Accompaniment for the Organ or Pianoforte. Composed for Young Persons, and intended for Schools and the Family Circle. By J. G. PACKE. *London*: *folio, pp.* 8. *Price* 9*d.*

The Young Protestant's Hymn, "We won't give up the Bible." The words written and adapted by a Clergyman of the Church of England. The Music Arranged for Three Voices, with Symphonies, and a Separate Accompaniment for the Pianoforte. By W. H. KEARNS, Organist of Verulam Episcopal Chapel, Lambeth. *London*: *folio, pp.* 6. *Price* 9*d.*

Cobbin's Child's Commentator on the Holy Scriptures. By the Rev. I. CORBIN. Parts XIX.—XXI. *London*: 16*mo. square, pp.* 32. *Price* 6*d. each.*

The Christian Treasury, containing Contributions from Ministers and Members of Various Evangelical Denominations. Parts I.—VIII. March to Oct., 1845. *Edinburgh*: *Johnstone*. 8*vo.*

The Eclectic Review. November, 1845. *London*: 8*vo. pp.* 120. *Price* 2*s.* 6*d.*

The Herald of Peace. November, 1845. *London*: 8*vo. pp.* 16. *Price* 2*d.*

SUPPLEMENT.

DECEMBER, 1845.

PRINCIPAL BAPTIST SOCIETIES.

Baptist Missionary Society.

Formed, 1792.

OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the Gospel, the translation and publication of the Holy Scriptures, and the establishment of Schools."

INCOME, year ending March 31, 1845 . . . . . £20,268 6 3
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OBJECT:—"The Support and Encouragement of Itinerant and Village Preaching."

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— J. Haddon.
— J. Hill.
— W. Kitson.
— W. Sarl.
— J. Warmington.
— W. Webb.

Auditors.

Mr. James Low; and Mr. W. Webb.

Baptist Irish Society.

Formed, 1814.

OBJECT:—"To employ itinerants in Ireland, to establish Schools, and to distribute Bibles and Tracts either gratuitously or at reduced prices."

INCOME, year ending April 29, 1845	£2516 18 3
EXPENDITURE	3150 13 0

Treasurer, EDWARD SMITH, Esq.
Secretary, Rev. FREDERICK TRESTRAIL, 33, Moorgate Street.
Collecting Agent, Rev. STEPHEN DAVIS.

Committee.

Rev. W. H. Black.
— B. Davies, Ph.D.
— S. Green.
— W. Groser.
— D. Katterns.
— W. Miall.
— W. H. Murch, D.D.
— R. W Overbury.
Mr. W. Bugby, jun.
— W. E. Beal.
— W. B. Beddome.
— Broad.
— C. Burls.
— John Freeman.
Mr. W. Jay.
— J. Low.
— George Lowe, F.R.S.
— D. M'Laren.
— G. Lawrence.
— J. Oliver.
— S. M. Peto.
— J. Penny.
— J. Sanders.
— W. Swinstead.
— S. Watson.
— W. Williams.
— J. Whitehorne.

General Baptist Missionary Society.

Formed, 1816.

INCOME, year ending June 30, 1845	£2285 17 0
EXPENDITURE	3396 11 1

Treasurer, Mr. R. PEGG.
Secretary, Rev. J. G. PIKE, Derby.

Committee.

Mr. J. Balm.
— Robert Clarke.
— John Earp.
— John Heard.
— Thomas Hill.
— J. Hodgson.
Mr. T. P. Hull.
— T. Roberts, sen.
— J. Seals.
— George Stephenson.
— George Trueman.
— W. Wherry.

Bankers, Messsr. Smith and Co., Nottingham; Messrs. Smith, Payne, and Smith, London.

Baptist Fund.

Formed, 1717.

OBJECTS:—"For the relief of ministers and churches of the Particular Baptist Denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve."

INCOME, year ending March 1, 1845	£2632 9 11
EXPENDITURE	2442 13 1

Treasurers, WILLIAM LEPARD SMITH, Esq., Denmark Hill.
WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
WILLIAM BEDDOME, Esq., Fenchurch Street.
Secretary, Mr. WILLIAM BAILEY, 33, King Street, Covent Garden.

Baptist Building Fund.

Formed, 1824.

OBJECT:—The assistance of congregations of the Particular Baptist Denomination in defraying the expenses of the building, repair, and enlargement of places of worship; after due examination of the propriety of the expenditure, the correctness of the Trust Deeds, and other particulars, showing that the case is deserving of approbation and aid.

INCOME, year ending September, 1845	£629
EXPENDITURE	629

Treasurer, JOSEPH FLETCHER, Esq., Union Docks, Limehouse.
Secretary, Rev. CHARLES STOVEL, 5, Stebon Terrace, Philpot Street, East, London.
Solicitor, Mr. WILLIAM PAXON, 9, Gray's Inn Terrace.

Committee.

Mr. G. Bayley.
— P. Broad.
— W. Bowser.
— R. S. Dixon.
— John Danford.
— Thomas Hawkins.
— J. Hearne.
— Jonathan Dawson.
— John Haddon.
— Thomas Merrett.
— W. H. Murch.
— James Oliver.
Mr. John Penny.
— T. Pewtress.
— Samuel Ridley.
— Joseph Sanders.
— W. Swinstead.
— John Walkden.
— J. Warmington.
— W. H. Watson.
— B. C. Wilmshurst.
— R. Williams.
— J. C. Woollacott.

Auditors, Messrs. HADDON and BOWSER.
Collector, Rev. C. WOOLLACOTT, 31, Gloucester Street, Queen Square.

Bible Translation Society.

Formed, 1840.

OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures, from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions of the word of God, similarly faithful and complete."

INCOME, year ending March 31, 1845	£2497	3	1
EXPENDITURE	2541	2	7

Treasurer, G. T. KEMP, Esq.
Secretary, Rev. EDWARD STEANE, D.D., Camberwell.

Committee.

Rev. J. Angus, M.A.
— W. B. Bowes.
— B. Davies, Ph.D.
— F. A. Cox, D.D., LL.D.
— J. H. Hinton, M.A.
— J. Hoby, D.D.
— W. H. Murch, D.D.
— J. Russell.
— I. M. Soule.
— J. Acworth, M. A., Bradford.
— C. M. Birrell, Liverpool.
— C. E. Birt, M.A., Bristol.
— W. Brock, Norwich.
— T. S. Crisp, Bristol.
— J. M. Daniell, Ramsgate.
Rev. J. Edwards, Nottingham.
— B. Godwin, D.D., Oxford.
— J. P. Mursell, Leicester.
— J. G. Pike, Derby.
— J. Sprigg, M.A., Ipswich.
— W. Upton, St. Alban's.
C. Burls, Esq.
S. Jackson, Esq.
James Low, Esq.
G. Lowe, Esq., F.R.S.
J. Penny, Esq.
T. Pewtress, Esq.
S. Watson, Esq.
J. Whitehorne, Esq.

Travelling Agents.

Rev. George Francies, 61, Walnut Tree Walk, Lambeth: Rev. M. Kent, Shrewsbury.

Baptist Union.

Formed, 1813.

OBJECTS:—"1st. To extend brotherly love and union among those Baptist Ministers and Churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist Denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c. throughout the kingdom and the world at large. 4th. To prepare for circulation an Annual Report of the proceedings of the Union, and of the state of the denomination."

INCOME, year ending March 31, 1845.	£141 14 2
EXPENDITURE	117 19 4

Treasurer, JAMES LOW, Esq., 30, Gracechurch Street.

Secretaries.

Rev. W. H. MURCH, D.D., 11, Belgrave Street, King's Cross.
Rev. EDWARD STRANE, D.D., Camberwell.
Rev. JOHN HOWARD HINTON, M.A., 13, Liverpool Street, Bishopsgate.

Committee—Official Members.

Rev. Joseph Angus, A.M., Secretary to the Baptist Missionary Society.
— B. Davies, Ph.D, Secretary to the Hanserd Knollys Society.
— Stephen J. Davis, Secretary to the Baptist Home Missionary Society.
— William Groser, Secretary to the Board of Baptist Ministers in London.
— J. G. Pike, Secretary to the General Baptist Missionary Society.
— Charles Stovel, Secretary to the Baptist Building Fund.
— F. Trestrail, Secretary to the Baptist Irish Society
Mr. E. B. Underhill, Secretary to the Hanserd Knollys Society.

Elected Members.

Rev. J. Acworth, A.M, Horton College.
— J. Aldis, London
— C. M. Birrell, Liverpool.
— C. E. Birt, M.A., Wantage.
— S. Brawn, Loughton.
— William Brock, Norwich.
— Jabez Burns, Paddington.
— J. Edwards, Nottingham.
— J. Goadby, Leicester.
— S. Green, Walworth.
— James Hoby, D.D., London.
— D. Marsh, Missenden.
— R. Overbury, London.
— E. S. Pryce, A.B., Gravesend.
Rev. R. Roff, Cambridge.
— J. Russell, Greenwich.
— J. Sprigg, M.A., Ipswich.
— J. Stephenson, M.A., Walworth.
— William Upton, St. Alban's.
Mr. Charles Burls.
— George Hoby.
— George Lowe, F.R.S.
— John Haddon.
— J. M. Hare.
— John Penny.
— Thomas Pewtress.
— Joseph Warmington.

Corresponding Members.

In England and Wales, the Secretaries of Baptist Associations.
In Scotland, the Secretary of the Baptist Union for Scotland.
In Ireland, the Secretary of the Baptist Union for Ireland.
In Hamburgh, the Rev. J. G. Oncken.
In Denmark, the Rev. P. C. Mönster, Copenhagen.
In Prussia, the Rev. G. W. Lehmann, Berlin.
In Canada, the Secretaries of the Canada Baptist Union.
In New Brunswick, Committee of Correspondence of New Brunswick Association.
In United States, the Rev. Baron Stow, M.A., Boston.
In West Indies, the Rev. T. F. Abbott, Jamaica.
In East Indies, the Secretaries of the Bengal Baptist Association.
In Australia, the Rev. John Saunders, Sydney.

Bath Society for Aged Ministers.

Formed, 1816.

OBJECT:—The relief of those Baptist Ministers who have become Beneficiary Members in conformity with the rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity.

INCOME, year ending June 24, 1845	£423	6	6
EXPENDITURE	269	6	6
Capital, £4600 new 3½ per cent. Stock, and £500 3 per cent. Consols.			
Claimants receiving aid			24
Number of Beneficiary Members			124

Treasurer, J. L. PHILLIPS, Esq., Melksham, Wilts.
Secretary, Rev. JOSHUA RUSSELL, Blackheath Hill, Kent.

Fundees.

J. L. Phillips, Esq., Melksham.
Henry Kelsall, Esq., Rochdale.
W. L. Smith, Esq., Camberwell.
R. Leonard, Esq., Bristol.

Committee.

Rev. S. Bulgin, Poole.
— P. Cater, Dalston.
— T. Clarke, Ashford.
— J. Edwards, Preston.
— B. Godwin, D.D., Oxford.
— J. H. Hinton, M.A., London.
— G. Howe, Warminster.
— John Jackson, Taunton.
— E. S. Pryce, Gravesend.
— J. Russell, Blackheath.
— G. W. Rodway, Gloucester.
— E. Steane, D.D., Camberwell.
— D. Trotman, Newbury.
— J. Tyso, Wallingford.
— T. Winter, Bristol.
Rev. W. Walton, Liverpool.
— D. Wassell, Bath.
— E. Webb, Cheddar.
— W. Yates, Stroud.
Mr. J. Hanson, Camberwell.
— H. Kelsall, Rochdale.
— R. Leonard, Bristol.
— J. L. Phillips, Melksham.
— S. Salter, Trowbridge.
— J. G. Smith, Bath.
— W. L. Smith, Camberwell.
— R. B. Sherring, Bristol.
— John Shoard, Bristol.
— E. Tucker, Bath.
— G. West, Bath.

Baptist Magazine.

Commenced, 1809.

PROFITS:—"The Profits arising from the sale of this work are given to the Widows of Baptist Ministers, at the recommendation of the contributors."

Grants for the year ending July 5, 1845	£196
Grants to Widows from the commencement to Midsummer last	5208

Treasurer, JOHN PENNY, Esq., 33, Moorgate Street.
Editor, Rev. WILLIAM GROSER, 24, Acton Place, Kingsland Road.
Publishers, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row.

Selection of Hymns.

First published in 1828.

PROFITS:—"The entire Profits to be given to the Widows and Orphans of Baptist Ministers and Missionaries."

Grants for the year ending June 31, 1845	£197
Grants from the commencement	1997

Treasurer, Mr. ALEXANDER SAUNDERS, 170, Regent Street.
Publisher, Mr. HADDON, Castle Street, Finsbury.

Trustees.

Rev. C. R. Birt, A.M.
— Isaiah Birt, deceased.
— William Groser.
— Isaac Mann, A.M., deceased.
— Thomas Morgan.
— W. H. Murch, D.D.
— E. Steane, D.D.
— W. Steadman, D.D., deceased.
— S. Summers, deceased.
W. P Bartlett, Esq.
W. Beddome, Esq.
Newton Bosworth, Esq.
James Cort, Esq.
Samuel Jackson, Esq.
P. Millard, Esq.
T. Price, D.D
Alexander Saunders, Esq.
Edward Smith, Esq.
W. L. Smith, Esq.

Baptist Tract Society.

Formed, 1841.

OBJECT:—"To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with" the subscribers' "views as Calvinistic and Strict Communion Baptists."

INCOME, year ending December 31, 1844	£334 12 4
EXPENDITURE	404 4 0

Treasurer, Mr. JAMES OLIVER, 3, Newington Causeway.
Secretaries, Rev. W. NORTON, Rose Cottage, Dalston;
Rev. R. W. OVERBURY, 5, Wakefield Street, Regent Square.

Committee.

Rev. W. B. Bowes.	Mr. W. Bowser.
— J. Cox.	— H. Craswellier.
— S. Davis	— J. Goodwin.
— P. Dickerson.	— G. Lowe.
— R. R. Hammond.	— R. Lush.
— B. Lewis.	— T. Merrett.
— G. H. Orchard.	— J. Penny.
— J. Peacock.	— W. Swinstead.
— J. Rothery.	— S. Wilkin.
— C. Woollacott.	— J. C. Woollacott.

Collector, Mr. J. C. WOOLLACOTT, 39, Francis Street, Newington, Surrey.
Tract Depository, Messrs. Dyer and Co., 24, Paternoster Row.

The Hanserd Knollys Society.

Formed, 1844.

OBJECT:—"The publication of the works of early English and other baptist writers."

Treasurer, CHARLES JONES, Esq.
Secretaries, Rev. B. DAVIES, PH. D., Stepney.
EDWARD B. UNDERHILL, Esq., Avening House, Stroud, Gloucestershire.

Council.

Rev. Joseph Angus, M.A.	Charles Theodore Jones, Esq.
— J. Acworth, M.A.	George Lowe, Esq.
— C. M. Birrell.	Rev. W. H. Murch, D.D.
— Caleb Evans Birt, M.A.	— J. P. Mursell.
— William Henry Black.	— Thomas Fox Newman.
— William Brock.	— J. J. Owen.
— Thomas Burditt.	— Thomas Price, D.D.
— Jabez Burns.	— Robert Roff.
— F. A. Cox, D.D., LL.D.	— Joshua Russell.
— T. S. Crisp.	— J. Sprigg, M.A.
— B. Evans.	— Edward Steane, D.D.
— B. Godwin, D.D.	— Charles Stovel.
— F. W. Gotch, M.A.	— S. Tomkins, M.A.
— Joshua Gray, Ph. D.	— Frederick Trestrail.
— Joseph Harbottle.	— Thomas Thomas.
— J. H. Hinton, M.A.	James Whitehorne, Esq.

BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

Bristol.

Instituted, 1770.

INCOME, year ending June 24, 1845	£1035 15 4
EXPENDITURE	1284 5 8

Present number of students, 17.

President, Rev. T. S. CRISP.
Classical and Mathematical Tutor, Rev. F. W. GOTCH, M.A.
Treasurer, Mr. ROBERT LEONARD.
Secretary, Mr. GEORGE C. ASHMEAD.

Committee.

Rev. C. E. Birt.
— T. S. Crisp.
— G. H. Davis.
— F. W. Gotch.
— W. Hawkins.
— Joshua Russell.
— R. Steane, D.D.
— J. M Stephens.
— D. Wassell.
— T. Winter.
Dr. T. Price.
— Bompas.
— G. H. Bompas.
— Tomkins.
Mr. G. W. Anstie.
— S. Cary.
— J. M. Chandler.
Mr. W. Cross.
— G. C. Daniell.
— J. C. Hughes.
— R. Jones.
— R. Leonard.
— A. Livett.
— J. Livett.
— J. L. Phillips.
— C. Reed.
— O. Ransford.
— J. E. Ryland.
— John Sheppard.
— R. B. Sherring.
— J. G. Smith.
— John Shoard.
— C. J. Whittuck.

Stepney.

Instituted, 1810.

INCOME, year ending September 3, 1845 . . . . . £1776 9 0
EXPENDITURE 1747 10 2

Present number of Students, 24.

Theological Tutor, Rev. BENJAMIN DAVIES, Ph.D.
Classical and Mathematical Tutor, Rev. SAMUEL TOMKINS, M.A.
Treasurer, G. T. KEMP, Esq.
Secretaries, Rev. Dr. HOBY, Great Coram Street; Rev. S. GREEN, Walworth.
Consulting Surgeon, WILLIAM COOKE, Esq., M.D.

Committee.

Rev. John Aldis.
— Joseph Angus, M.A.
— Samuel Brawn.
— F. A. Cox, D.D., LL.D.
— Stephen J. Davis.
— William Groser.
— W. H. Murch, D.D.
— R. W. Overbury.
— I. May Soule.
— Edward Steane, D.D.
— Charles Stovel.
— Frederick Trestrail.
Dr. J. M .Gray.
— Thomas Price.
Mr. William Beddome.
Mr. Charles Burls.
— John Danford
— Jonathan Dawson.
— George Deane.
— Nathaniel Eastty.
— George Gould.
— Stephen Green.
— W. B. Gurney.
— Henry Gurney.
— Thomas Hepburn.
— Wills Kitson.
— George Lowe, F.R.S.
— John Penny.
— J. Pinsent.
— W. Lepard Smith.

Auditors, Mr. C. JONES, Mr. J. WARMINGTON, Mr. J. TRITTON.
Collector, Mr. W. PARNELL, 6, Benyon Cottages, De Beauvoir Sq., Kingsland.

Bradford.

Instituted, 1804.

INCOME, year ending August 7, 1845 . . . . . £1217 8 3
EXPENDITURE 1270 11 0

Present number of Students, 28.

President and Theological Tutor, Rev. JAMES ACWORTH, A.M.
Classical Tutor, Rev. FRANCIS CLOWES.
Treasurer, WILLIAM MURGATROYD, Esq., Bradford.
Secretaries, Rev. H. DOWSON; T. AKED, Esq., Bradford.
Corresponding Secretaries, JOSEPH HANSON, Esq., and Rev. JOHN ALDIS, London.

Committee.

Barry, Mr. John.
Burras, Mr.
James Bilbrough, Esq.
John Brogden, Esq.
John Brook, Esq.
W. B. Calender, Esq.
John Cliff, Esq.
John Coward, Esq.
James Fawcett, Esq.
G. Foster, Esq.
Benjamin Goodman, Esq.
James Greenwood Esq.
Gresham, Mr.
Hainsworth, Mr. P.
John Heard, Esq.
James Hepper, Esq.
Miles Illingworth, Esq.
Henry Kelsall, Esq.
A. Lawden, Esq.
J. Leese, jun., Esq.
George Osborn, Esq.
W. Shaw, Esq.
Town, Mr. Joseph.
Walker, Mr. J.

' And ministers who subscribe or make an annual collection.

Pontypool.

Instituted at Abergavenny, 1807.

Removed to Pontypool, 1836.

INCOME, year ending July, 1844 . . . . . £844 17 3
EXPENDITURE 708 13 1

Number of students, 15.

President, Rev. T. THOMAS.
Classical Tutor, Rev. GEORGE THOMAS.
Treasurer, W. W. PHILLIPS, Esq.
Secretaries, Rev. S. PRICE, and I. HILEY, Esq.

(*Report for* 1845, *not yet published.*)

Accrington.

Instituted, 1841.

INCOME, last year £284 17 0
EXPENDITURE 288 16 10

Present number of Students, 10.

Theological Tutor, Rev. DAVID GRIFFITHS.
Classical Tutor, Mr. JOSEPH HARBOTTLE.
Treasurer, GEORGE FOSTER, Esq., Sabden.
Secretary, Rev. THOMAS DAWSON, Bacup.

Committee.

Mr. R. Anderson.
— J. Ashworth.
— J. Bennett.
— William Bury.
— J. Casson.
— J. Cheetham.
— J. Ellison.
— T. Entwistle.
— R. Hall.
— W. Halstead.
— J. Hindle.
— S. Howorth.
Mr. J. Johnson.
— H. Kelsall.
— J. Lang.
— R. Lees.
— W. Littlewood.
— J. Lord.
— J. Percival.
— R. Smith.
— J. Taylor.
— J. Whitaker.
— L. Whitaker.

Leicester.

General Baptist: Removed to Leicester, 1843.

President, Rev. JOSEPH WALLIS.

Baptist Theological Education Society.

Instituted, 1843.

Receipts to December, 1844	£444 14 9
Expenditure to ditto	41 4 9

Number of Students, 4.

Treasurer, Joseph Fletcher, Esq., Limehouse.
Secretaries, Rev. John Cox, Woolwich; Rev. John Statham, Reading.

Committee.

Rev. W. B. Bowes, London.
— W. Brock, Norwich.
— E. Davis, Lewes.
— S. J. Davis, London.
— H. H. Dobney, Maidstone.
— A. G. Fuller, London.
— B. Godwin, D.D., Oxford.
— W. Groser, London.
— William Miall, Dalston.
— S. Nicholson, Plymouth.
— R. Roff, Cambridge.
Rev. James Smith, London.
— I. M. Soule, Battersea.
— C. Stovel, London.
— H. Trend, Bridgewater.
J. H. Allen, Esq., Camberwell.
George Bayley, Esq., Camberwell.
H. Gurney, Esq., Camberwell.
J. L. Phillips, Esq, Melksham.
T. Price, D.D., Highbury.
Joseph Tritton, Esq., Battersea.

Collector, Rev. G. W. Moulton, 12, Richmond Terrace, Dalston.

Dr. Ward's Trust.

Trustees.

William Brodie Gurney, Esq., Treasurer.
Rev. Edward Steane, D.D.
Rev. George Browne.
William Lepard Smith, Esq.
Rev. Joseph Angus, A.M.

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University, with a view to the ministry, preference being given to baptists. Additions have subsequently been made to the fund, through occasional vacancies, and by the late Rev. Joseph Hughes, A.M. and the Rev. Joseph Angus, A.M., who repaid all they had received. The students are taken from the several baptist colleges indifferently according to merit: three are supported by it at the present time. In the list of those who have received the benefit of this Trust are the names of Caleb Evans, Robert Hall, Joseph Hughes, J. H. Hinton, John Hoppus, James Acworth, Samuel Tomkins, C. M. Birrell, Joseph Angus, and Francis Tucker.

BAPTIST CHAPELS IN AND NEAR LONDON.

Alfred Place, Kent Road	W. Young	*m.*	*e.*	
Alie Street, Goodman's Fields	P. Dickerson	*m.*	*a.* *e.*	*th.*
Artillery Street	G. Moyle	*m.*	*e.*	*th.*
Austin Street, Shoreditch	W. Miall ..... London Association	*m.*	*e.*	*th.*
Battersea	I. M. Soule	*m.*	*e.*	*w.*
Blandford Street, Manchester Square	W. B. Bowes	*m.*	*a.* *e.*	*w.*
Borough Road, Southwark	J. Stevenson, A.M. General Baptist	*m.*	*e.*	*w.*
Brick Lane, Old Street	J. A. Jones	*m.*	*e.*	*th.*
Brixton Hill	W. Pulsford	*m.*	*e.*	
Brompton (Alexander Square)	Association	*m.*	*e.*	*th.*
Buttesland Street, Hoxton	J. Rothery	*m.*	*e.*	*th.*
Camberwell (Coldharbour Lane)	E. Steane, D.D. ..... Association	*m.*	*a.* *e.*	*th.*

Charles Street, Paddington	W. A. Blake	Association	m.	e.	th.
Chelsea, Paradise Chapel	W. E. Archer	Association	m.	e.	th.
Church Street, Blackfriars Road	G. Cole	Association	m.	e.	th.
Church Street, Paddington	J. Burns.	General Baptist	m.	e.	th.
Clapham	B. Hoe	Association	m.	e.	w.
Commercial Road		General Baptist	m.	e.	th.
Cumberland Street, Curtain Road	H. Killen		m.	e.	w.
Deptford (Lower Road)	J. Kingsford		m.	e.	w.
Deptford, Giffin Street	W. Felton		m.	e.	w.
Devonshire Square	J. H. Hinton, A.M.	Association	m.	e.	th.
Eagle Street, Holborn	R. W. Overbury		m.	e.	th.
East Street, Walworth	—. Moody		m.	e.	th.
Eldon Street, Finsbury		Seventh-day	Sat. m. and e.		
" "	W. Evans	Welsh	m.	e.	
Grafton Street, Soho	W. Williams		m.	e.	w.
Greenwich (Lewisham Road)	J. Russell		m.	e.	w.
Greenwich (London Street)	W. Reynolds		m.	e.	f.
Hackney (Mare Street)	F. A. Cox, D.D., LL.D.	Association	m.	e.	th.
Hammersmith	J. Bird		m.	e.	tu.
Hampstead	J. Castleden				
Hatcham (New Cross)			m.	e.	th.
Henrietta Street, Regent Square	J. Hoby, D D.	Association	m.	e.	th.
Horsley Street, Walworth	R. G. Le Maire.	Association	m.	e.	w.
Homerton Row	D. Curtis		m.	e.	th.
Islington Green	J. J. Brown		m.	e.	w.
Rotherithe (Jamaica Row)	W. Dovey		m.	e.	w.
John Street, Gray's Inn Lane	J. H. Evans, A.M.		m.	e.	tu.
John's Row, St. Luke's	J. Newborn		m.	e.	w.
Jubilee Street, Mile End Road			m.	e.	w.
Keppel Street, Russell Square	S. Davies	Association	m.	e.	th.
Kensington (Silver Street)	F. Wills	Association	m.	e.	w.
Lion Street, Walworth	S. Green	Association	m.	e.	th
Lambeth (Regent Street)	W. Fraser	Association	m.	e.	th.
Mason's Court, Shoreditch			m.	e.	tu.
Maze Pond, Bermondsey	J. Aldis	Association	m.	e.	m.
Meard's Court, Soho	J. Stevens		m.	e.	th.
Mill Yard, Goodman's Fields	W. H. Black	Seventh-day	Sat. m. and e.		
Mitchell Street, St. Luke's	W. Carpenter		m.	e.	
New Park Street, Southwark Bridge	J. Smith	Association	m.	e.	w.
Northampton Street, King's Cross	—. Orchard		m.	e.	th.
Old Ford, Bow		Association	m.	e.	th.
Peckham (Rye Lane)	T Powell		m.	e.	w.
Poplar (Cotton Street)	J. A. Baynes, A.B.	Association	m.	e.	w.
Praed Street, Paddington	W. Underwood	General Baptist	m.	e.	w.
Prescot Street, Goodman's Field's	C. Stovel	Association	m.	e.	f.
Redcross Street	D. Whittaker		m.	e.	
Romney Street, Westminster	E. R. Hammond		m.	e	
Salter's Hall, Cannon Street	S. J. Davis.,	Association	m.	e.	w.
Shacklewell	John Cox	Association	m.	e.	th
Shakspeare's Walk, Shadwell	T. Moore	Association	m.	e.	th.
Shouldham Street, Paddington	J. George		m.	e.	th.
Soho Chapel, Oxford Street	G. Wyard		m.	e.	w.
Somers Town		Association	m.	e.	th
Spencer Place, Goswell Street	J. Peacock	Association	m.	e.	tu.
Stepney Green			m.	e.	f.
Tottenham		Association	m.	e.	
Trinity Square, Southwark	B. Lewis.		m.	e.	
Unicorn Yard, Southwark	W. Penrose				
Vernon Square, Pentonville	O. Clark	Association	m.	e.	w.
Waterloo Road		Association	m.	e.	th.
Wandsworth	W. Ball				
Wild Street	C. Woollacott	Association	m.	e.	th.
Windmill Street, Finsbury	W. Jones, A.M.		m.	e.	

BOARD OF BAPTIST MINISTERS IN AND NEAR LONDON AND WESTMINSTER:

CONSTITUTING ONE SECTION OF THE GENERAL BODY OF DISSENTING MINISTERS OF THE THREE DENOMINATIONS RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

With their Addresses per Post, and the Year when each became a Member of the General Body.

Formed, 1723.

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation, and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. W. GROSER, 24, Acton Place, Kingsland Road.

Angus, Joseph, A.M.	1838	33, Moorgate Street.
Bowes, William B.	1836	Blandford Cottage, 28, Alpha Road.
Brawn, Samuel	1828	Loughton, Essex.
Brown, John Jenkyn	1845	48, Gibson Square, Islington
Castleden, James	1836	Hampstead.
Clarke, Owen	1838	2, Vernon Square, Pentonville.
Cole, George	1843	8, Princes Street, Stamford Street.
Cox, F. A., D.D., LL.D.	1811	Hackney.
Cox, John	1839	11, Wellington Road, Stoke Newington.
Curtis, Daniel	1839	22, Brooksby's Walk, Homerton.
Davies, Benjamin, Ph.D.	1844	Stepney College.
Davies, Samuel	1845	20, Upper Wharton Street, Lloyd Square.
Davis, Stephen Joshua	1837	43, Lonsdale Square, Islington.
Dickerson, Philip	1832	69, Greenfield Street, Commercial Road, East.
Dovey, William	1828	16, Prospect Place, Liverpool Road.
Elliott, William	1842	12, Lower Wharton Street, Lloyd Square.
Francies, George	1838	63, Walnut Tree Walk, Kennington Road.
Fraser, William	1843	Vernon Cottage, Stockwell Park Road.
Fuller, Andrew Gunton	1841	46, Westmoreland Place, City Road.
Goodrich, J.	1843	156, Oxford Street.
Green, Samuel	1835	59, Queen's Row, Walworth.
Groser, William	1840	24, Acton Place, Kingsland Road.
Hammond, E. B.	1843	38, Gillingham Street, Vauxhall Bridge Road.
Hinton, John Howard, A.M.	1838	13, Liverpool Street, Bishopsgate.
Hoby, James, D.D.	1845	31, Great Coram Street.
Jones, John Andrew	1836	65, Buttesland Street, Hoxton.
Katterns, Daniel	1841	Hackney.
Killen, Hugh	1844	20, Brunswick Place, City Road.
Kingsford, John	1802	Midway Place, Lower Road, Deptford.
Le Maire, R. G.	1838	Mount Street, Walworth.
Lewis, Benjamin	1828	56, Trinity Square, Borough.
Miall, William	1841	1, Mayfield Villas, Dalston.
Moore, Timothy	1838	19, Shakspeare's Walk, Shadwell.
Murch, William Harris, D.D.	1828	11, Belgrave Street, Argyle Square.
Norton, William	1836	Rose Cottage, Dalston.
Orchard, G. H.	1845	11, Tavistock Terrace, Holloway.
Overbury, Robert W.	1835	5, Wakefield Street, Regent Square.
Peacock, John	1825	7, Owen's Row, St. John Street Road.
Powell, Thomas	1837	Peckham.
Pritchard, George	1817	4, York Place, Pentonville.
Rothery, Joseph	1832	71, Aldermanbury.
Smith, James	1842	5, Brunswick Terrace, Trinity St., Southwark.
Smith, Thomas	1845	33, Moorgate Street.
Soule, Israel May	1838	Battersea.
Steane, Edward, D.D.	1824	Camberwell.
Stovel, Charles	1832	5, Stebon Terrace, Philpot Street, East.
Tomkins, Samuel, A.M.	1828	Stepney College.
Trestrail, Frederick	1845	33, Moorgate Street.
Upton, James	1825	46, Mayfield Street, Dalston.
Ware, R.	1842	Hampstead.
Williams, William	1819	15, Frederick Street, Regent's Park.
Wills, Francis	1845	14, Bedford Place, Kensington.
Woollacott, Christopher	1828	31, Gloucester Street, Queen's Square.
Wyard, George	1843	10, Charrington Street, Somers Town.
Young, William	1828	1, Grove Place, Upper Grange Rd., Bermondsey.

BAPTIST ASSOCIATIONS IN ENGLAND AND WALES.

Bristol	Formed, 1832	...Churches, 41	Secretaries,	Rev. T. Winter, Bristol.
				J. Bunce, Devizes.
Berks and West Middlesex	1826	15		Rev. J. Statham, Reading.
Buckinghamshire	1811	20		
Cambridgeshire	1838	15		Rev. G. Bailey, Haddenham.
Carmarthen & Cardigan	1832	63		Rev. T. Thomas, Newcastle Emlyn.
East and North Ridings	1830	14		Rev. B. Evans, Scarborough.
East Kent	1835	14		Rev. J. P. Hewlett, Dover.
Essex	1796	11		Rev. C. Rust, Colchester.
General Baptist	1770	132		Rev. R. Stevenson, Leicester.
Glamorganshire	1832	51		Rev. J. James, Bridgend.
Gloucestershire	1843	24		Rev. W. J. Cross, Gloucester.
Herts and South Beds	1835	10		Rev. E. Ady, Leighton Buzzard.
Irish Southern	1841	9		Rev. C. Hardcastle, Waterford.
Kent & Sussex New Ass.	1844	12		Rev. W. Chapell, Maidstone.
Lancashire and Cheshire.	1837	38		Rev. W. F. Burchell, Rochdale.
Leicestershire	1835	11		Rev. J. Davis, Arnsby.
Lincolnshire	1836	8		Rev. J. Craps, Lincoln.
London	1834	32		Rev. J. H. Hinton, 13, Liverpool St.
Midland	1665	22		Rev. T. H. Morgan, Stourbridge.
Monmouthshire	1831	49		Rev. D. R. Stephen (now Manchester).
Norfolk and Norwich	1833	22		Rev. T. A. Wheeler, Norwich.
Northamptonshire	1764	32		
Northern	1669	12		Rev. R. Pengilly, Newcastle.
North Wales	1788	59		Rev. W. Morgan, Holyhead.
				Rev. D. Rowlands, Pwllheli.
				Rev. H. Jones, Cefn-bychan.
Notts and Derby	~~1805~~	14		Rev. J. Edwards, Nottingham.
				Mr. W. Vickers, Nottingham.
Old South Wales	1700	48		Rev. J. Evans, Brecon.
Oxfordshire	1802	21		Rev. C. Darkin, Cirencester.
Pembrokeshire	1832	38		Rev. H. Davies, Llangloffan.
Shropshire	1809	13		Rev. M Kent, Shrewsbury.
Southern	1823	28		Rev. T. Tilly, Forton.
South Western	1824	7		Rev. J. Spasshatt, Redruth.
S. W. Essex	1834	6		Rev. T. Finch, Harlow.
Suffolk and Norfolk	1771	14		Rev. C. Elven, Bury.
Suffolk and Norfolk New	1830	24		Rev. G. Wright, Beccles.
Western	1823	53		Rev. H. Trend, Bridgewater.
West Kent and Sussex	1778	17		Rev. H. H. Dobney, Maidstone.
West Riding, Yorkshire	1837	42		Rev. W. F. Clowes, Bradford.
				Mr. Nichols, Bradford.
Worcestershire	1836	10		Rev. F. Overbury, Pershore.

Seven hundred and fifty of these associated churches report 84,949 members, 884 village stations, and 91,000 sabbath-school scholars.

SUMMARY OF BAPTIST CHURCHES IN THE UNITED EMPIRE.

As nearly as their numbers have been ascertained.

ENGLAND.

Bedfordshire	35	Hereford	15	Rutland	3
Berks	19	Hertford	21	Shropshire	19
Bucks	45	Huntingdon	21	Somerset	54
Cambridge	46	Kent	63	Stafford	27
Cheshire	19	Lancashire	55	Suffolk	53
Cornwall	18	Leicester	41	Surrey	35
Cumberland	8	Lincoln	36	Sussex	19
Derby	19	Middlesex	78	Warwick	27
Devon	56	Monmouth	58	Westmoreland	2
Dorset	10	Norfolk	47	Wilts	50
Durham	15	Northampton	48	Worcester	27
Essex	41	Northumberland	8	York	79
Gloucester	55	Nottingham	25		
Hants	42	Oxford	16		

WALES.

Anglesea	14	Carmarthen	43	Merioneth	4
Brecon	30	Denbigh	19	Montgomery	21
Caernarvon	17	Flint	6	Pembroke	37
Cardigan	14	Glamorgan	54	Radnor	11

SCOTLAND.

Aberdeenshire	8	Dumfriesshire	2	Morayshire	2
Argyle	4	Edinburghshire	7	Perth	8
Ayr	4	Elgin	1	Orkney	3
Banffshire	1	Fifeshire	11	Renfrew	6
Berwick	1	Forfarshire	5	Ross-shire	1
Bute	1	Haddingtonshire	1	Selkirk	1
Caithness-shire	4	Inverness	1	Shetland	1
Clackmannanshire	1	Kirkudbright	2	Sterling	5
Dumbartonshire	1	Lanark	7	Western Isles	8

IRELAND.

Antrim, Ulster	3	Kildare	1	Roscommon, Connaught	2
Cork, Munster	2	King's County, Leinster	1	Sligo, Connaught	3
Derry, Ulster	2	Limerick, Munster	2	Tipperary, Munster	1
Donegal, Ulster	1	Mayo, Connaught	1	Tyrone, Ulster	9
Down, Ulster	1	Monaghan, Ulster	1	Waterford, Munster	1
Dublin, Leinster	1	Queen'sCounty, Leinster	1	Westmeath, Leinster	2

Number of Baptist churches in England 1382
Wales 270
Scotland 97
Ireland 40
Total number of Baptist churches in the three kingdoms 1789

BAPTIST CHURCHES IN IRELAND.

From the Circular Letter of the Irish Southern Association for 1845.

CHURCHES.	COUNTIES.	PASTORS.	INCREASE.			DECREASE.			No. of Members.
			Baptism.	Profession.	Letter.	Died.	Letter.	Excom.	
Abbeyleix	Queen's	T. Berry	1	...	...	...	...	1	31
Athlone	Westmeath	W. Hamilton	...	...	1	1	1	...	5
Aughavey	Tyrone	...	...	...	..	...	...	...	42
Ballina	Mayo	J. Bates	...	...	...	...	1	...	27
Ballimoney	Antrim	R. Bentley	5	1	...	...	...	1	25
Ballygawley	Tyrone	...	...	...	...	...	...	...	...
Belfast	Antrim	R. Wilson.	5	...	7	...	2	...	42
Blackforth	Tyrone	...	...	...	...	...	...	...	...
Boyle	Roscommon	—. Jackman	...	...	...	...	...	...	16
Broughshane	Antrim	...	...	...	...	...	...	..	...
Carrickfergus	...	...	...	...	...	...	...	...	6
Carrandasy	Tyrone	...	...	...	...	...	...	...	...
Clonmel	Tipperary	C. Sharman	...	...	1	...	2	1	7
Clough Jordan	...	M. Mullarky	...	...	...	...	...	...	17
Coleraine	Derry	W. S. Eccles	1	3	...	...	4	...	50
Conlig	Down	D. Mulhern	13	...	1	...	2	1	80
Cookstown	Tyrone	...	...	...	...	...	...	...	...
Coolaney	Sligo	...	...	...	...	...	2	...	12
Cork	Cork	G. N. Watson.	2	...	...	...	...	...	33
Crilly	Tyrone	...	...	...	...	...	...	...	...
Dublin	Dublin	G. Gould	3	...	...	1	...	2	50
Dungannon	Tyrone	...	...	...	...	...	...	...	14
Easky	Sligo	...	...	...	...	...	...	...	12
Ferbane	King's	I. M'Carthy	...	...	...	...	...	...	11
Grange	Antrim	...	...	...	...	..	...	...	...
Kilcooley Hills	Tipperary	C. Sharman	8	...	2	...	...	...	13
Knockeonny	Tyrone	...	...	...	...	...	...	...	31
Letterkenny	Donegal	...	...	..	...	...	...	...	30
Limerick	Limerick	W. Thomas	...	...	..	...	...	...	5
Moate	West Meath	W. Hamilton	6	...	...	1	2	1	17
Monaghan	Monaghan	...	...	...	...	...	...	...	...
Mullaghmore	Tyrone	...	...	...	...	..	...	...	24
Mullycar	...	...	...	...	...	...	...	...	17
Omagh	...	D. Cook	...	...	...	...	...	...	20
Parsonstown	King's	M Mullarky	3	...	...	...	..	...	16
Rahue	Westmeath	I. M'Carthy	2	...	...	1	...	...	43
Siskanore	Tyrone	...	...	...	...	...	...	..	...
Tubbermore, 1st Church	Derry	R. H. Carson	...	26	...	2	8	...	260
Do. 2nd Church.	...	...	...	...	...	...	..	...	100
Waterford	Waterford	C. Hardcastle	...	...	...	1	1	...	25
			49	30	12	7	25	7	1081

Clear increase, 52.

N.B.—The table above may not include all the baptist churches in Ireland, nor be quite numerically correct; but it is believed to be more correct than any hitherto presented.

CHURCHES IN CONTINENTAL INDIA, CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY.

From the Fifty-third Annual Report.

	Increase during the Year.			Decrease during the Year.				No. of Members.		No. of Schools.	
	Baptized.	Restored.	Received by Dismission.	Died.	Dismissed.	Excluded.	Withdrawn.	English.	Native.	No. of Schools.	No. in Attendance.
CALCUTTA.											
Kalinga	6	...	1	2	1	5	...	...	29	3	360
Circular Road	1	...	...	3	...	2	...	71	...	...	...
Lal Bazar	3	4	1	5	...	1	1	122		4	190
Intally	5	1	6	1	5	1	...	...	35	2	38
Haurah	8	1	...	...	...	5	2	26		4	230
Narsingdar-chok, &c.	2	...	...	2	...	23	...	...	36	1	40
Lakhyantipur ...	5	2	8	1	4	3	...	...	73	1	40
Khari	6	9	...	5	...	17	...	...	34	1	40
Cutwa	...	...	...	...	...	1	...	...	47	1	30
Birbhum, Suri...	...	1	...	...	...	2	...	4	17	2	100
Monghir	2	...	1	2	...	2	...	...	56	3	90
Patna	...	...	...	...	...	...	6	17	13	2	35
Muttra.....	1	...	...	...	1	...	...	6	4	1	50
Benares	...	...	...	...	...	...	...	6	3	...	...
Chunar.....	...	...	...	...	...	...	...	...	10	...	...
Allahabad	1	...	1	...	...	1	1	...	7	...	...
Delhi	6	...	...	...	3	3	3	9	2	...	...
Agra.....	12	..	3	1	14	2	...	32	18	...	...
Jessore.....	18	...	...	4	...	8	...	3	143	10	400
Barisal	1	...	...	...	...	..	...	...	10	...	...
Dacca	...	...	...	...	...	...	...	10	5	1	40
Dinajpur	4	...	...	...	...	...	...	...	25	...	...
Sadamahl	...	...	...	...	...	...	...	...	8	...	...
Chittagong	6	2	...	2	...	3	...	12	21	3	75
Total	87	20	21	28	28	79	13	914		39	1758

STATIONS CONNECTED WITH THE BAPTIST MISSIONARY SOCIETY,

Including those in Jamaica, which are now independent.

	Stations and Sub-stations.	Missionaries.	Female Missionaries.	Native Preachers and Teachers.	Baptized.	Total No. of Members.	No. of Day Schools.	No. of Day Scholars.	No. of Sunday Scholars.
INDIA.									
Calcutta, &c...	20	13	8	16	36	426	16	1038	
Upper India...	26	19	6	35	51	488	23	820	
Asiatic Islands	24	6	3	20	...	530	39	1257	
Africa	9	8	15	11	20	80	4	200	500
Jamaica	87	31	30	40	2000	34,000	40	5000	9000
Bahamas	29	3	3	31	315	2453	8	465	1389
Trinidad	5	2	2	2	3	52	2	95	80
Hayti	3	...	...	...	...	48			
Honduras	5	3	3	2	5	122	5	350	
Canada	7	8	...	...	...	about 400			
EUROPE.									
France.....	8	2	2	...	...	10			
	218	95	72	157	2430	38,669	137	9225	10969

BAPTIST CHURCHES THROUGHOUT THE WORLD.

The subjoined Table, and the remarks appended to it, are taken from the "Almanack and Baptist Register for 1846," published at Philadelphia.

UNITED STATES.	Churches.	Ministers.	Total.
Associated Baptists	7,501	4,408	651,332
Ditto, Anti-Mission Baptists	1,978	889	68,641
Churches not associated	250	130	10,000
Indian Baptist Churches	15	15	1,559
Six Principle Baptists	17	22	3,055
Seventh-day Baptists	60	52	5,996
Church of God (Baptists)	125	83	10,000
Free Will Baptists	1,165	771	61,372
Reformers	2,500	1,750	200,000
Christian Connexion (Unitarian) Baptists	650	782	35,600
Total in the United States	14,261	8,902	1,047,535
British Provinces	239	124	19,956
West Indies	68	41	36,371
Great Britain	1,702	1,200	131,272
France	14	13	220
Hamburgh	1	4	225
Prussia	5	6	335
Other German States	12	6	420
Denmark	8	6	493
China and Siam	5	8	80
Burmah, &c.	70	17	5,000
India (British)	57	121	2,525
Africa	6	5	220
Cape of Good Hope	1	2	160
African Islands	2	2	97
Australasia	11	4	360
Oregon	1	1	20
Grand Total	16,463	10,562	1,254,789

"REMARKS.—It will be understood that the above, gathered from various sources of information, is only an approximation, and falls short of the existing facts. The aggregate number baptized is less by 12,000 than the actual returns of a former year in the United States alone, as may be seen in the tables of the Almanack of 1845.

"We have put in the list several sects of baptists in the United States that are not in church fellowship, yet in the distinctive principles of baptists, that form the line of demarcation between them and pædobaptist sects, there is accordance. It is known there are baptists in large numbers in Bohemia, Transylvania, and other countries in the interior of Europe, but we know too little of their numbers or circumstances to furnish anything definite.

"The first seven classes at the head of the table for the United States, do not differ, in any very material sense, in their system of doctrine, church discipline, and sacramental ordinances. The anti-mission class usually have the same articles of faith as the associate baptists, and might as well have been placed in one general summary."

GENERAL SOCIETIES.

Religious Tract Society.

Formed, 1799.

OBJECT :—"The circulation of small religious books and treatises, in foreign countries as well as throughout the British dominions."

INCOME, year ending March 30, 1845	£52,391	3	2
EXPENDITURE	52,532	6	2

Treasurer, SAMUEL HOARE, Esq., Hampstead.
Secretaries, Rev. ROBERT MONRO, M.A., and Rev. EBENEZER HENDERSON, D.D.
Corresponding Secretary and Superintendent, Mr. W. JONES, 56, Paternoster Row.
Assistant Secretary and Cashier, Mr. WILLIAM TARN, 56, Paternoster Row.
Collector, Mr. EDWARD MARRIOTT, 56, Paternoster Row.

Sunday School Union.

Formed, 1803.

OBJECTS :—"1st. To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd. By mutual communication, to improve the methods of instruction. 3rd. To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th. To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools."

INCOME, year ending April 24, 1845	£1753	18	8
EXPENDITURE	2172	7	7

Treasurer, WILLIAM BRODIE GURNEY, Esq., Denmark Hill.
Secretaries—
Mr. WILLIAM H. WATSON. | Mr. ROBERT LATTER.
Mr. PETER JACKSON. | Mr. WILLIAM GROSER.*
Collector, Mr. C. T. HOWSELL, 34, Margaret Street, Hackney Road.
Offices, 60, *Paternoster Row.*

* This is not the minister of the same name, the editor of the Baptist Magazine, but a relative who has been for many years an active member of the Sunday School Union Committee. Great inconvenience has arisen occasionally, even of late, from misapprehension on this subject.

British and Foreign Bible Society.

Formed, 1804.

OBJECT :—"To encourage a wider circulation of the Holy Scriptures without note or comment: the only copies in the languages of the United Kingdom to be circulated by the society shall be the authorized version."

INCOME, year ending March 30, 1845	£97,755	10	10
EXPENDITURE	85,817	15	9

President, Right Hon. LORD BEXLEY. Treasurer, JOHN THORNTON, Esq.
Secretaries—
Rev. ANDREW BRANDRAM, A.M., Beckingham, and Rev. GEORGE BROWNE, Clapham.
Superintendent of the Translating and Editing Department, Rev. J. JOWETT, M.A.
Assistant Secretary, Mr. WILLIAM HITCHIN, 10, Earl Street, Blackfriars.
Assistant Foreign Secretary, Mr. JOHN JACKSON.
Depositary, Mr. RICHARD COCKLE, 10, Earl Street, Blackfriars.
Collector, Mr. WILLIAM DAVIES, 10, Earl Street, Blackfriars.

British and Foreign School Society.

Formed, 1808.

OBJECT:—"Promoting the education of the labouring and manufacturing classes of society of every religious persuasion."

INCOME, year ending December 31, 1844	£15,789 3 1
EXPENDITURE	16,140 16 11

President, The DUKE OF BEDFORD.
Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
Secretary, HENRY DUNN, Esq., Central School, Borough Road.
Collector, Mr. THOMAS BOULTON, 44, Essex Street, Strand.

Peace Society.

Formed, 1816.

OBJECT:—"The promotion of permanent and universal peace."

INCOME, year ending May 19, 1845	£1380 17 8
EXPENDITURE	1418 18 7

President, C. HINDLEY, Esq., M.P.
Treasurer, SAMUEL GURNEY, Esq., 65, Lombard Street.
Secretary, Rev. JOHN JEFFERSON, Stoke Newington.
Assistant Secretary, Mr. A. BROCKWAY, Peace Office, 19, New Broad Street.

Christian Instruction Society.

Formed, 1825.

OBJECT:—"Irrespective of the particular denominational opinions held amongst Christians, to advance evangelical religion and Christian charity primarily amongst the inhabitants of the metropolis and its vicinity, by promoting the observance of the Lord's day, the preaching of the gospel, the establishment of prayer-meetings and Sabbath schools, the circulation of the Holy Scriptures and religious books and tracts, the systematic visitation of the sick and destitute poor in hospitals, workhouses, and prisons, or at their own abodes, with every other work of mercy which the Committee may from time to time approve, for the accomplishment of the great objects contemplated by the Society."

INCOME, year ending April 29, 1845	£890 12 5
EXPENDITURE	791 6 9

Treasurer, THOMAS CHALLIS, Esq., Alderman, 32, Wilson Street, Finsbury.
Gratuitous Secretaries, Rev. JOHN BLACKBURN, 10, Cloudesley Street, Islington,
Mr. JOHN PITMAN, 9, Grove Place, Hackney.
Assistant Secretary, Rev. J. MIRAMS, 7, Pownall Terrace, Kennington.
Collector, Mr. JOHN RIDLER, 16, South Island Place, North Brixton.
Letters for the Secretaries may be addressed to 60, *Paternoster Row.*

City Mission.

Formed, 1835.

OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending April 30, 1845	£9571 11 4
EXPENDITURE	9792 14 3

Treasurer, SIR EDWARD NORTH BUXTON, Bart. Sub-Treasurer, Mr. JOHN I. MARKS.
Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.

Examiners of Missionaries—

Rev. J. CARVER, M.A.	Rev. J. MORISON, D.D.
Rev. J. T. HOLLOWAY, D.D.	Rev. W. H. MURCH, D.D.
Rev. J. LEIFCHILD, D.D.	Hon. and Rev. B. W. NOEL, M.A.

Bankers, Messrs. BARNETT, HOARE, and Co., 62, Lombard Street.
Collector, Mr. C. HOWSHALL, 34, Margaret Street, Hackney Road.
Office, 20, *Red Lion Square.*

Aged Ministers' Society.

Formed, 1818.

OBJECT:—"The relief of aged and infirm protestant dissenting ministers of the presbyterian, independent, and baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

INCOME	£455	1	8
EXPENDITURE	408	17	6

Cases relieved during the year, 37.

Treasurer, THOMAS PIPER, Esq., Denmark Hill, Camberwell.
Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq., HENRY WAYMOUTH, Esq., JOHN WILKS, Esq.
Secretary, Rev. T. RUSSELL, M.A., Walworth.
Collector, Mr. ISAAC HAILES, 16, Penton Place, Walworth.

Widows' Fund.

Formed, 1733.

OBJECT:—"The relief of the necessitous widows and children of protestant dissenting ministers."

INCOME, year ending April 9, 1844	£4019	19	5
EXPENDITURE	3758	14	4

Treasurer, STEPHEN OLDING, Esq., Clement's Lane.
Secretary, Mr. H. K. SMITHERS, 3, Crescent, Minories.
Collector, Mr. I. HAILES, 16, Penton Place, Walworth,

From whom Forms of Petitions and every other information relative to this charity may be had.

Protestant Union.

Founded, 1799.

OBJECT:—The benefit of the widows and children of protestant ministers of all denominations who subscribe in conformity with its rules."

INCOME, year ending April 30, 1845	£1988	15	9
EXPENDITURE	1767	0	2

Annuitants, 31.
Number of members, 150.
Capital, £22,400.

Treasurer, W. ALERS HANKEY, Esq., Fenchurch Street.
Secretary, Rev. JOHN HUNT, Brixton Rise, Surrey.

Orphan Working School.

Founded, 1760.

OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers."

Number of children in the institution, 120.

INCOME, for the year ending December 31, 1844	£4997	2	5
EXPENDITURE	4749	6	1

President, HENRY WEYMOUTH, Esq.
Treasurer, JOHN REMINGTON MILLS, Esq.
Secretary, Mr. JOSEPH SOUL, 20, Brunswick Parade, Islington.
Collector, Mr. J. HARRISON, 21, Doris Street, Kennington Cross.

London Society Protestant Schools.

NORTH STREET, LITTLE MOORFIELDS.

Instituted, 1782.

OBJECT :—"Educating and annually clothing one hundred poor children."

To which is united,

The Female Orphan Institution.

Founded, 1830.

OBJECT :—"Maintaining and educating the daughters of gospel ministers."

Number of Female orphans, 6.

Treasurer, THOMAS CHALLIS, Esq., Alderman.

Secretary, EBENEZER TAYLOR, Esq., 1, Canonbury Square.

Mistress of the Orphan Institution, MISS GREENHOUGH, Park Street, Islington.

New Asylum for Infant Orphans.

STAMFORD HILL.

Founded, 1844.

OBJECT :—"To board, clothe, nurse, and educate the infant orphan under eight years of age; and until he shall be eligible to enjoy the aid of those institutions which provide for the fatherless above that age."

FUNDAMENTAL LAW :—"That it being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connexion, it shall be a rule absolute, beyond the control of any future general meeting, or any act of incorporation, that, while the education of the infant family shall be strictly religious and scriptural, no denominational catechism whatever shall be introduced, and that no particular forms whatever shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian of such child."

INCOME, year ending June 12, 1845	£2194 16 10
EXPENDITURE	1735 6 7

Number of Orphans, 26.

Treasurer, JOSEPH TRITTON, Esq.

Sub-Treasurer, ANDREW REED, D.D.

Secretary, Rev. JAMES SHERMAN.

Trustees—

JOSEPH TRITTON, Esq. | JOHN WILKS, Esq.
ANDREW REED, D.D. | ROBERT GAMMAN, Esq.

Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.

Sub-Secretary and Collector, Mr. W. STRUDWICKE.

Office, 32, Poultry, London, where the forms for the nomination of candidates, and information relative to the charity, may be obtained.

Apprenticeship Society.

Formed, 1829.

OBJECT :—"That this society shall be designated the 'Society for Assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments.'"

INCOME	£132 6 5
EXPENDITURE, six premiums at £20 each	120 0 0
Sums distributed, from its formation in 1829	1290 0 0

Candidates in four years, 91.

Successful . . . 29

Treasurer, T. CHALLIS, Esq., Alderman.

Secretaries, C. J. METCALFE, Esq., Roxton House, St. Neots, Huntingdonshire.
Rev. E. MANNERING, Cheshunt College Rooms, Blomfield Street.

Walthamstow Girls' School.

Established, 1808.

OBJECT:—"The education of the daughters of missionaries."

"That there be provided a comfortable residence, education, board, washing, ordinary medicines, and books; and that the total charge to the parents or guardians shall not exceed £12 per annum for each child under ten years old, and £15 for all above that age; if clothing be included, £5 per annum extra. The education to be liberal and respectable; attention to domestic affairs to be taught at a suitable age. The whole to be conducted with a strict regard to utility, habits of economy, and comfort."

INCOME, year ending April, 1845	£1455 13 3
EXPENDITURE	1420 14 8

Treasurer, JOSEPH TRUEMAN, Jun., Esq.
Secretaries, Mrs. F. A. COX, Hackney, Mrs. FOULGER, Walthamstow.
Collector, Mr. HINE, 10, Allen Terrace, Kensington.

Walthamstow Boys' School.

OBJECT:—"The education of the sons of missionaries."

INCOME, year ending Midsummer, 1845	£1355 7 0
EXPENDITURE	1271 4 4
Balance due to Treasurer	700 0 0

Treasurer, W. D. ALEXANDER, Esq.
Honorary Secretary, Rev. J. J. FREEMAN, Blomfield Street.

British and Foreign Anti-Slavery Society.

Formed, 1839.

OBJECTS:—"The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves."

INCOME, year ending May 1, 1845	£1966 5 1
EXPENDITURE	1913 4 3

President, THOMAS CLARKSON, Playford Hall, Suffolk.
Treasurer, GEORGE WILLIAM ALEXANDER, Lombard Street.
Secretary, JOHN SCOBLE. Collector, THOMAS BOULTON.
Office, 27, *New Broad Street, London.*

British Anti-State-Church Association.

Formed, 1844.

OBJECT:—"The distinctive feature of the British Anti-State-Church Association is the public avowal, as its single object, of the design, by every peaceful and Christian means, to seek the dissolution of the unhallowed union of church and state, in order that religion may be freed from the corrupting influence of worldly politics, the crushing power of anti-christian despotism, and the destructive conflicts of party animosity."

INCOME, year ending May 6, 1845	£1002 2 11
EXPENDITURE	868 18 8

Treasurer, Dr. THOMAS PRICE.
Secretaries, Rev. F. A. COX, D.D., LL.D., Mr. EDWARD MIALL, Mr. J. M. HARE.
Office, 12, *Warwick Square, London.*

CONGREGATIONAL STATISTICS.

CONGREGATIONAL UNION.

INCOME, 1844—5 . . . . . £406 0 7
EXPENDITURE 421 19 4

Treasurer, BENJAMIN HANBURY, Esq.
Secretaries, Rev. J. BLACKBURN, Rev. W. STERN PALMER, Rev. ALGERNON WELLS.

HOME MISSIONARY SOCIETY.

INCOME, 1844—5 . . . . . £8,100
EXPENDITURE 8,600

Stations, principal and subordinate, 645.
Missionaries and grantees, 153.
Treasurers, THOMAS THOMPSON, JOSHUA WILSON, and BENJAMIN HANBURY, Esqrs.
Secretaries, Rev. E. A. DUNN, Rev. A. WELLS, Rev. J. MATHESON, D.D.

IRISH EVANGELICAL SOCIETY.

INCOME, 1844—5 . . . . . £2,318 11 8
EXPENDITURE 2441 4 9

Stations and Out-stations, 133.
Agents (Pastors, Missionaries, and Readers), 34.
Treasurer, T. M. COOMBS, Esq.
Secretary, Rev. THOMAS JAMES.

COLONIAL MISSIONARY SOCIETY.

INCOME, 1844—5 . . . . . £3,388 14 8
EXPENDITURE 3,116 18 8

Treasurer, J. R. MILLS, Esq.
Secretaries, Rev. Dr. REED, Rev. T. BINNEY, Rev. A. WELLS.

LONDON MISSIONARY SOCIETY.

(*Congregationalists and others.*)

INCOME, 1844—5 . . . . . £65,214 1 9
EXPENDITURE 82,876 9 8

Stations and Out-stations, 439.
Missionaries, 165 European, and 603 European and Native Assistants.
Treasurer, SIR CULLING EARDLEY SMITH, Bart.
Secretaries, Rev. A TIDMAN, Rev. J. J. FREEMAN, and Rev. J. ARUNDEL.

COLLEGIATE INSTITUTIONS.

In England 11, Wales 1, Scotland 1, Ireland 1.
Students (last year) 226; Tutors, 27.

The number of Congregational Churches in England, in 1843, was computed at.....	1927
In North and South Wales	630
In Scotland	114
In Ireland	34
	2705

The Offices of the Congregational Societies are in Blomfield Street, Finsbury.

WESLEYAN METHODIST STATISTICS.

From the Minutes of Conference of 1845.

Great Britain, Total Number of Members	this year 340,778	last year 337,598	Increase 3683
Ireland	27,926	28,409	Decrease 480
Continent of Europe	1,941	1,973	Decrease 32
Asia	1,559	1,415	Increase 144
Australasia	13,236	12,667	Increase 569
Africa	7,287	6,798	Increase 489
West Indies, Antigua	14,850	15,305	Decrease 455
St. Vincents & Demarara	12,836	12,542	Increase 294
Jamaica	25,662	26,772	Decrease 1110
Bahamas	3,544	2,876	Increase 668
Hayti	261	619	Decrease 388
British North America	18,433	17,514	Increase 919
Total under the care of the British & Irish Conferences	468,313	464,518	Increase 3795

MINISTERS.

In Great Britain	893	Supernumerary and superannuated	156	On Trial 99	Total 1148
In Ireland	110		35	20	165
In Foreign Stations	288		11	73	372
					1685

DISTRICTS AND CIRCUITS.

Districts	Great Britain 32	Ireland 11	Foreign Parts ——
Circuits	429	53	282

MISSIONARY SOCIETY.

Income, year ending December 31, 1844	£105,987 5 7
Expenditure	109,188 6 3

Central or Principal Stations, called Circuits, occupied by the Society	288
Chapels and other preaching places, as far as ascertained	1,865
Missionaries and Assistant Missionaries	382
Other Paid Agents, as Catechists, Interpreters, &c.	1,608
Unpaid Agents, as Sabbath School Teachers, &c.	5,104
Full and Accredited Church Members	102,750

OFFICERS.

President, Rev. Jacob Stanley, 12, Virginia Terrace, Dover Road, London.

Secretary, Rev. Robert Newton, D.D., Broughton, near Manchester.

Treasurers of the Wesleyan Missionary Society, Thomas Farmer, Esq., and the Rev. John Scott.

Secretaries of the Wesleyan Missionary Society, the Rev. Dr. Bunting, the Rev. John Beecham, the Rev. Dr. Alder, the Rev. Elijah Hoole.

Book Steward, Rev. John Mason, 14, City Road, London.

Editor, Rev. G. Cubitt; Assistant Editor, Rev. J. S. Stamp.

President of the Wesleyan Theological Institution, Rev. Jabez Bunting, D.D.

Wesleyan Conference Office, 14, City Road, London.

ESTABLISHED CHURCH STATISTICS.

ENGLISH DIOCESES AND THEIR BISHOPS.

Province of Canterbury, Archbishop, W. Howley D.D., Primate			1828	£17,000.	
Bangor	Churches and Chapels 190	Bishop, C. Bethell, D.D.	1830		£4,000
Bath and Wells	523	R. Bagot, D.D.	1845		5,000
Chichester	314	A. T. Gilbert, D.D.	1842		4,200
Ely	543	J. Allen, D.D.	1836		5,500
Exeter	734	H. Phillpotts, D.D.	1830		2,700
Gloucester and Bristol	479	J. H. Monk, D.D.	1830		3,700
Hereford	395	T. Musgrave, D.D.	1837		4,200
Lichfield	575	J. Lonsdale, D.D.	1843		4,500
Lincoln	1165	J. Kaye, D.D.	1827		4,000
Llandaff	271	E. Coplestone, D D.	1827		7,000
London	779	C. J. Blomfield, D.D.	1828		11,700
Norwich	1041	E. Stanley, D.D.	1837		4,465
Oxford	426	S. Wilberforce, D.D.	1845		5,000
Peterborough	626	G. Davys, D.D.	1839		4,500
Rochester	112	G. Murray, D.D.	1827		5,000
St. Asaph	152	W. Carey, D.D.	1830		5,300
St. David's	450	C. Thirlwall, D.D.	1840		2,500
Salisbury	540	E. Denison, D.D.	1837		5,000
Winchester	570	C. R. Sumner, D.D.	1827		10,300
Worcester	446	H. Pepys, D.D.	1841		5,000
Canterbury	390				
	10,733				
Province of York, Archbishop, E. C. Harcourt, D.C.L.			1807	£10,000	
Carlisle	Churches and Chapels 157	Bishop, Hon. H. Percy, D.D.	1827		£3,000
Chester	665	J. B. Sumner, D.D.	1828		3,250
Durham	262	E. Maltby, D.D.	1836		6,000
Ripon	339	C. T. Longly, D.D.	1836		4,300
Sodor and Man	31	T. V. Short, D.D.	1841		2,000
York	603				
	2,057				
Totals. Dioceses, 25	12,730	Archbishops and Bishops, 27.			

IRISH DIOCESES AND THEIR BISHOPS.

Armagh	Lord J. G. Beresford, D.D. (Archbishop) Primate of all Ireland	1822		£14,494
Dublin	Rt. Hon. Richard Whately, D. D. (Archbishop), Primate of Ireland	1831		7,726
Meath	Rt. Hon. E. Stopford, LL.D.	1842		4,062
Kildare	Rt. Hon. C. Lindsay, D.D	1804		6,000
Clogher	Lord R. P. Tottenham, D.D.	1822		6,000
Kilmore, Ardagh, and Elphin	John Leslie, D.D.	1841		
Down, Connor, and Dromore	Richard Mant, D.D.	1820		4,294
Derry and Raphoe	Hon. Richard Ponsonby, D.D.	1828		8,000
Cork, Cloyne, and Ross	Samuel Kyle, D.D.	1831		4,000
Limerick, Ardfert, and Aghadoe	Hon. Edmund Knox, D.D.	1834		4,973
Cashel, Emly, Waterford, and Liamore	Robert Daley, D.D.	1844		5,000
Killaloe, Kilfenora, Clonfert, and Kilmacdaugh	Hon. Ludlow Tonson, D.D.	1839		4,041
Tuam, Killala, and Achory	Hon. Thomas Plunkett, D.D.	1839		6,996
Ossory, Ferns, and Leighlin	James T. O'Brien, D.D.	1842		3,858

COLONIAL DIOCESES AND THEIR BISHOPS.

Jamaica	Aubrey George Spencer, D.D.	1843		£3,000
Barbadoes and Leeward Isles	Thomas Parry, D.D.	1842		2,500
Nova Scotia	John Inglis, D.D.	1825		2,400
Calcutta	D. Wilson, D.D.	1832		5,000
Madras	G. T. Spencer, D.D.	1837		2,500
Bombay	Thomas Carr, D.D.	1836		2,500
Quebec	G. J. Mountain, D.D.	1836		1,500
Australia	W. G. Broughton, D.D.	1836		2,000
Toronto	John Strachan, D D.	1839		833
New Zealand	G. A. Selwyn, D D.	1841		1,200
Guiana	W. P. Austen, D.D.	1842		2,000
Antigua	D. G. Davies, D.D.	1842		2,000
Gibraltar	George Tomlinson, D.D.	1842		1,200
Tasmania	F. R. Nixon, D.D.	1842		1,200
Newfoundland	Edward Field, D.D.	1844		
Fredericton	John Medley, D.D.	1845		
Ceylon	James Chapman, D.D.	1845		

REVENUES OF THE ESTABLISHED CHURCH.

From Gilbert's Clergyman's Almanack for 1846.

ENGLISH CHURCH.

SUMMARY OF THE REVENUES OF THE ESTABLISHED CHURCH IN ENGLAND AND WALES, ABRIDGED FROM THE REPORT OF HIS LATE MAJESTY'S COMMISSIONERS OF ECCLESIASTICAL REVENUE INQUIRY:—ON AVERAGE OF THREE YEARS, ENDING DECEMBER 31, 1831.

REVENUES OF THE CHURCH.	Gross Annual Value.	Average each.	Net Annual Value.	Average each.
	£	£	£	£
Archiepiscopal and Episcopal Sees	181,631	6727	160,292	5936
Cathedral and Collegiate Churches	284,241	.....	208,289	.....
Separate revenues of the several Dignitaries, and other spiritual persons, members of the Cathedral and Collegiate Churches....	75,754	.....	66,465	.....
Number of Benefices with and without cure of souls, the Incumbents whereof have made returns is 10,540	3,197,225	303	3,004,721	285
Total number of Benefices with and without cure of souls, including those not returned, 10,718	3,251,159	.....	3,055,451	.....
Total number of Curates employed by resident Incumbents, 1006.....	.....	.....	87,075	86
Do. by non-resident Incumbents, 4224	.....	.....	337,620	79
Number of Sinecure Rectories returned, and which Rectories are included as above, 62	18,622	300	17,095	275

To prevent misapprehension as to the items which compose the difference between the gross and net amounts, it is to be observed, that no deduction is made from income on account of payments to Curates, nor for the reparation of episcopal residences, or of glebe houses and offices, nor on account of payments of rates and taxes for the same; nor has any deduction been made on account of arrears due at the time of making the returns, or of any payments not being of a compulsory nature.

Benefices with cure of souls:—		506 of £500 and under.....	£600
297 under the annual value of	£50	337 ... 600	700
1629 of £50 and under	100	218 ... 700.....	800
1602 ... 100.....	150	126 ... 800	900
1355 ... 150.....	200	90 .. 900	1000
1978 ... 200.....	300	134...1000	1500
1326 ... 300..	400	32...1500	2000
830 ... 400.....	500	18...2000 and upwards.	

IRISH CHURCH.

Number of Benefices and their net value when the provisions of the Church Temporalities Act shall have come into full operation.

488 under the annual value of	£150	21 of...£750 and under	£850
390 of...£150 and under.....	300	13 ..... 850.....	1000
278 ..... 300	450	8 .....1000.....	1100
117 ..... 450	550	4 .. ...1100.....	1250
73 ..... 550	750	3.....1250.....	1500

CIVIL STATISTICS.

BUILDINGS REGISTERED IN ENGLAND AND WALES FOR THE SOLEMNIZATION OF MARRIAGES TO JUNE 30, 1844.

Abstracted from the Sixth Annual Report of the Registrar General, just published.

BAPTISTS	Particular or Calvinistic	96	
	General or Arminian	46	
	Not defined	397	
			539
CONGREGATIONALISTS			903
PRESBYTERIAN	Church of Scotland	26	
	United Secession Church	24	
	Relief Synod or Church	5	
	English Presbyterians and Unitarians	76	
	Not defined	55	
			186
METHODISTS (Arminian)	Wesleyan	132	
	New Connexion	23	
	Primitive	24	
	Wesleyan Methodist Association	23	
	Independent Methodists	2	
			204
METHODISTS (Calvinistic)	English	8	
	Welsh	35	
	Lady Huntingdon's Connexion	26	
			69
ROMAN CATHOLICS			284
FOREIGN CHURCHES	United Brethren, or Moravians	1	
	Lutheran, or Evangelical Church	3	
	Swiss Protestants	1	
			5
MISCELLANEOUS	New Jerusalem Church	12	
	Christian Israelites	2	
	Evangelical Friends	1	
	Undescribed	27	
			42
	Total		2232

MARRIAGES IN ENGLAND AND WALES IN THE YEAR ENDING DECEMBER 31, 1842.

Abstracted from the Sixth Report of the Registrar General.

According to the rites of the Established Church.		
Special License	9	
License	14,935	
Banns	75,744	
Superintendent Registrar's Certificate	944	
Not stated by which of the foregoing forms	18,415	
		110,047

Not according to the rites of the Established Church.		
In Registered places of worship	6,200	
In Superintendent Registrar's Office	2,357	
Between Quakers	58	
Between Jews	163	
		8,778
Total		118,825
Not of full age, or under 21, Men		5,387
" " Women		16,003
Widowers		15,619
Widows		10,579
Signed with marks, Men		38,031
" Women		56,965

POPULATION AND ANNUAL BIRTHS OF FOUR GREAT EUROPEAN STATES.

	England.	France.	Prussia.	Austria.	Russia.
Census taken in	1841.	1841.	1840.	1840.	1842.
Population	15,927,867	34,213,929	14,928,581	21,571,594	49,525,426
Average annual births	517,739	970,714	562,394	846,471	2,121,671
Annual illegitimate births	34,796	70,336	38,795	92,223	
	Annual births to 100,000 persons living—				
	England.	France.	Prussia.	Austria.	Russia.
Legitimate	2,992	2,632	3,507	3,452	
Illegitimate	216	206	260	420	
Total	3,208	2,837	3,767	3,874	4,284

AGES OF THE POPULATION IN 1841; AND REGISTERED DEATHS AT THE SAME AGES.

	LIVING.		DEATHS.	
0— 5...males	1,047,059	...females 1,057,962	...males 74,647	...females 64,388
5—10	952,065	951,682	8,657	8,551
10—15	879,609	851,622	4,444	4,596
15—20	781,352	805,047	5,450	6,382
20—30	1,333,660	1,498,809	12,270	14,009
30—40	999,201	1,051,535	10,573	12,071
40—50	748,528	777,510	10,611	10,180
50—60	496,394	529,267	11,076	10,583
60—70	329,482	369,473	14,049	14,364
70—80	159,476	184,449	15,035	15,734
80—90	41,202	53,158	8,394	10,030
90-100	2,984	4,956	1,132	1,833
100 & upwards	82	167	29	80

DEATHS REGISTERED IN ENGLAND AND WALES IN FIVE YEARS.

	1838.	1839.	1840.	1841.	1842.
Males	175,056	172,765	182,393	174,198	176,594
Females	167,491	166,214	177,241	169,649	172,925
Total	342,547	338,979	359,634	343,847	349,519

MARRIAGES, BIRTHS, AND DEATHS, REGISTERED FROM 1839 TO 1842.

	1839.	1840.	1841.	1842.
Marriages	123,166	122,665	122,496	118,825
Births	492,574	502,303	512,158	517,739
Deaths	338,979	359,634	343,847	349,519
Excess of Births over Deaths	153,595	142,669	168,311	168,220

PROPORTION OF MARRIAGES, BIRTHS, AND DEATHS TO 100,000 MALES.

1839.....	Marriages, 1,625;	Births, 6,498;	Deaths, 2,279
1840	1,597	6,539	2,375
1841	1,574	6,580	2,238
1842	1,506	6,564	2,239
Mean	1,576	6,545	2,294

PROPORTION OF MARRIAGES, BIRTHS, AND DEATHS, TO 100,000 FEMALES.

1839.....	Marriages, 1,553;	Births, 6,211;	Deaths, 2,096
1840	1,526	6,250	2,205
1841	1,504	6,289	2,083
1842	1,439	6,273	2,095
Mean	1,506	6,256	2,124

PRINCIPAL CAUSES OF DEATH IN ENGLAND.—1842.

Measles	in the Metropolis, 1,293;	in all England, 8,742
Scarletina	1,222	12,807
Hooping Cough.....	1,603	8,091
Typhus	1,174	16,201
Dropsy	1,750	12,724
Debility	1,148	17,339
Hydrocephalus	1,743	8,057
Convulsions	2,773	25,488
Pneumonia	3,923	19,036
Asthma	1,109	5,625
Pthisis or Consumption	7,145	59,291
Old Age	3,346	37,819
Violent Deaths (including suicides and accidents)	1,225	11,092
ALL CAUSES	45,400	349,519

COMMITTALS FOR CRIME IN ENGLAND AND WALES.

From Official Tables.

1835.....	20,731	1840.....	27,187
1836..	20,984	1841.....	27,760
1837.....	23,612	1842..	31,309
1838.....	23,094	1843.....	29,591
1839.....	24,443	1844.....	26,542

Acquitted and Discharged in 1844.

Not guilty, 5,340; no bills found, 1943; not prosecuted, 303; total, 7,586.

Sentences passed the last Five Years.

	1840.	1841.	1842.	1843.	1844.
Death	77	80	57	97	57
Transportation for life	238	156	191	225	180
above 15 years	13	21	37	46	50
above 10 years	714	709	726	641	543
above 7 years	1,194	1,240	1,402	1,471	1,126
7 years.....	1,941	1,674	1,841	1,800	1,421
Imprisonment above 3 years	1	—	1	—	1
above 2 years	35	10	13	2	13
above 1 year .	548	465	464	464	454
above 6 months	2,064	2,060	2,594	2,332	1,927
6 months and under.....	12,462	13,212	14,799	13,477	12,574
Whipped or fined, & discharged	632	658	601	631	566

EDITORIAL POSTSCRIPT.

Among the many excellent societies enumerated in the foregoing pages, there are two to which we are especially anxious to direct attention. One is the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers, instituted in the year 1818, of which the Rev. Thomas Russell is secretary. It cannot be necessary to say a word in favour of the object of this institution, it being generally admitted that the interests of the churches, as well as the ministers, require that provision should be made for the support of men who have expended their strength in pastoral work and are no longer able to labour efficiently: but why is it that this society is not better supported? It is not denominational: but if the wealthier sections of the church do not object to be associated with us in an institution of this kind, there is no reason why baptists should stand aloof from it. It has many thousand pounds of funded property, to the produce of which baptists are as much entitled by its constitution as others. Baptists co-operated with independents and presbyterians in its formation, and the names of the late Sir John Gurney, and the late Messrs. Gutteridge, Gillman, and Key of Water Fulford, are among those whose liberal donations contributed to the purchase of the stock. Yet, we believe that there is not a single baptist on the committee. The report for the present year not being yet published, we cannot speak with certainty; but in the report for 1844 we do not find one. And why is this? The managers of the society had searched the subscription list in vain, for the names of living baptists whose circumstances would admit of their acting on the committee. The secretary took measures three years ago to draw the attention of the Baptist Board to the fact, and to the probable loss that the needy ministers of our denomination might sustain. We cannot perceive that blame rests in any degree on our brethren of other denominations. On the contrary, they have acted very generously. In the list of thirty-seven recipients, we find the names of eleven baptists. Surely our friends, both in London and in the provinces, to whom God has entrusted property, will at once come forward to reciprocate the honourable feeling that has been displayed, and do their part towards giving efficiency to an institution whose prosperity is so much to be desired!

The Society for assisting to Apprentice the Children of Dissenting Ministers of Evangelical Sentiments, is another which has never received one-tenth part of the support it deserves. It is less known, we apprehend, than that to which we have already adverted; though it was brought before the attention of our readers in the number for June last. Here again, though there are known baptists among the subscribers, ministers of our denomination have been partakers of bounty administered by others, in a greater degree apparently than the proportion of baptist contributions would have dictated. Twenty-four of their children have been successful candidates, and received aid which to many of them must have been of inestimable value. A speedy opportunity to recur to this subject will be furnished by the publication of the Report for 1845, which is expected to leave the press in a few days.

Several gentlemen from distant parts of the country, and many who reside in the metropolis, assembled in the Mission House, in Moorgate Street, on the last Thursday and Friday in October, at the invitation of Dr. Steane and Mr. Angus, to consider the state of collegiate education among us, and the possibility of its improvement. Some hours of each day were spent in free discussion; and at the close a committee was appointed to deliberate on the whole subject, and report to a meeting to be convened in the spring.

Mr. Jackson of Taunton having formed an engagement with the committee of the Baptist Missionary Society to spend a year or two in organizing auxiliaries, and making other efforts to promote its interests in the west of England, will discontinue the instruction of students for the ministry at the close of the present quarter. One who was under his care, supported by the Baptist Theological Education Society, and another whom the committee of that society has at his recommendation taken under its auspices, will be placed with Mr. Gould of Dunstable. The two young men who were with Dr. Godwin at Oxford, one of them a son of Mr. Smith of New Park Street, will be removed at the same time, in consequence of the failure of their tutor's health, and be committed to the care of Mr. Daniel of Melksham.

In the seventh number of the North British Review, just published, there is an article entitled, "Robert Hall." It may incline those of our readers to whom it is accessible to turn to it, if we say that we have reason to believe it is from the pen of our friend Dr. Cox. There are few men now living who had so much intercourse with Mr. Hall as Dr. Cox; and in reading his opinions and remarks respecting that eminent man, we have the satisfaction of knowing that they are not derived from the representations of others, but from personal observation.

Dr. Judson, whose intended visit we announced last month, has been compelled by the increased illness of Mrs. Judson to change his course, and proceed direct to the United

States. One of his colleagues, Mr. Symons, has arrived in this country.—Thus far we had written, when a copy of the New York Recorder reached us, containing the intelligence that Dr. Judson arrived at Boston on the 15th of October, but that Mrs. Judson's sufferings terminated at St. Helena, while the vessel was detained in port. She was buried in the afternoon of the day on which she died, and in the evening her bereaved partner was again at sea! He is now desiring an immediate return to Burmah, fearing the effects of a northern winter upon his lungs.

A special meeting of the American Baptist Triennial Convention has been summoned by the president, Dr. Wayland, at the request of the board of managers, who unanimously resolved, "That in view of the recent missionary organization at the south, and the new relations thence arising; also, in view of the imperfections of our present constitution—it is expedient for this board to request the president of the convention to call an extra session of that body, to be held in the Baptist Tabernacle, in the city of New York, on the third Wednesday in November next, at ten o'clock A.M."

Cassius Clay's noble-spirited attempt to establish a paper in Kentucky devoted to the advocacy of emancipation having been mentioned in our number for April, our readers ought to be informed of the sequel. A mob broke into his office, seized his presses and types, and transported them into the state of Ohio. He prosecuted the ringleaders, and at the trial they admitted the facts, but alleged in justification that his paper was a nuisance. The judge instructed the jury that if the jury believed that "The True American Press" was a public nuisance, and could not exist in its then location and condition without being a nuisance, the defendants were justifiable in abating it. A verdict of "Not guilty" was consequently returned. Liberty in Kentucky, it appears, includes the right of riotously putting an end to the publication of unpalatable opinions!

Mr. Clark of Brown's Town, Jamaica, whose ill health required a visit to his native land, has arrived, and has derived material advantage from his voyage.

The desire for the publication of Mr. Stovel's Lectures on Baptism which has been expressed by many who heard them, is felt also, doubtless, by others. He is, we believe, preparing them for the press, and it is desirable that all who intend to possess them should forward their names to him, as subscribers, with as little delay as possible. He hopes that the price of the volume will not be more than half-a-guinea.

With the pieces of Bunyan's included in the first volume of the "Works of the Puritan Divines," just published, there is one entitled, "An Exhortation to Peace and Unity." The publishers have prefixed to it this remark:—"We deem it proper to state, that, though the following tract on Christian Union appears in nearly all the collected editions of Bunyan's works, yet its genuineness has been called in question by the Rev. Mr. Philip, in his admirable work, 'The Life and Times of Bunyan.'" Mr. Elven of Bury, who has directed our attention to the subject, desires to receive through our pages any information that may decide the question of the genuineness or spuriousness of this performance. Perhaps some of our correspondents will investigate it.

Mr. Marsh, late of Missenden, with Mrs. Marsh, arrived at Montreal in safety on the 7th of October. A special committee meeting of the Canadian Baptist Missionary Society was held on the 9th, and after much deliberation, it was resolved to recommend him to spend the winter at Quebec.

Arrangements have been made by the committee of the Baptist Irish Society for the retirement of Mr. Stephen Davis from its service, as travelling agent. Having laboured faithfully on its behalf more than a quarter of a century, and having arrived at an age at which he is less adapted than formerly for constant travelling, they have thought it right to engage for the payment of a small annuity during the remainder of his life; and he requests us to say that after the 25th of March next, he will be at liberty to enter upon any other eligible engagement. His present address is 16, Park Street, Islington.

As some defects will probably be observed in the articles of which our Supplement consists, and wishes will arise in the minds of readers that other documents of a similar character had also been included, it may be desirable to say that the difficulty of obtaining such information is immense,—far greater than would be supposed by any one who had not made the experiment. It sometimes costs hours to procure a single item, over which the eye will glance in half a second; and many particulars cannot possibly be ascertained. Our "Congregational Statistics," page 658, are less complete than we had hoped to make them; the publication of the Congregational Calendar of which we had intended to avail ourselves, being unexpectedly delayed beyond the time at which it was to have appeared. As many of our friends are probably unacquainted with that annual, it may be desirable to add that it contains much that they would peruse with interest were they to procure it; and we are sorry to learn that, notwithstanding the laborious diligence with which it is compiled, and the powerful influence of the Congregational Union from which

it emanates, a sufficient sale has never been yet obtained to prevent a very considerable annual loss.

To those of our brethren who have written to promise their co-operation in the effort to double the sale of the magazine we present our cordial thanks. If it be made generally in the spirit they evince, the result will be satisfactory to us and beneficial to the community.

The following articles of local intelligence were not received till the sheet in which they should have appeared was finally prepared for the press. It has been necessary to abridge some of them materially:—

NEW CHAPELS.

BELVOIR STREET CHAPEL, LEICESTER.

This spacious and beautiful edifice was opened for public worship on Wednesday, the 15th of October. The chapel previously occupied by this church and congregation had long been found too small for the accommodation of those who desired to attend, while a general wish was entertained to institute day-schools in addition to the Sunday-school connected with the place. On these accounts the church and congregation resolved to give up, chiefly to the latter purpose, the place which was endeared to many of them by associations with the ministry of the venerable Dr. Carey and the late Robert Hall, and to erect a place of worship which might afford greatly increased accommodation. The new chapel is situated almost in the centre of Leicester, and is an architectural ornament to that large and populous town. It is calculated to seat at least fifteen hundred persons.

The character of the interior is at once chaste and imposing, and the arrangements for the admission of light and air, as well as for the purposes of speaking and hearing, are remarkably ingenious and effective.

The services connected with the opening of this chapel were as follows:—A prayer meeting, very numerously attended, was held at seven o'clock on the morning of Wednesday, the 15th; at eleven o'clock in the forenoon a service was held, when the Rev. Dr. Harris of Cheshunt College delivered a discourse from Job vii. 17, "What is man, that thou shouldest magnify him, and that thou shouldest set thy heart upon him?" In the evening service, a sermon was preached by the Rev. Dr. Cox, from Genesis xxviii. 17, "This is none other but the house of God, and this is the gate of heaven." On the following Sunday, sermons were preached in the morning by Dr. Price, from Psalm xviii. 30, "The word of the Lord is tried." In the afternoon, by Mr. Miall, editor of the Nonconformist, from James i. 25, "The perfect law of liberty;" and in the evening by Mr. Mursell, the pastor of the church, from Acts v. 20, "Go, stand and speak in the temple to the people all the words of this life."

These services were attended by overflowing congregations, and the attendance since has been such as fully to justify the church in the erection of so enlarged an edifice.

HANSLOPE, BUCKS.

Oct. 1st, a new chapel, capable of holding about two hundred persons, was opened in this populous village. The Rev. J. H. Brooks of Ridgmount, and the Rev. J. Watson, president of Newport Pagnell College, preached on the occasion. Several ministers in the vicinity conducted the other parts of the service. The sermons, devotional exercises, and contributions, were expressive of pious zeal, and the manifestation of the divine presence inspired the delightful hope of future success in this loudly-called for undertaking. Strenuous as have been the efforts in the locality, a debt still remains of about £100. Mr. Jayne of Roade, the pastor, will thankfully answer any inquiries on this subject.

CHELMSFORD.

The question has often been put, how is it that baptists holding moderate views of Calvinism have not a place of worship in Chelmsford? And the answer has been cause of lamentation to those acquainted with the circumstances connected with the case. As London is with propriety considered to be the heart of the British nation, so may Chelmsford be considered of the county of Essex. If this is the case, surely it is not wise to neglect it; and it is evident, that proper attention to it may communicate to distant parts of the county health and vigour. These considerations actuated a few individuals to take a school-room, in which the Rev. Dr. Cox of Hackney, on Sabbath the 16th, preached two appropriate and impressive discourses, to respectable and attentive audiences. It is intended, as soon as possible, to erect a place of worship, and to call a suitable minister; and it is hoped the friends of the Redeemer will encourage the undertaking, and assist as the Lord hath enabled them.

NEW CHURCH.

BONNYRIG.

A baptist church having been formed in this village, the following public services took place on Monday, the 17th inst. The Rev. James Clark of Edinburgh presided over the recognition of the newly-formed church, the unanimous choice of their pastor, the Rev. James Johnston, and the appointment of their deacons. The Rev. Wm. Innes of Edinburgh delivered an appropriate discourse to the pastor and the church, and the devotional exercises were conducted by the Rev. Messrs. Clark, Hislop of the Free church of Scotland, and Johnston. The church is formed upon the terms of free communion, and is open to all Christians.

ORDINATIONS.

TIVERTON, DEVON.

Interesting services were held on Wednesday and Thursday, the 5th and 6th of November, in connection with the public recognition of the Rev. Stephen B. Sutton, B.A., of University College, London, as the pastor of the baptist church, Tiverton, Devon. On Wednesday morning, the Rev. R. Bond, Wesleyan minister of the town, read appropriate portions of the holy scriptures and prayed, the Rev.

John Bigwood of Exeter stated the distinctive principles of nonconformity, the Rev. John Jackson of Taunton proposed the customary questions and offered the ordination prayer; the charge was delivered by the Rev. Dr. Steane of Camberwell. At the evening service the Rev. Henry Madgin, independent minister of Tiverton, read and prayed; the Rev. S. Nicholson of Plymouth delivered the charge to the members of the church; and the Rev. R. May of Barnstaple concluded with prayer. Full congregations and the assembly of about thirty ministers of different denominations evinced the interest which these services excited. On Thursday evening a public tea-meeting was held at the subscription rooms in Fore Street, with the twofold object of an appropriate expression of respect and affection for the Rev. John Singleton, the retiring pastor, and of commencing a subscription for the erection of a new chapel and school-rooms suited by their size, and in every other respect, to the wants of the congregation and the state of the population of this manufacturing and important town. After tea, which was attended by between four and five hundred persons admitted by tickets, the Rev. Dr. Steane was called to the chair, and prayer was offered by the Rev. John Teall. The Rev. John Jackson then made known the intentions of the friends of the late pastor, and presented him with an elegant easy chair, which had been purchased by the church and congregation over whom he had presided with growing honour and usefulness for upwards of thirty years. The grand object of the meeting was then stated by the Rev. Stephen B. Sutton, B.A., who invited the sympathy and support of the audience. Addresses were subsequently delivered by the Rev. R. Bond and the Rev. H. Madgin of Tiverton, the Rev. John Jackson of Taunton, and the Rev. R. May of Barnstaple. Notwithstanding the unavoidable absence of some individuals who are expected to contribute most liberally to the object, and the aversion of many present to send up their names, the sum of £450 was subscribed in the course of the evening. May the Great Head of the church succeed this effort to advance his cause, and to promote his glory!

SAWBRIDGEWORTH.

The public recognition of the Rev. J. King as pastor of the baptist church at Sawbridgeworth, took place on Tuesday, November the 18th, 1845. The Rev. B. Hodgkins of Bishop's Stortford delivered the introductory discourse and asked the questions; the Rev. C. Woollacott of London offered the recognition prayer, and the Rev. P. Dickerson gave the charge. In the evening the Rev. C. Woollacott preached to the people. Messrs. Stacy of Stortford, Gipps of Potter Street, Brown of Stansted, and Shipway of Sawbridgeworth, assisted in the devotional parts of the services.

MAULDEN AND AMPTHILL.

On the 13th of November the Rev. R. C. Robinson was ordained over the baptist church at Maulden and Ampthill, Beds, when the Revs. J. H. Brooks of Ridgmount, J. Watson, A.M., of Newport Pagnell, J. C. Hyatt of London, J. Jukes of Bedford, S Green of Walworth, J. Frost of Cotton End, and others, took parts in the services of the day.

RECENT DEATH.

MRS. WILLIAMS.

Died, at Penyclawdd, near Swansea, Susannah Williams, aged fifty-one, the beloved wife of the Rev. John Williams, having been a consistent member of the baptist denomination for upwards of thirty years. She was baptized in London at East Street, Walworth, by the late Dr. Jenkins, with whom she continued a member until his death, and to whose name she had much respect while she lived. She removed here to her relations and joined herself to the church meeting at Hermon, Penyclawdd, where she continued a faithful, zealous, and consistent member until under the influence of a short but a severe illness, she breathed her last breath for the honour of the Redeemer.

MISCELLANEA.

STRADBROKE, SUFFOLK.

The fourth anniversary of the baptist chapel in this place was held on Thursday, Nov. 13, when the Rev. J. Sprigg of Ipswich preached an impressive sermon in the afternoon; after which, more than one hundred and twenty friends sat down to tea, and a public meeting was held in the evening, when interesting addresses were delivered to an overflowing congregation by the Rev. Messrs. Richardson, Lewis, Webb, Elven, and Bayne, the minister of the place. The debt was originally about £700, but had been gradually reduced to £180; and the Baptist Building Fund in London having kindly promised £40 towards it, the people were stimulated to make a vigorous effort to pay off the remainder at once, which was accordingly done, so that the chapel may now be regarded as entirely free from debt in the fourth year after its erection.

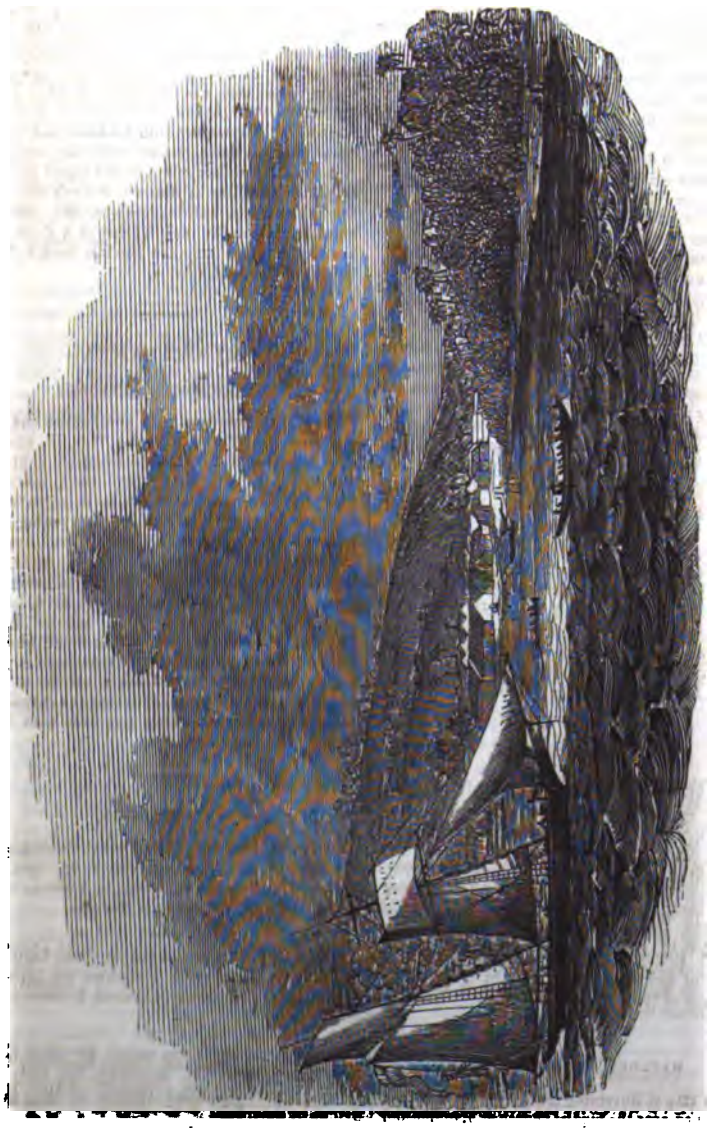
MARRIAGES.

At the Rev. Mr. Stratten's Chapel, Paddington, by the Rev. F. A. Cox, D.D., Nov. 4, by licence, the Rev. WILLIAM JONES of Frome, to AMELIA, widow of the late Rev. Mr. INNES of Norwich.

At the particular baptist chapel, Great Yarmouth, by the Rev. Henry Betts, November the 19th, Mr. JOHN GOODWIN, to Miss ROSAMOND LAMBERT, both of Yarmouth.

At the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, November the 19th, Mr. ROBERT POTTER of High Halden, to Miss MARY SPICER of Smarden.

THE MISSIONARY HERALD.



THE DOVE, IN THE OLD CALABAR RIVER.

ASIA.

CALCUTTA.

Our most recent intelligence from India is contained in a brief letter from Mr. Thomas, who says, "We are, on the whole, in tolerable health, but anxiously looking out for intelligence as to the results of the death of our late dear brother Yates, following so soon after the death of Mr. Mack. Surely some will hear the voice of the God of Missions in these dispensations, and be willing to offer themselves to be, as it were, baptized for the dead."

The contemplated transfer of mission property to Mr. Marshman took place on the 1st of September, when the sum previously agreed upon as the price was received. It had been previously arranged that the chapel, and the ground on which it stands, should be excepted in the bill of sale, and made over to Mr. Marshman and the College Council in trust for the use of the baptist church at Serampore. Two clauses were introduced into this document, the first intended to prevent its ever becoming a unitarian place of worship, the other to the effect that should the church become extinct, the right of property shall revert to the Mission. "The amicable adjustment of this matter," says Mr. Thomas, "which has been to me an object of anxious desire for many years, has now been happily effected; and I trust it will be followed with much mutual benefit and good feeling. I will merely add, that throughout the whole Mr. Marshman has acted in the most honourable manner."

THE LATE DR. YATES.

Extract from the Minutes of the District Committee in connexion with the London Missionary Society, on occasion of the deaths of the Rev. Dr. Yates and the Rev. J. Mack, transmitted to the secretaries of that Society by the Rev. T. Boaz, under date Calcutta, September 5, 1845, and by them forwarded to us.

The brethren of the Calcutta District Committee to the London Missionary Society would place on record their unfeigned sorrow at the removal of their late esteemed and valued fellow missionary, the Rev. Dr. Yates of the Calcutta Baptist Mission. His death they deem a loss to the general church; to him, however, it is, they are confident, great gain.

The varied talents possessed by Dr. Yates, all consecrated fully and meekly to the service of Christ in this heathen land for upwards of thirty years, rendered him no ordinary man in the mission field.

His firm and implicit confidence in the truth he lived to propagate renders it certain that he is now in glory with that Saviour in whose service it was the delight of his heart to live and die on earth.

The brethren of the Calcutta District Committee desire to express their sympathy towards their fellow labourers, as well as the widow and children of their late much respected and faithful brother.

May the Lord sustain, guide, and bless them, and may he in his good and wise providence raise up many as well qualified for the work as the one whose death all who feel aright must lament.

In the estimation of the brethren of the Calcutta District Committee, the death of the Rev. J. Mack, of the Baptist Mission at Serampore, is also an occurrence calling for an expression of sympathy and respect.

They wish to place on record the high value they entertain of the talents, acquirements, and labours of their late esteemed friend and brother.

His unwearied and efficient labours in almost every department of mission effort during a period of twenty-three years, is worthy both of respectful record and universal imitation.

To his immediate colleagues and his afflicted

widow, they desire to tender their sincere sympathy in this, to them, sad trial. Serampore and its holy band of missionaries has long been dear to the heart of the Christian church; and it is pleasant to think that the last of its attached missionaries was every way so well qualified to sustain its reputation.

The following note, appended to a sermon preached on occasion of Dr. Yates's death by Mr. Leslie, and published in the Calcutta Christian Observer, illustrates so well his character as a translator, that we think it right to present it to our readers.

Whilst penning the few preceding remarks on the character of Dr. Yates, I felt that it was due to his memory to say something of him as a *translator*; but rather than attempt any thing of this kind myself, I judged it best to apply to the Rev. J. Wenger, who, more than any of us, has, for a number of years past, been particularly associated with the deceased in biblical labours. In kind compliance with my request the following was handed to me,—a communication which, I think, will be read by all with peculiar interest:—

"The remarks which I have to offer on the subject of Dr. Yates's character as a translator of the scriptures refer exclusively to his Bengali version of the bible; for in his labours in Hindustani, Hindi, and Sanskrit, I took no active part, nor am I qualified to form an opinion respecting them.

"I was associated with him in October, 1839, almost immediately after my arrival in this country. The first work in which I took a part was the List of Biblical Proper Names in English and Bengali, which he was anxious to see completed and printed before the Old Testament should be put to press. During the progress of that work I soon perceived that Dr. Yates was a man accustomed to labour with great expedition and imperturbable regularity, and that I should find it no easy matter to keep pace with him.

"About the beginning of March, 1840, the Old Testament was at length put to press: but the lamented death of the late Mr. Pearce, on whose assistance we had calculated, together with the difficulty of making a fair commencement in so great a work, seriously retarded our operations until the month of May. The manuscript put into the compositors' hands, was the third transcript of the version, and it must have cost Dr. Yates an immense amount of labour to prepare it. We now, however, treated it simply as a version submitted to us for revision, improvement, and publication; and consequently we both undertook, separately, to compare it with the original. In this I had to take the first turn; and whenever I thought any passage was not correctly rendered, I used to write my remarks, and to put down, in Roman characters, what I had to propose as an improved rendering, in the margin of the proof. These remarks were then forwarded to Dr. Yates, who weighed them, and either rejected or adopted, or modified my proposed renderings. When a clean proof had been taken of this, he compared it with the original, and corrected accordingly, if I did not object. In this way we went once through the whole of the Old Testament, and a second time through the Psalms, the Proverbs, Isaiah, and Daniel; also once through the whole New Testament for the edition of 1841, and a second time through the Gospels, the Acts, and the first three Epistles for the edition which is now in the press.

"During this process, extending over a space of more than five years, numerous subjects presented themselves, on which our opinions were at variance. Now, considering that Dr. Yates was my senior by many years, a thorough Hebrew and Greek scholar, well acquainted with the works of the ablest commentators, and infinitely my superior in point of acquaintance with the Bengali, nothing would have been more natural for him than to have, in many instances, set aside my remarks, or attributed my strictures to youth and inexperience. But never once did I in this matter (nor indeed in any other) perceive any thing which approached to a shadow of pride. And considering that he had had all the trouble of originally preparing the version, it would not have been surprising if he had occasionally felt hurt at my finding fault with his work: but never once did he show any such sensitiveness. If the version had been the work of a total stranger, I do not think he would or could have shown a more candid disposition in listening to what I had to say. It is true that once when I had stated in the margin of a passage in the New Testament that many people strongly objected to his rendering of it, he wrote underneath, 'I know it, my son, I know it:' but this was owing to his firmness, not to sensitiveness. So long as he himself could not see any thing wrong in a passage, nothing could induce him to alter it. He showed the most majestic disregard of all mere authority, whether of antiquity, or of numbers, or of a great name. He was shaken neither by clamour, nor by friendship, nor by importunity. But from the moment that he perceived that a passage was erroneously rendered, and discovered where the error lay, he was quite ready to make the requisite improvement. And in this matter he was most open to conviction: he would listen to and consider with the greatest candour any reasons that were offered, and when they failed to convince him the first time, he would allow

me to repeat them again and again, before coming to a final decision. In fact his humility was quite as admirable as his firmness. He appeared to be sitting, like a child, at the feet of Truth, anxious to treasure up her every word, and to yield implicit obedience to her commands.

"As a translator, his first and foremost characteristic was a sincere and conscientious desire to ascertain and express the true and full meaning of the original. He was most careful, I may say most scrupulous, in cross-questioning his native assistants, in order to find out whether the Bengali words and phrases he used, did or did not convey to the native mind exactly what he intended to say; and he gave himself no rest until they did.

"A second object in his translations was to avoid all that was unmeaning, perplexing, or superfluous. He tried to make the word of God plain, short, and sweet. And for this he had a peculiar talent. Often have I admired the beautiful simplicity, the transparent clearness, or the rich brevity of his renderings. And I have spent hundreds of hours in vain attempts to improve upon certain passages which I thought were not satisfactorily rendered. When I flattered myself with having succeeded in making them more exact, I found they had become unidiomatic, awkward, and unintelligible; and when I thought of abridging them, they became obscure. I am satisfied that those of his renderings which might, by some, be objected to, are, in many instances, the least objectionable of any of which the Bengali language will admit.

"He also aimed at a style uniformly pure and dignified. He allowed of no vulgar expressions, and excluded with equal firmness of determination all high-flown Sanskit terms. 'Will not be understood' was the remark, by appending which he almost invariably condemned the use of such words, when suggested or defended by myself.

"That he was a perfect translator, I am far from affirming. I differ from the view he took of many passages. And sometimes he acted the part of an interpreter rather than that of a translator; but I am quite certain that he did so unconsciously, excepting those few places where a mere translator would talk mere nonsense.

"If, however, a finely balanced mind, endowed with splendid talents and enriched by solid and extensive erudition; if an immoveable firmness of conscientious conviction, rooted in an ardent love of truth, and chastened by humility unfeigned; if these qualities, accompanied by untiring industry, a tender conscience, and fervent prayer, constitute a biblical translator, then such a translator was William Yates."

We subjoin the following quotation from the Bengal Hurkaru, as a pleasing testimony to Dr. Yates's scholarship, usefulness, and singleness of purpose, from an independent quarter, though we do not desire to be understood as offering any opinion in reference to the wish it expresses.

We alluded, a few days back, to the death of Dr. Yates, on board the Bentinck, and then stated that we hoped to be able to present a detailed account of his valuable labours in this country. We give some particulars from the Christian Observer and the Christian Advocate. We must offer a word or two ourselves, by way of calling the attention of government to the claims of Dr. Yates's family.

We allude not to the excellence of his character: many excellent men, we are glad to say, have laboured usefully in this country: nor do we allude to his length of service as a missionary in India—though few have worked as Dr. Yates worked in that capacity for twenty-eight years. We allude not to these things, but to Dr. Yates's great and important services to government and the people, and the cause of education, in his translations, in his grammars and dictionaries, and in his school books. Dr. Yates facilitated the progress of many in the vernacular languages; he laid open the character of the Sanskrit language, and he worked for the School Book Society, which provides government with school books for their colleges. All this he did year after year with a patient industry which was peculiarly his own. He worked for others and not for himself, in a land whither nearly all men come to provide for themselves and their families, or to raise themselves in society. We have heard many speak of this good man with respect and honour; we never heard any one utter a word to his disparagement. He was a learned, humble, pious man, and was eminently a public benefactor. On this ground, therefore, we think that government should not allow his family to be dependent merely on the small annuity of a missionary society. It would be an act highly honourable to the government of India spontaneously to mark its sense of Dr. Yates's useful career. Such men ought not to be under the ban of public authority, or neglected by the country to whose welfare they devote themselves. Their families are placed in straitened circumstances, not through follies and extravagance, but simply through self-denial and devotion; they die poor, not because they have no ability or industry to exert in public professions, but because they consecrate all their ability and all their energies to the great end of promoting true religion. It is an honourable thing to the British nation that it recognized the claims on its respect of Howard the philanthropist, and, in later times, of Dr. Morrison, in China.

We do not see why the Indian government cannot, with strict consistency, do honour to the memory of a man like Dr. Yates, who did so much to benefit the Indian people.

We do not speak thus in consequence of having received any intimation that pecuniary help is peculiarly needed by Dr. Yates's family—although we believe the fact to be, that Dr. Yates never made, or sought to make money, and never had an income out of which it was possible to save any considerable sum: we speak spontaneously from a sense of justice, and because we have heard quite enough of Dr. Yates to cause us to revere his memory.

BARISAL.

From this, the principal town of the district of Bakargang, to the east of Calcutta, Mr. Bareiro writes, July 4th:—

I am happy to state that the cause of Christ is progressing, although persecution has not spent itself, but, on the contrary, is assuming more frightful forms. My last communication on that subject informed you that I was trying all my private influence to put a stop to it, and that if my endeavours proved unsuccessful, I should necessarily have to complain. I am sorry to say that I have been obliged to advise such of the converts as were seriously exposed to persecution, to seek redress legally. The magistrate, who left this place a few days ago for a change of air, passed an order on the petition of one of them requesting the policedar to see the converts protected there. A Hindustani barkandáz of the police went to one of the converts, and under the pretext of going to lend him protection, exacted five rupees from him, which he was ill able to give, but necessity compelled him to pawn his cattle, and to make up the sum for his *protector!* Most of the people about the police have been so much accustomed to live by extortion and plunder, that they have lost all sympathy with either poverty or helplessness. Alas! all this is owing in a great measure to want of education, and above all to the character early formed by a religion which sanctions such practices. Five days ago this convert and others of the same place came and related to me their fresh grievances, and in the evening of the same day seven other converts from another place made their appearance with their tale of sorrow, accompanied by four very hopeful inquirers. One of the converts, a carpenter by trade, has been compelled to work gratis for the policedar, and two others have been imprisoned, maltreated, and deprived of their clothes. The circumstances of these poor people have again been laid before the magistrate.

The converts have been very much discouraged, and my mind is now full of anxious care on their account, but the grace of God has taught me to "cast all my burden upon him who careth for me"—I therefore do not despair, especially as I see the finger of God in all that relates to the conversions which have taken place here. Though the horizon may be overcast a little, ere long it will be clear, and fill us with gladness and thankfulness. I cannot but be thankful even now, although I may not be glad; for, in spite of the endeavours of the enemy to dishearten the people thus, four of them are here, earnestly wishing to join us, having all the prerequisites to enable them to do so; they are unmoved by threats and persecutions, and say it is better to lose life in this way than in any other. Is it not the Lord's doing? One of the inquirers is a kind of a head man in his village, and his conversion will probably be the prelude of several others, most of whom have declared, having become acquainted in some measure with our faith, their willingness to follow his steps; other people in that neighbourhood entertain the same views, and are only waiting to see the result of the persecution raised against the poor converts, most of whom cannot even get a little fire from the houses of their neighbours, not to say any thing of their landlords, who, no doubt, are convinced in their minds that they will not be able always to exact those fines, &c., to which they subject their other tenants. The thought of this loss of gain, coupled with the enmity of the carnal man, has thrown them into a rage which is only partially restrained by fear of the law. The baptism of the inquirers has been deferred to the next month, the state of my mind, that of the converts who have accompanied them, and the shortness of the time, making it necessary. The minds of the converts have been refreshed by this visit, which has served to chase away in some degree the disheartening gloom they were subject to; their minds are now easy, and some of them have wept tears of thankfulness before me for the goodness of the Lord in inclining the hearts of others to join the flock at a time when hope seemed nearly to have fled. The servants of the Lord in this country and elsewhere who may happen to read this, will, I am confident, feel equally thankful with us for all that the Lord has done, is doing, and will do here for his glory. I can sincerely say that I believe the work here performed, and in the way it is progressing and will still progress, is wholly owing to the Lord. As far as my Christian knowledge and experience go, it bears his own impress and seal, and owes nothing whatever to me, who was totally blind as to its success.

After referring with gratitude to a liberal donation, which had been forwarded to him by distant benefactor, Mr. Bareiro proceeds to say:—

I hope other disciples of Christ will assist me by their purse and prayers, and thus enable me to have a chapel and a school at Kotwálipárá, and above all a piece of land which at present is a great desideratum, inasmuch as it will be the means of giving the converts, whose number is increasing and will increase, "a local habitation and a name," and thus shelter them very much from the oppression and ill usage they are now subject to. Besides, those who are now pressing to come in, cannot all be baptized at the station. This applies especially to the women, of whom there are many, but to receive whom here I see many difficulties on account of the want of such a place—for the women, situated as they are, cannot travel to this from nearly three days' journey by water, and yet such ripe believers should not be kept out long. But the Lord will supply all that is wanted for the work upon which he has so graciously smiled. The many difficulties which beset this work before, did not deter me, much less can they now when they have been so much lessened, with prospects of their entire removal in time.

The native preachers were out on a preaching excursion towards Kotwálipárá for eight days. I sent them out with a double view, which was not only to preach, but also to see and hear of the welfare of the converts On their way to that place and back to this, they had several opportunities of preaching in markets, but could not do much in that way on account of the rain, and the places being under water. On their way to Kotwálipárá they visited a place called Peraripur, where two of the converts are, who were much refreshed by their presence. They have hitherto been comparatively free from oppression, but the converts say they will now come in for their share. I hope such an apprehension will not be realized, but that every thing will go on smoothly.

DINAJPUR.

Indications of an increased disposition to learn the way of life are mentioned by Mr. Smylie, as recently manifested in this district.

The desire for our books increases, and ever and again I meet with some pleasing token of their having been read, and portions stored up in the mind. A brahman called the other evening for a book. I asked him, as I generally do others, what the name of the book he last read was? To which he answered, "The Way of Salvation." And what did you read in that book? "Jesus Christ is the Saviour of the world, and in no other way can pardon be found. I read of his sorrows and sufferings, of his death and resurrection. I am very anxious to get a large book, that I may be more fully instructed." As I had no large copies of the scriptures, I gave him several tracts. Since he received them, he has returned for a fresh supply; as I was engaged with others at the time, I allowed him to look over what I had with me, and he took such as he had not seen before. He left, expressing his sorrow at not being able to get a large book. A great change has evidently come over the older brahmans; they are much more inclined to be serious. Those who were acquainted with their character a few years since, know they were inclined to any thing rather than thoughtfulness. When any of them did accept of a book, it was with all that levity which leaves so much pain behind it in the Christian mind. The younger brahmans still retain much lightness, but it is less profane; there seems to be some degree of good-will in it. I have often been distressed to see the dry grin of jealousy, doubt, and fear, when they came up for a book; also the extreme fear of coming in contact with the touch of a European. I find, by experience, this is in a great measure gone, and so far from being afraid, they are well pleased with a good hearty welcome, and shake of the hand, or a kindly tap on the shoulder.

Brahmans, who were bitter enemies a year or two since, are now quite changed; a far better feeling has evidently sprung up within the last twelve months, and things seem to be bearing forward to what I have always said and thought would be the case, i. e. a nation born in a day. It is yet remembered that some three years ago I was grieved with a young brahman who often came to my stand in the bazar, and made some of the most unreasonable and bitter attacks I ever had to withstand. Finding no fair reasoning could move him, and that he continued to come almost every day, it occurred to me that the best way would be to lay the character of Shiva before him the next time he came. I did so: saying, "Go to Shiva's temple, consider what that foul image is intended to represent, and if you possess any sense of propriety, you will be ashamed at carrying things so unclean in your mind; your mothers teach their little daughters to make such things; no wonder

you dare not allow them to leave their place of confinement." This was what he did not at all relish; he left, but not in a good mood. An evening or two ago he came to my stand. I asked him how he did; at this he expressed astonishment, saying, "What! do you know me after all this time?" "I do; and if I met you twenty years hence I would know you." He became very friendly, and has called several times since.

About the beginning of May, when passing through the bazar, I was for several evenings met by two young females, but being cautious, I gave them no countenance. They continued to come nearer to my stand every evening, and at last one of them came near, in a very modest way, and asked for a book. I said, "Is it possible you can read?" She replied, "If your honour will favour me with a book I will read it." Her very modest, mild address, proved her at once to be a Hindu. I think I handed her the True Refuge, with some other book, part of which she read excellently, bowed and retired. An evening or two after this I found her with her companion, who appeared exceedingly bashful, waiting for me. As soon as I came up to my stand, she bowed and said, "I have read the book you gave me, and from that I find there is a book called holy scripture: where can that be had? I am anxious to get it, that is the book I want." I said, "I believe there is one copy at home in my house, and if you will call there or come here to-morrow you shall have it." The next day she was ready at the stand before my arrival, and I handed her the book. She expressed great thankfulness, and said she liked our books very much. I requested her to call at my house, and I would explain to her the contents of the book; however she excused herself by saying, I do not know your house; to which it was replied every body knows the Padri's house; and on the sabbath she came to our house with an old woman who found her inquiring the best way she could. The old woman told her, "I can bring you to the praying sahib's house, every body knows that sahib. When I met her, she fell at my feet, and would have put the dust of my shoes on her head, but I prevented that. After some conversation we had worship. The subject was the lost sheep. She was all attention, and immediately the service closed she talked of what she had heard. I left her with a female who could talk with her, and retired. When they had spent an hour or two together, she was brought to me by Mrs. Smylie. She told me her house and family were at Premsagar, and that the young woman I saw with her was her daughter, and had just been married; that they have a number of disciples in the city whom they visited yearly to instruct them and get something. She said, I will now go to my house; but after what I have heard I will never remain there, for me there is no salvation there; now I can never remain in my house, I will surely come back and reside in this place. The old woman said it was I who led you to the praying sahib's house. I gave her several books, and she was evidently not altogether inclined to leave us. She is still young, and her appearance is intelligent and prepossessing. May the Lord in his great mercy bring her to his fold. The thought of her returning among Hindus was very painful, but what could be done! She may be the means of doing good at home.

MUTTRA.

The following paragraph is taken from the latest number of the Calcutta Missionary Herald that we have received:—

We regret exceedingly to learn from a letter lately received from the Rev. T. Phillips, at Muttra, that in consequence of the unusually heavy and continuous rains with which that station and the surrounding country has been visited, the roof of the chapel, recently erected at that station, has fallen in, and also that considerable damage has been done to the walls. At the time the accident happened, a debt of about 600 rupees remained to be liquidated, and now considerable costs must be incurred before the building can be restored so as to answer the design of its erection. To enable him to clear off the debt and meet these new costs, Mr. Phillips has no resource but to appeal to the liberality of the Christian community. Many, no doubt, who desiderate the prosperity of the Redeemer's cause in this heathen land will regard this afflictive providence as affording a new opportunity of evincing their attachment to the gospel, and their desire that those who have devoted their lives to its propagation should not be hindered in their work.

Contributions toward the object will be most thankfully received; they may be remitted to Rev. T. Phillips, at Muttra, or to the Rev. J. Thomas, Baptist Mission Press, Calcutta.

CEYLON.

We have learned with great regret that the state of health of our friend, Mrs. Owen Birt, requires her return to this country. It is expected that she will leave the island in December.

AFRICA.

OLD CALABAR.

Mr. Clarke has again visited this district, sailing in the Dove, with Captain Milbourne. The following is an account of his reception at Creek Town:—

On entering we met young Eyo, who dined with us yesterday. He is a fine, mild, intelligent youth, and is very kind. He said his father was at Cameroon Town, adjoining, and he would send for him. We waited long, and conversed in the meantime with this interesting youth. Yesterday I showed him a map of Africa, and to-day asked if he should like to go to England to receive instruction. He said his father could not spare him, he had so much for him to do; but when, said he, are you going to send a teacher here? I do want to see a school in my father's town. I said his father had not yet consented to give land; but I hoped he would soon do this, and that there would in a short time be a school in this place. Captain Milbourne and I put many questions to him respecting the rivers, &c., but his information on these points seemed to be not very extensive. I gave him a jubilee memorial, and he was glad to learn from Captain Milbourne that he had two books for him from two kind ladies in England. He spoke as being much opposed to war; and blamed King Eyamba for keeping up the war with the Bosim country up the Cross River. King Eyo at length appeared, accompanied by the chief of Cameroon Town, and was very friendly. The substance of our conversation was as follows.

John Clarke. We have come to you, King Eyo, and to the people in this part of Africa, to make known what is contained in the word of God. You have a bible, sent you by Mr. Horsefall; that book is God's book, and can show you the way to heaven. It would be well for you to learn to read it for yourself, or to get a person to read a part of it to you daily; and to pray to God to enable you to understand it, for it contains all God has made known to man for his salvation and everlasting happiness.

King Eyo. Yes, I have a bible, but when I try to read, I do not understand; and I want some one to tell me the right meaning of all.

J. C. King Eyo, you know it would be very foolish for a captain to go to sea without a compass: when the dark night and the storm came, and no sun, nor moon, nor stars could be seen, he would lose his way, and run upon rocks; and his ship, and his life, and the lives of all on board, would be lost.

King Eyo. Yes, true, a captain could not find his way without a compass.

J. C. Well, the bible is the compass which shows us how to steer for heaven; and if a man has no bible, or does not read the bible, he must lose his way, and lose his soul, and will never reach the good place where God is, but will be sent to hell, to be punished with the wicked. If you take my advice you will study your bible; for the bible is the word which God has given to us to show us how to escape misery, and obtain happiness, after the body is dead. Look, King Eyo, at that palm-tree. Could any man make that tree?

King Eyo. No; no man could make that.

J. C. If you were told a man made that tree, would you believe this?

King Eyo. I would not believe it.

J. C. Well, King Eyo, that book tells you of what should happen many years after the book was written: could any one look forward and tell what would happen but God?

King Eyo. No man could do this.

J. C. This is one proof that God gave this book to man; and we have many more, which you will see if you study this book. It will direct you how to be ready for death, and then you will not be afraid to die.

King Eyo. All black men are afraid to die; all black men like to hear that they will live a long time.

J. C. Yes, King Eyo, because you do not know God, nor Jesus Christ his Son. If you knew God, you would be willing to die to-night, and you would wish to live only to serve God by doing good to your fellow-men. We have left our country and our friends to come to Africa, to live among you, to do you good; we do not expect to return to see our friends any more.

King Eyo. Do you not expect to go home to England again?

J. C. No, King Eyo, I for myself do not. I wish to live as long as God pleases, and to die with you, and I do not ask you for any thing but a drink of water when I am thirsty, and a little yam when I want food. All my wants, and the wants of the other missionaries, are supplied by good people in England, who never saw you, but who love your soul, and who pray for you, and who wish you to know God. They have raised money too, to buy the iron vessel you see in the river, and are constantly supplying us with what we need to go forward in making known to you in Africa the great things contained in the word of God. I have been a missionary for sixteen years, and have no salary for coming to you to tell you of these things, and do not want any thing but food to eat, and clothes to put on.

King Eyo. Have you no salary for coming here?

J. C. No, King Eyo; I have all I require, and do not come here to make money. If I were to live fifty years longer, and labour as a missionary, I would not save £100. It is to tell you of God, and of Christ, and to show you how to escape the anger of God, that we labour; and if you are turned to God, this is our great reward.

King Eyo. Well, you must begin by teaching the children to read book.

J. C. No, King Eyo, we must go on with *all* our work at once. We must tell you of the Son of God, who so loved us that he came down from heaven to this world, and became man, and was poor, and despised, and hated for us. Women had to supply him food. He had no house of his own, though the world is his. He was scourged, he was mocked, he was put to death, he rose again on the third day, he was seen by more than 500 persons, and after forty days ascended up to heaven in the sight of his disciples.

King Eyo. Did he go up to heaven in the dark?

J. C. No; it was in the light of day. All he did, he did by day. He opened the eyes of those who had been born blind; he opened the ears of the deaf; he caused the dumb to speak, and the lame to walk. A man who had been in the grave for four days he called forth, and raised him again to life. All these things, King Eyo, you may have read to you in the book of God. This is our great work, to tell you of God's love in sending his Son —of Christ's love in dying for sinners, and of the way in which God pardons the sinner who repents, and asks for mercy, for the sake of the sufferings which Jesus Christ endured in the place of the wicked. Are not these wonderful things, King Eyo? You think them very strange, but if God touches your heart, as he has touched our hearts, you will not wonder that we can leave England. When you remember that Jesus Christ left his Father's bosom in heaven, and all the holy inhabitants of that happy world, to live in this world, and to die for us, you will not wonder that we give up all thoughts of riches in this world. When you know that Christ, the Lord of all, became poor for us, you will then feel as we *now* feel, and be willing to give up all for God. God told to man from the beginning of the world that he would send a Saviour, and 700 years before he came described how men would reject and kill him; so that all was seen by God from the first, and appointed by God, from love to the sons of men. The world stood 4004 years before Jesus Christ was born into it. He lived thirty-three years, and it is now 1845 years since Christ was born. Look at these glasses, King Eyo; one has 1832, the other 1839; this is the year from the birth of Jesus Christ.

King Eyo. I did not know; I thought it had been the year from the time the world began; but I hear the world is going to be drowned with water.

J. C. No; it has once been drowned, and then only four men and four women were saved in a large ship, which God instructed one of them, called Noah, to build. He and his three sons, Shem, Ham, and Japhet, and their wives, eight persons in all, were saved; so that twice you and I have had one common father. First, Adam, who was the first man that God made.

King Eyo. Adam the name of the first man?

J. C. Yes; and Eve was the name of the first woman. Our second common father was Noah; his three sons were Shem, Ham, and Japhet. Some people in other parts of the world, and the Jews, from whom Jesus Christ came, are the children of Shem; you people in Africa are from Ham; and we who come from England, and other cold parts, where they have at one time of the year a very long night of three months, and again at another part of the year a very long day of three months.

King Eyo. Yes, I hear of this cold country.

J. C. By your living in this hot country, and from other causes, you are black; and I, from my parents before me for so long a time living in a cold country, am white; but we are brethren notwithstanding, and have one God, who made us; and soon this God will be known all over the world. I hope you will soon know him; if not those after you will, for the bible tells us that all will serve him, and that Jesus Christ shall reign over the whole earth. But the world is to be burnt up; the lightning is ready to consume all things when God pleases to give the command.

King Eyo. And will all men be burnt up too?

J. C. They will be brought to judgment, and the good will go to God, and the bad to punishment which will never end, and be far worse for them than to be destroyed with the world.

King Eyo. Will the world be all destroyed entirely?

J. C. There is to be a new heaven and a new earth: we do not know if God will destroy all bad from this earth, and use it again when it is purified, but all things upon it are to be burnt up. Then our second great work is to give you the word of God in your own language. We first take down in writing your words and learn to understand them, and then make small books like these (showing him, and reading with him two books in Fernandian and one in Isubu. With these he was deeply interested, and read with me the Isubu, or Bimbian, for some time.) This is our plan, King Eyo, and we have two missionaries at Bimbia who speak the language well, and teach the people in their own tongue. One of them is putting the word of God into that language, that those taught in the schools may read it in their own tongue as well as in English. We have a printing press too, so that we can print these books without sending them to England to have it done there. The third part of our work is to teach all who will learn to read; we teach them to write also, and many other things calculated to do them much good. We seek the good of all: our word is for the young as well as for the old; for the female as well as for men; for the poor as well as for the rich; and those who listen to us will hear much at first which they will not like, for men love what is bad, but if they attend to what we teach them they will find it in the end for their everlasting benefit; and at present no men should be angry at us for telling them what is in the book of God; for in being angry with us, they would in reality be angry with God himself. If God were to speak to you from the sun in a voice more terrible than that of thunder, if fear did not prevent you, would it not be your duty to listen to every word; and if much was spoken against your present ways, ought you not to be satisfied that God knew what was right and what was wrong in them, and that you as a creature of God, to whom the words were spoken, ought to hear? God speaks in this book in a way which does not give you cause for such fear, but you should hear all as a voice from heaven, and not be angry with those who tell you what God hath spoken. God sees and hears us now, and knows what is in both our hearts; and when we die we must both appear before him to give an account of all we have done here. We have done much that is bad, but God is ready to pardon us. He has pardoned me, he has pardoned Captain Milbourne, and he is ready to pardon you, King Eyo, if you go and ask him to do so for the sake of his Son Jesus Christ.

King Eyo. Well, I want my people to hear all this.

J. C. I am glad to hear you say so. Appoint a day to call them all together, and I will come, if not sick, and talk to them.

King Eyo. The third day, on Calabar Sunday, come: all my people will not come, but many will.

Soon after this we left, to descend the river with the tide.

On the appointed day Mr. Clarke repaired to King Eyo's Town again, and was kindly received.

About 300 people were collected to hear me at the market-house. I declared the gospel to these poor people in short sentences, and King Eyo was my willing, and, I hope, faithful interpreter. Often the people appeared to feel wonder and astonishment. All were very quiet; and all were in perfect stillness when I prayed, and many repeated aloud, at the conclusion, the word *Amen*. This they did in a solemn manner, as if they knew its meaning, showing the good effects of Dr. Prince's teaching here last year, and the improvement made among them by a Fantee man, who was here long, and taught them some things which were good. I spoke to them of God as the Creator and Preserver of all; of his omnipresence, omniscience, &c.; of sin; God's hatred to it; his punishment of those who commit it; his inflexible justice; his wonderful love in sending his Son Jesus Christ; the evidence we have that God sent his son; the works of Christ; his death; the purposes effected by it; how we came to know of it; how we were affected by it; why we were sent to Africa to make it known; who sent us; who supported us; who supplied us with a vessel, &c., &c., and urged all to consider these things. I felt much, and I was so grateful for such a company (called by the king of the Brass Egbo), in such a place, that the tears filled my eyes, and praises to God were the aspirations of my soul. The king, when I had done, said he was very glad; when could I send a teacher? He had spoken to his head men, and all agreed that I should have land on the highest part of the town whenever I was ready to build a house. I said he should be visited whenever we came to Calabar, and when I got a white teacher to live there, he could visit him frequently. He said he should like to have one to live in his town as soon as possible.

Superstition and cruelty, however, domineer over all, producing universal wretchedness. The Egbo men, as they are called, appear to exercise uncontrolled

and wanton tyranny; and the practice of giving "trial drinks," which are in fact poison, to persons suspected, or professedly suspected of crime, is horribly prevalent.

Whenever Egbo runs the streets, the town is as if deserted of its inhabitants. For two days, when I went on shore, all the doors were shut. All poor slaves, and those who had not bought their Egbo privilege, were prisoners within. If caught by Egbo outside, the flagellation is terrible; the monster will scarcely leave his victim while life remains. They pretend to believe that Egbo is a supernatural being from the bush. Egbo, too, means the devil in their language; but the people must know that Egbo is one of their oppressors. A young lad had just been made an Egbo-man, and would not give the road to a captain of a vessel that was passing. The captain tapped him on the thigh. It being eight o'clock, P.M., he thought the darkness would screen him, and encouraged by others, he threw sand and mud in the captain's face. He then ran, but soon fell down. The captain caned his shoulders, and took him to Eyamba. He offered at once to take off his head, or flog him severely. The captain chose neither; he said the caning was enough. To let him go, and simply blow Egbo, and warn all the people of the evil consequences of touching a white man as he passed along their streets. This I had from the captain himself, the morning after it happened.

The misery of the slaves is not that they are overworked, but that they are not secure of life for a day. They may be flogged, most cruelly, by the Egbo men. They may be cut down by any one, if a price is paid to the master; and many of them walk the streets with fearful marks from the severe flagellations they have received. The numbers of slaves on the farms around are very great, and respecting their actual condition I cannot yet speak decidedly. Unless petty tyrants take the place of the greater ones, the slaves are probably better off than in the town; but where such constant suspicion, superstition, anger, and exercise of almost every evil principle prevails, there can be little real compassion for each other, or comfort or peace within. The youths are trained up to cruelty, and before they become men are generally hardened in it. Offerings of goats and young chickens are very common. The chicken is torn limb from limb on the foot-path, and a few articles of food, a bunch of palm nuts, and a wood-ants' nest, are placed beside it. The goat is slain at the death of any free person of poor condition, and it is dragged while struggling and bleeding to the "devil house." The blood is sprinkled on most of the broken utensils, and some of it flows in front of the whole. An egg is often put down as an offering to the spirit.

I again conclude, beseeching you to reflect deeply on the sad state of Calabar, and send us help to carry on the war against the powers of darkness.

On the first Lord's day in August seven persons were baptized at Clarence by Mr. Sturgeon. The season was rainy: several of our friends were labouring under indisposition; but none of them are spoken of as in a dangerous state.

WEST INDIES.

TRINIDAD.

A letter from Mr. Cowen, dated Port of Spain, September 18th, contains the following passages:—

I have been much cheered by the noble testimony borne to the power of truth over her heart, by a poor African woman named Maria Jones, who was buried with Christ by immersion in our beautiful gulf at Corbeau Town the sabbath before the last. She meekly yielded to the authority of her Lord and Master, which was superior with her to every other consideration. Maria was in communion with the Scotch Church, and was sprinkled on her admission as a member. She used to attend one of our mixed schools some years ago, in which she made such progress, though then sixty years of age, that she soon learned to read, and can now read with tolerable fluency the word of life. Since her conversion to Christ, she has been remarkable for utter devotedness to him in ardent love. Although able to read her bible, her mind was never drawn to the question of believers' baptism until recently. She lives some distance in the country, and only occasionally visits town; on which occasions the poor grateful creature used never to fail to come to my house with some token of kindness to the children, for which she always received from Mrs. Cowen some act of kindness in return.

I am sorry brother Law has not as yet made his appearance, though I trust he is now on his way. This is a fine seasoning time, were he here. If it were possible for you to send hither a brother acquainted with

the Cooly language, I think he would be well received by them, and by the planters generally, as an interpreter of their strange tongue. Our governor proposes importing one or two persons of respectability to act as magistrates for the Coolies, or between them and their employers, and to be salaried by the colony. It appears they do not approve of the conduct of the Cooly head men, and the above plan has been proposed in preference.

Death has lessened our number by one, at Savanna Grande, since I last wrote. My faithful Solomon Jackson, whose heart was fully alive to the great importance of our work here, has been called to his eternal reward. He was one of the first of our denomination I discovered in the island, and although unlearned as to this world's literature, was nevertheless intelligent, earnest, and humble in furthering our cause among the people around him. Many a mile poor Solomon trudged after me, carrying my little bag of clothes and tracts, conducting me through the intricacies of the forests, and interesting me with his history of many dark transactions which transpired in his day, and of many of which he himself was the victim. When he would become excited with his tale of thousand wrongs, he would suddenly stop in the way, lift up his eyes and hands to heaven, and bless the Lord with a heart overflowing with gratitude, that he had lived to see a baptist missionary going through their villages; one to whom they could look as a friend, and to whom they could relate the ills they endure. Many a time he has told the poor, ignorant, priest-ridden people of colour in his neighbourhood, "The missionaries are your best friends; they'll not only teach you religion, but will be ready to help you in any way they can." Then he would lift up his heart with intense desire, and say, "Oh, how I do long to see the fine lot of baptists and missionaries in Jamaica; but I had rather go to England after all. Only for my family, I'd work my passage to England, I'd learn the names of the gentlemen that spent their lives in getting the slaves free, and although I was no slave since I left America, I'd go to each one, would fall on my knees before him, and would'nt I thank him?" But poor Solomon is gone, I trust to be where no more sorrow shall be experienced by him.

HOME PROCEEDINGS.

DESIGNATION OF MISSIONARIES.

On Wednesday evening, October 29, 1845, a service was held at Henrietta Street Chapel, on occasion of the departure of Messrs. Flanders and Francies for Hayti. The service was commenced with reading and prayer by Mr. Pritchard. Mr. Angus then described the field of their future labours. Mr. Overbury asked them to state the views and feelings with which they were about to enter upon their work. After a touching and gratifying reply, Mr. Francies, sen., commended them to God in prayer. Dr. Hoby bade them farewell in the name of the Committee, exhorting them to be "faithful unto death," and Mr. Birrell of Liverpool closed the service. They are accompanied by their wives and families, and a female friend, Miss Harris, who has resided many years in France, and goes as teacher. They sailed from Gravesend on Monday, November 3rd, in the Hopewell, Captain Hoseason. They intend to disembark at Jacmel.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Merrick, J.	July 9.
	BUSUMBU	Merrick, J.	July 24.
	CLARENCE	Clarke, J.	July 15, July 28 to Aug. 12.
		Newbegin, W.	July 30.
AMERICA	MONTREAL	Marsh, D.	Oct. 10.
ASIA	AGRA	Williams, R.	Aug. 18.
	CALCUTTA	Boyd, Beeby, & Co.	Sept. 6.
		Thomas, J.	Sept. 6 and 16.
	CANTON	Shuck, J. L.	Aug. 5.
	COLOMBO	Birt, M. O. J.	Sept. 15.
		Davies, J.	Sept. 15.
	MAULMAIN	Osgood, S. M.	May 21, July 10.
	MONGHIR	Parsons, J.	Sept. 1.
	MUTTRA	Phillips, T.	Aug 16.
	PATNA	Beddy, H.	July 31.

BRITTANY	MORLAIX	Jenkins, J.	Oct. 6 and 28.
FRANCE	CAEN	Harris, M.	Oct. 6.
JAMAICA	BETHANY	Dutton, H. J.	Sept. 19.
	BROWN'S TOWN	Clark, John	Sept. 15.
	CALABAR	Tinson, J.	Sept. 10.
	FALMOUTH	Knibb, W.	Sept. 16.
	JERICHO	J. Tunley	Oct. —.
	KETTERING	Knibb, W.	Sept. 16, Oct. 4.
	KINGSTON	Colonial Bank	Oct. 9.
		Harry, T.	Sept. 20.
		Kingdon, J.	Oct. 8.
		Oughton, S. & ors.	Oct. 8.
		Rouse, G.	Oct. 8.
		Wood, J. H.	Oct. 8.
	MOUNT ANGUS	Teall, W.	Oct. 3.
	MOUNT CAREY	Burchell, T.	Sept. 20, Oct. 6.
	MOUNT HERMON	Hume, J.	Sept. 18.
	OLD HARBOUR	Taylor, H. C.	Sept. 17 & 20.
	ST. ANN'S BAY	Abbott, T. F.	Aug. 18, Sept. 17, Oct. 6.
	SPANISH TOWN	Hewett, E.	Oct. 6.
		Phillippo, J. M.	Sept. 23.
	STEWART TOWN	Dexter, B. B.	Sept. 20.
	YALLAHS	Kingdon, J.	Sept. 18.
TRINIDAD	PORT OF SPAIN	Cowen, G.	Oct. 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Friends at Camberwell, for a box of clothing, for *Rev. J. Kingdon, Belize;*

Mr. Palmer and friends, Sevenoaks, for a parcel of clothing, for *Rev. J. Merrick, Western Africa;*

Mrs. Ivimey, for 24 volumes of the Baptist Magazine;

Friends, at Watford, for a case of clothing and books, for *Rev. T. Burchell, Mount Carey;*

The Misses Oliver, Bath, for a box of haberdashery, for *Rev. W. Knibb, Kettering;*

Mr. Phillips, Pontypool, for a parcel of the Patriot and Baptist Magazine;

The British and Foreign School Society, for a case of slates and school materials, for *Rev. A. Henderson, Belize;*

Mr. Baldwin, Berkhampstead, for a box of magazines;

Mr. Thomas, Whitechapel, for a parcel of the same;

The Stepney Missionary Working Association, by Mrs. Barclay, for a box of clothing, for *Rev. J. Clark, Brown's Town;*

The Sunday School Union, for a parcel of school materials, for *Rev. A. Henderson, Belize;* and a similar parcel for *Rev. E. J. Francies, Hayti;*

Mr. Newbegin, Norwich, for a box of clothing, &c., for *Mr. W. Newbegin, Western Africa;*

Ladies at Leominster, for a box of clothing, for *Africa;*

Mr. Harrison, Birmingham, for a parcel of magazines;

A friend, Hammersmith, for a parcel of Baptist Magazines;

Friends at Biggleswade, by B. Foster, Esq., for a parcel of clothing, &c., for *Rev. J. Clarke, Western Africa;*

Friends at Eye, by Mr. Cason, for a box of fancy articles, for *Rev. M. W. Flanders, Hayti;*

Mrs. Fountain, Ealing, for a parcel of drapery, for *Rev. W. Hume, Fuller's Field;*

Mrs. Beal and friends, Lion Street, Walworth, for a parcel of clothing, for *the same.*

The thanks of the Committee are respectfully presented to W. Bell, Esq., for three valuable volumes on Chinese Literature, for *the Mission Library;*

Also to Miss Brunier, Fisher Street, for a Tent, for *the use of the African Mission.*

Mr. Merrick has received boxes of clothing from friends at Chenies, at Lion Street, Walworth, from the Misses Watson, Brunswick Terrace, from friends at Aberdeen, from Maidstone, and from St. Albans; great part of which has already been useful not only in clothing the heathen, but in paying for work performed by them at Bimbia. The bonnets made by Mrs. Upton's scholars have not only proved a source of pecuniary assistance to the Bimbia Mission, but have enabled the female inhabitants of the town of Clarence to assume a European garb, to which they were hitherto unaccustomed. Mr. Merrick hopes soon to do himself the pleasure of writing to the various friends who have so liberally supplied him with clothing, &c.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of October, 1845.

	£	s.	d.
Annual Subscription.			
Marten, Mrs. R. G.	1	1	0
Donations.			
Allen, Mr. George, for *Schools*	1	0	0
Bible Translation Society, for *Translations*	500	0	0
Big, Mrs., Tottenham, for *Schools*	1	0	0
Burls, Mrs., Edmonton, for *Grand Ligne Mission*	5	0	0
Fowler, Mrs. L., Tottenham, for *Schools*	1	0	0
Gilpin, Mr. C., for *do.*	0	10	0
Gurney, Samuel, Esq., Upton, for *African Schools*	10	10	0
Horn, Mrs., Tottenham, for *Schools*	1	0	0
Howard, Mrs. E., do., for *do.*	1	10	0
Kitchen, Mr. J., do., for *do.*	1	0	0
Miles, Mr. E., for *do.*	0	10	6
Moreland, Mr. John, for *do.*	1	0	0
Norton, Mr. Thomas, Peckham, for *do.*	1	0	0
Norton, Mr. William, do., for *do.*	0	10	0
Pewtress, Thomas, Esq., for *Jamaica Special Fund*	25	0	0
Smith, W. L., Esq., for *do.*	20	0	0
Tritton, Joseph, Esq., for *do.*	20	0	0
W. M.	10	0	0
Woolston, Mrs. S., Peckham, for *Schools*	0	10	0
Legacies.			
Christmas, Edward, Esq., late of Dereham	10	0	0
Constable, Mr George, late of Southampton, by Mr. Thomas Fox	22	10	0
Palmar, Mrs., late of Wallingford, by Mr. Wells	10	0	0
London and Middlesex Auxiliaries.			
Bow—			
Maywood, Miss, Collected by	1	16	6
Brixton Hill, Salem Chapel—			
Collection (including £5 from J. Sarl, Esq.) for *Jamaica Special Fund*	11	0	0
Devonshire Square—			
Hawkins, Mr. Thos., for *Jamaica Special Fund*	10	0	0
New Park Street—			
Arnold, Mrs., Collected by, for *Female Education in India*	5	15	7
Walworth, Horsley Street—			
Juvenile Society	1	10	6
Bedfordshire.			
Blunham—			
Collection	2	0	2
Contributions	3	9	11
Do., Sunday School	0	17	5
Do., Girls' 1st Bible Class	0	10	0
Houghton Regis—			
Brown, Mr.	50	0	0
Luton—			
Collection, &c.	49	0	0
Contributions	5	4	0
Wootton—			
Contributions, by Rev. Dr. Hoby	3	0	0
Berkshire.			
Reading—			
Collection	28	13	9
Contributions	10	9	8
Do., Juvenile Society	12	7	1
Do., Sunday School	3	0	0
Do., for *African Mission*	5	2	0
Wallingford	20	11	10
Wantage—			
Collection	7	11	6
Contributions	7	13	3
Buckinghamshire.			
Waddesdon Hill—			
Contributions..	2	10	2
Cheshire.			
Chester—			
Harling, Mr. ....A S.	1	1	0
Young Lady's Missionary Box	0	14	0
Derbyshire.			
Derby, Agard Street—			
Juvenile Society	2	14	4
Devonshire.			
Bideford—			
Collections	5	15	0
Contributions	15	18	9
Chudleigh—			
Rouse, W. Esq., and Mrs. Rouse, for *Jamaica Special Fund*	25	0	0
Plymouth, George Street—			
Contributions, on account	30	0	0
Prance, W., Esq., for *Jamaica Special Fund*	2	2	0
Torquay—			
Tetley, Dr., for *Jamaica Special Fund*	2	0	0
Essex.			
Colchester	17	18	4
Harlow—			
Proceeds of Lecture	4	19	0
Gloucestershire.			
Gloucester—			
Cross, Rev. W. J.	2	2	0
Do., for *Jamaica Special Fund*	1	1	0
Wotton under Edge—			
Perrin, W. Esq., Kingswood	1	0	0
Rogers, Mr. John	1	1	0
Hampshire.			
Newport, I. W.—			
Collections	12	8	2
Contributions	8	19	11
Ryde, I. W.—			
Contributions	1	10	6
Wellow, I. W.—			
Collection	1	2	6
Contributions	1	4	6
Yarmouth, I. W.—			
Collection	1	11	4
Hertfordshire.			
Watford—			
Collection, for *Jamaica Special Fund*	12	9	8
Huntingdonshire.			
St. Neots, on account	6	15	2
Kent.			
Milton—			
Dent, Mr. for *Jamaica Special Fund*	1	0	0
Sheerness—			
Contributions, Zion Chapel, Mile Town, by Mr. J. Seager, for *Jamaica Special Fund*	5	0	0
Smarden—			
Contributions	3	5	4
Woolwich, on account, by Rev. J. Cox	10	0	0
Lancashire.			
Accrington—			
Collections	12	15	6
Juvenile Society	9	19	7
Bacup, Old Chapel—			
Collection	5	3	4
Juvenile Society	9	0	6
Bolton, Moor Lane—			
Collections	7	12	2
Juvenile Society	2	3	2
Sunday School Box...	9	4	8
Bury—			
Collections	4	1	11
Contributions	2	0	0

	£	s.	.
Cloughfold—			
Collection	2	17	0
Juvenile Boxes	8	13	0
Haslingden—			
Pleasant Street—			
Collection	4	14	4
Juvenile Society	5	19	2
George Street—			
Collection	2	16	0
Heywood—			
Collections	6	10	9
Sunday School	2	0	4
Liverpool—			
Cropper, Mrs. A., for *Jamaica Theological Institution*	2	10	0
Rochdale—			
Collections	45	16	7
Contribution	158	7	1
Kelsall, H., Esq., for *Jamaica Special Fund*	250	0	0
McKenzie, Mr., for *Africa*	0	10	0
	454	13	8
Acknowledged before	35	16	6
	418	17	2

Leicestershire.

B. J. H.	5	0	0
Leicester, Charles St., on account	43	0	0
Cort, James, Esq., for *Jamaica Special Fund*	10	0	0

Northamptonshire.

Middleton Cheney—			
Collection	3	0	0
Ringstead—			
Collection	2	0	0
Contributions	1	0	0
Rushden—			
Bates, Miss, Box by	1	6	6
Whittemore, Mr., do.	1	6	0
Stanwick—			
Collections, &c.	3	10	10
Sunday School	1	13	8
Thrapston—			
Collections	6	11	4
Contributions	11	7	4
Do., for *Africa*	1	5	0
Do, Sunday School	2	11	5
Towcester—			
Collection	3	1	6
Contributions	9	16	0
Woodford—			
Collection	0	18	4
Contributions	1	0	0

Northumberland.

Newcastle on Tyne, Newbridge—			
Collection	1	0	2
Contributions	0	10	0

Somersetshire.

Bristol—			
Contributions, by Rev. J. Jenkins, for *Chapel at Morlaix*	5	19	0
British School	0	13	8
Sherring, R. B., Esq., for *Jamaica Special Fund* (second donation)	100	0	0

	£	s.	d.
Staffordshire.			
Walsall—			
Wilkinson, G. & H., Collected by	2	3	8
Sussex.			
Battle—			
Collections	5	1	6
Contributions	1	15	7
Brighton—			
Collection at Public Meeting	13	6	9
Bond Street—			
Collection	10	12	6
Contributions	21	12	3
Do., Sun. Schools	2	3	5
West Street—			
Collection	10	5	4
Contributions	8	17	6
Do., Sun. School	1	2	6
Hailsham—			
Collection, &c.	6	0	0
Hastings—			
Collection	9	17	6
Contributions	3	12	4
Do., for *Africa*	0	3	6
Do., for *Dove*	1	11	0
Do., Sunday School	0	17	8
Horsham—			
Contributions	1	0	0
Do., for *Jamaica Special Fund*	0	10	0
Lewes—			
Collections, &c. (two-thirds)	17	4	7
Contributions	6	6	0
Midhurst—			
Collection, &c.	7	7	0
Newick—			
Collection, &c.	3	15	11
Rye—			
Collection, &c.	4	10	0
Uckfield—			
Collections	4	13	2
Contributions	7	12	10
Do. T.	1	0	0
Wivelsfield—			
Collection	0	14	4
Worcestershire.			
Worcestershire, by R. Harwood, Esq.	69	15	8
Evesham, Mill Street—			
Collections	10	15	0
Contributions	6	16	0
Do., Sunday School	0	8	1
Do., for *Africa*	1	0	0
Pershore—			
Collections	19	5	0
Contributions	28	8	4
Do., Sunday School	0	3	2
Westmancote—			
Collection	3	10	0
Yorkshire.			
Bingley—			
Burton, Rev. J. A.S.	2	0	0
Blackley—			
Collection	1	1	9
Bradford, Westgate Chapel—			
Collection, Public Meeting	15	11	4
Halifax—			
Collections	20	19	1
Contributions	17	4	0
Leeds	77	6	9
Steep Lane—			
Collection	3	4	2
Sutton—			
Collection	8	1	11

	£	s.	d.
Contributions	5	18	1
Do., *Jamaica Special Fund*	1	0	0

NORTH WALES.

Denbighshire.

Bontnewydd—			
Collection	0	5	6
Contributions	0	2	3
Denbigh—			
Collection	0	7	4
Contributions	3	15	11
Llandyrnog—			
Collection	0	3	10
Contributions	0	8	1
Ruthin—			
Collection	0	5	8
Contributions	3	8	6

SOUTH WALES.

South Wales, by Rev. B. Price	20	0	0

Carmarthenshire.

Llanelly, Bethel—			
Collection, for *Jamaica Special Fund*	0	14	0
Newcastle Emlyn—			
Collection	1	9	10
Do., for *Jamaica Special Fund*	1	0	0
Contributions	6	14	0
Do., Sunday School	2	0	0

Glamorganshire.

Merthyr Tydvil, Zion—			
Collection, for *Chapel at Morlaix*	3	15	10
Swansea—			
Contributions	3	13	0
Mount Pleasant—			
Collections	7	16	0
Contributions	10	16	0
Do., Sun. School	0	7	6

Pembrokeshire.

Bethabara—			
Collection	2	13	8
Contributions	1	10	0
Do., Sunday School	9	0	1
Monachlogddu, Bethel—			
Collection	3	17	0
Penybryn—			
Collection	0	13	10
Contributions	0	8	0
Do., Sunday School	1	16	3

SCOTLAND.

Perth—			
Collection, for *Jamaica Special Fund*	6	0	11

IRELAND.

Dublin—			
Collection, for *Jamaica Special Fund*	5	0	0
Purser, John, Esq., for *do.*	15	0	0

FOREIGN.

American and Foreign Bible Society, for *Translations*	511	7	3

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IRISH CHRONICLE.

READ AND CONSIDER.

We have only space to solicit compliance with the request placed at the head of this Chronicle. The intelligence is varied and interesting; and consequently there is propriety in asking our friends to *read* it. And as it tells what is doing in Ireland, and affords matter for reflection, thanksgiving, and prayer, there is equal propriety in urging its *consideration*.

The following extract from Richard Moore's journal is worth reading and considering.

I read and explained many portions of holy writ for P. I., from the county of Mayo, to whom I gave some tracts. He seemed much impressed with the scriptures, which I explained to him in his own tongue. He told me *that there was a great inquiry after the truth in his neighbourhood, since priest McNamara left the church of Rome.* He requested that I would go to that place for a few days, for he was fully persuaded I should do much good, especially as able to talk the Irish language so fluently. He also informed me that the *priest with whom I conversed in his part of the country*, goes to church from that period to the present.

Wm. Lorimer also writes,

I was invited by a romanist to go to visit his mother who was dying. I had often conversed with the family on eternal things, read the scriptures, and prayed with them. They were always glad to have a call. The poor woman had ceased speaking about an hour before I reached the house. But I hope my visit was not useless. Many persons had gathered when they heard I was there. *The friends requested me to engage in prayer;* after which I had a long and profitable conversation with the people. She died after I left.

I attended her funeral; *and was requested by her family to address the people* before they left the house. There was a large assembly, very many of them romanists. The attention of all was solemn and becoming throughout.

Pat. Gunning writes in a similar strain, and his facts go to prove the existence of a spirit of inquiry, and that it is rapidly spreading.

In some of my former journals I spoke about a romanist who frequented my house at all opportunities, to hear the word in Irish. It pleased God to remove him from this life. During his illness he could not bear to have me one hour from his bedside. His brother, who was up to that time one of the chief opposers of the truth, is now a great friend; and within these ten days, has requested me *three times* to get him a Testament. Another romanist who belonged to the most bigoted sect, the Scapularians, now frequents my house at all opportunities. At our last conversation he anxiously desired me to get him a small bible, or, if I could not get that, a testament; saying to me, "*When I am working in my garden, if there comes on a shower of rain, while standing in the shelter of a ditch, I would be happy to search for myself;* and as I am often hired by other people, I could *communicate unto others* the same knowledge."

During the summer the Committee accepted the offer of two students in Bristol College, to spend their vacation in Ireland. The following statement from T. Cooke, will show the readiness of the people to hear, and the importance of sending to that country the most efficient men that can be obtained.

The congregations at Easky, Mountain river, Tully-linn, and other places, were larger than I ever saw before, owing to the number of romanists who came to hear Mr. Williams. In some places we had forty, in others more, and in some as many as 200; and not only romanists, but the various denominations of protestants were also interested in his preaching and conversation. His kindness, punctuality to his engagements, and ability, gained the greatest esteem. Indeed if nothing more came out of his visit to this popish district, than the spirit of inquiry which it has

aroused, it is good; but ever since I have had access to almost all the respectable families in this district.

Surely the extract we subjoin from JOHN MONAGHAN'S journal will be read with similar feelings to those which the facts recorded seem to have awakened in his own mind.

A short time since, a woman from B—— called at my house in the hope of getting a Bible. I was not at home, so she called again a few days after. Finding she had come from the best of motives, I asked if a Testament would do? She told me she had a Testament. "But," said she, "some years since, I heard Mr. Bates preach, and he quoted and explained several passages from the Old Testament, which I have thought of since, and now I want a Bible to read and study these portions over again." I gave her one. She was overjoyed. A man who was present said, "I suppose you would not now give your Bible for a new dress." "No," said she, "not for the best dress that ever was made." "Well," said he, with a sneer, "you could get many Bibles for the price of a new dress." "That may be," she replied, "*but the Bible tells me of a dress, the best of all; which I hope will clothe me for time and eternity. And I would that you could see it too.*"

This remark from a person whom I thought ignorant of the treasures of God's word, filled me with wonder and gratitude. God be praised, that I was used *as the hand of the Society*, to present her with a gift, the value of which she seemed to know.

The evidence which appears from time to time of the usefulness of the schools is pleasingly illustrated in PAT. BRENNAN'S letter for September. His judicious remarks on the incident he mentions are well worth a perusal.

I am after inspecting the schools in my district. They are going well, as the rolls show. I trust that more good is doing than we can see at present. Every day shows that we are not able to judge all the good which has been done in this dark corner of poor Ireland. When I was questioning the children in the school at C——, I remarked one little girl that gave most pleasing answers to the different questions proposed, both on the word itself, and its meaning.

After the school was dispersed, I asked the mistress who this little girl was; and found she was the daughter of a poor beggar woman, and had been in the school only a few days. I inquired where the child had got all her knowledge, and learned that she had been in one of our schools in another part of the county. I said in my mind, if this poor little girl has been so much benefited, *what may we not expect from all the children who have been in our schools for these thirty years past.*

The usefulness of the *tracts* is becoming daily more evident. There is something striking about the following, communicated by another reader in the same district, under date of Sept. 20.

The priest of our parish is hostile to all our labours. For these three weeks past he has been warning every one not to read the tracts or receive them; and those who have them to burn them. One of his people to whom I gave some, at various times, told me *that his wife had collected them all, and put them on a shelf for every one who came in to see, and so strong was she, that she had bid defiance to the priest to come and lay hold of them.*

Two others of his parishioners came to me, under the cloud of night, to beg a copy of the scriptures. I gave them a Bible, praying the Lord to open their eyes to receive the word which is able to save their souls. The priest's opposition has endeared the society's labour to many; and I am confident good is coming out of evil. I have visited during the last month, 97 families, paid 152 visits, given away 2 Bibles, 1 Testament, and about 100 tracts, and held 9 prayer meetings.

Again read and consider what THOS. COOKE writes.

The priests round about here, are still scolding wherever they hear of the people receiving tracts, or copies of the scriptures from me. "Beware," they say, "to have anything to do with the *two leaved books*; for these readers *are putting them into the holes of the ditch*, or any other place where you will meet with them. Mind or you will be caught by them, and be lost for ever!"

One of these who receives the tracts with great delight, came for a Testament lately, which he now reads to his family, and says he will do so, by God's blessing, in spite of all the clergy. I had a long conversation with him, in the presence of many more, about the sacrament of extreme unction; and pressed upon him, that if it gave a passport to heaven, it rendered all the other ceremonies useless. I directed them all to the Saviour, and fetched up many passages on the work of the Spirit, and the efficacy of the blood of Christ to take away all sin. Many romanists are beginning to attend our meetings.

The same sort of testimony comes from a district far away from those to which the previous extracts refer. JOHN

ASH writes from Torbut, in his report for August last.

Although I meet with many who are enemies to the truth, many are different. I went into a house lately, and began to read the Testament to them. They paid attention, and their minds seemed affected, especially the woman of the house. After some time the husband came in, and began to blame his wife, saying *that it was the words of Calvin and Luther I was reading to them.* She said, "No, but the words of our Saviour, and what this man tells us makes me love the Lord Jesus; and I am afraid, from what he tells me, that my soul is not right with God, for *the words of this man's book* caused more fear on me than all that I ever heard from the priest."

Some few weeks ago, we called attention to the colony of fishermen at Dunmore, near Waterford; and intimated that steps would be taken to meet the case. Since then Gore McClure has been removed from Cork. MR. HARDCASTLE has forwarded his report of the present state of the mission, and it is very gratifying.

We have had a very full attendance at the last two seven o'clock services. Nearly sixty were present. We have fresh accessions every Sunday evening. Some of the people are obliged to stand the whole service;—we are, therefore, much in want of seats. I have changed the three o'clock service to a morning service at ten, and there are more in attendance than when we had it in the afternoon.

We have over thirty scholars in the Sunday-school, and there are thirty-six on the roll of the day school. The average attendance during the past week has been twenty-nine. We have commenced making collections at the evening services to defray the incidental expences.

JOHN TALBOT an intelligent and indefatigable reader in one of the midland districts thus writes to his superintendent.

The day after I came from Abbeyleix, going among the people distributing tracts, I chose one for a self-righteous romanist family, called the "Great Error Detected." I knew them to be great penance-doers, for which they expected salvation. Three days after I called again, and was not well inside the door, before the man welcomed me, and ran for the tract, *which he had marked in several places.*

The first place he showed me was about the believer having peace with God, and knowing that his sins were forgiven, for Christ's sake. He was greatly pleased, but of the ground on which a sinner is justified he knew no more than the dead. I read many passages to him on this subject.

When reading to him the vii. of Luke, and speaking of the centurion's confession of his unworthiness, he seemed surprised, and said he thought *protestants never confessed their sins.* I showed him what true confession meant; and that every penitent came to God for that purpose, and through Christ sought forgiveness. He replied that *every word he could recollect he would tell the priest; and he kept his word,* for I afterwards learnt that the priest spoke largely in favour of those protestants that devoutly kept up family worship, *regretting that his own flock were not like them.*

These facts are far from exhausted; indeed we often wish the Chronicle were larger, that we might give *all* the intelligence which comes from Ireland each month. Another reader informs us.

I have held prayer meetings twice in C—— The first time we had seven protestants, which were *all* in the neighbourhood, and eight romanists; on the second there were seven of the former, and nine of the latter. We had much conversation after the services. A roman catholic woman who had attentively heard all that had passed, said, "What you have told us is true, for we are all sinners, and are continually sinning, and it is plain that nothing can save us but the free unmerited grace of God." When we parted they all returned thanks, and wished I would come again the first opportunity.

Through all the places I visited, tracts were received with the greatest thanks, *and my daily regret is, that I have not enough to supply half the applications that are made.* So great indeed has been the desire for tracts, that persons to whom I gave some, *have come a distance of twelve miles hoping to have more,* particularly the Comparative Views and Reasons for being a Dissenter.

In my last I mentioned Mrs. McK—— whose husband was a convert from popery. I am happy to say, that contrary to our expectation, she is recovering. During her illness she has kept the one thing needful in view.

The quarterly meeting of the Southern Association has recently been held in Cork. Mr. WATSON states that

The services were interesting and well attended. Though we had no deputation this time for the mission, the collection was somewhat larger. The friends generally are pleased that this expense has been saved. The package

of clothes from Norwich was most acceptable. *I am anxious to get up a library for our chapel.* As you go about a good deal, could you not try and get a volume here and there? We are getting a number of young persons around us. I want to interest them. Almost every family you visit might give a book for that purpose. Dear brother try!

Mr. THOMAS in a recent letter states,—

I had the pleasure of baptizing two persons yesterday in the Shannon. They are distinguished for deep acquaintance with the scriptures, and ardent piety. The address on the occasion, was given to a goodly number of persons, who were very attentive; and I have reason to hope that others will soon come forward.

POSTSCRIPT.

Our best thanks are tendered to those kind friends who have so readily and freely replied to the circular respecting the debt. The sum contributed has not yet reached the desired amount. May we respectfully say to those who have been applied to, *and mean to contribute,* What you intend to do, do quickly.

CONTRIBUTIONS SINCE OUR LAST.

	£	s.	d.
Nottingham, Park Street	3	0	0
Bradford, collections and subscriptions	26	15	9
Shipley, ditto	5	16	8
Leeds, ditto	26	5	11
Halifax, subscriptions	5	14	0
Rochdale	5	15	0
Haworth, collections and subscriptions	5	2	8
Hudderafield, subscriptions	3	18	6
Salendine Nook, col. and subs.	8	11	2
Bramley, subscriptions	1	1	0
Hunslett, ditto	0	5	0
James Middlemore, Esq.	5	5	0
R. Christmas, Esq., Dereham	5	0	0
Horham, the church at	2	10	0
Clevedon, Phil. iv. 19	2	10	0
Chelsea, by Mr. Skerritt	10	0	0
Carrickfergus	0	10	0
London, Mr. Higham	0	10	6
Proverbs iii. 9	2	0	0
Sheerness, "A Little One"	5	0	0
Amersham, the church	5	0	0
Ampthill, ditto	2	15	0
Thrapstone, ditto	4	0	0
Friend, by Mr. T. Aitkin	0	10	0
Stanwick	1	0	0
Slimsbridge, Rev. W. Rose	0	10	0
Mrs. Cozens, for Conlig	10	0	0
Edinburgh, on account	90	0	0
Glasgow, on account	70	0	0
Friend to the Cause of Christ	30	0	0
Northampton, col. and subs.	10	14	0

Mr. Eccles wishes to acknowledge the following sums received for the purpose of furnishing a lodging house in Portrush, whereby three indigent sisters, members of the church in Coleraine, will be enabled to support themselves, which they very much desire.

	£	s.	d.
Mrs. Cozens, London	5	0	0
Mrs. Bowie, Edinborough	2	17	0
Miss Smith, Glasgow	3	0	0
Mr. Cooke, Omagh	3	0	0
Mrs. Parkes, Dublin	5	0	0

The following sums have been contributed towards the debt,

	£	s.	d.
Previously acknowleged	127	0	0
Geo. Foster, Esq. Sabden	25	0	0
Friend by ditto	25	0	0
Geo. Lowe, Esq. F.R.S. London	5	5	0
C. Burls, Esq.	5	0	0
Mrs. Page, Trowbridge	20	0	0
Mr. T. Hawkins, London	10	10	0
Mr. G. T. Kemp	10	0	0
Mr. Benham	5	5	0
Mrs. Burls, Edmonton	5	0	0

*** Two guineas with the names of the different subscribers have been left at the Mission House, but without stating the *place.* The Secretary would be obliged by the necessary information.

Subscriptions and Donations thankfully received by the Treasurer, EDWARD SMITH, Esq., 60, Old Broad Street; Rev. J. ANGUS, and by the Secretary, Mr. FRED. TRESTRAIL, at the Mission House, Moorgate Street, London; and by the pastors of the churches throughout the Kingdom.

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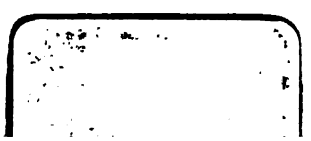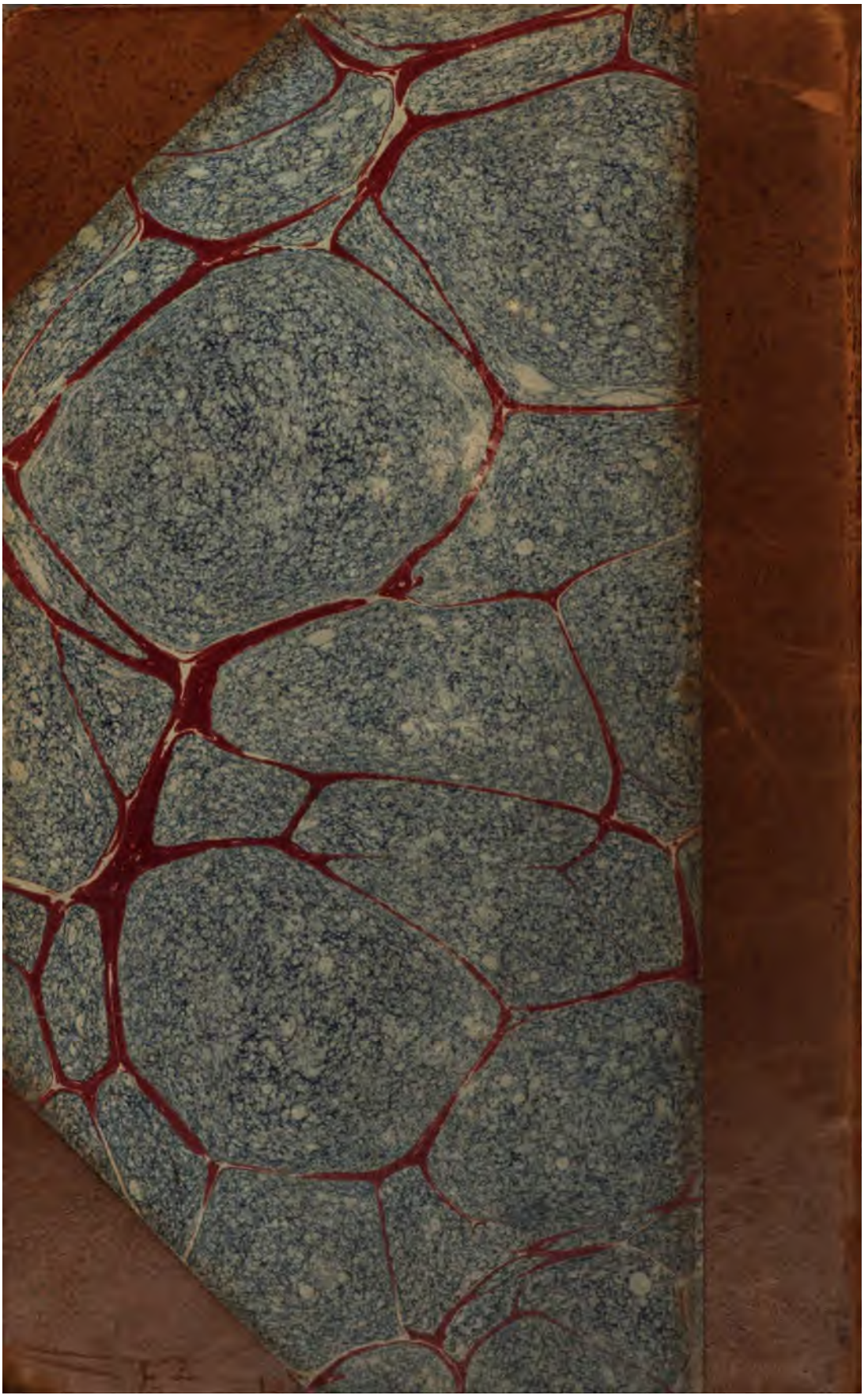
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